Itinerarium totius Sacræ Scripturæ.

A Deſcription of the

LAND OF CANAAN:

With other PROVINCES, TOVVNS & PLACES mentioned in the *Old* & *New* TESTAMENTS.

WHEREIN,

The CITY of *Jeruſalem* is deſcribed, as it ſtood in our Saviours time, how it was deſtroyed, and as it is at this preſent.

WITH

A *Treatiſe* of WEIGHTS, MONEYES & MEASURES ſpoken of in the *Scriptures*, reduced to the *Engliſh* quantity, valuation and weight.

ALSO,

A *Narration* of the Lives and Actions of all the Holy *Patriarchs*, *Prophets*, *Judges*, *Kings*, our *Saviour* and his *Apoſtles*, and a *Chronology* of their TIMES.

A WORKE very profitable, and will give great light to the underſtanding of the *Holy Bible*.

LONDON,

Printed by *S. I.* and are to be ſold by *Abel Roper* at the *Sun* over againſt St *Dunſtans* Church in *Fleetſtreet*. 1652.

The Preface to the Reader.

IT hath alwaies beene held a matter worth note (gentle Reader) euen to the best Diuines, to haue the Typographicall description of the townes and places, as they are mentioned in the Scriptures; and so much the rather, because by comparing the actions of men with the beginnings and endings of Cities, they might the better vnderstand the Prophets, and perceiue the wonderfull prouidence of God; who by his omnipotencie so disposeth of Estates, that such Cities and Nations which haue beene mightie and ruled vpon the earth, with great power, notwithstanding on a sudden, and by vnexpected euents, haue beene vtterly subuerted and ouerthrowne. Now that these things might be more apparant, I haue in as good and briefe a method as I can, gathered out of sundry Authors, the particular description of the Cities, Townes, and places, as they are mentioned in the Scriptures; where they stood, vnder whose command, at what time they grew mightie, and how lost and decayed.

To this also I haue added a particular narration of the Trauels of all the holy Patriarchs, Prophets, Princes, Iudges, Kings, Emperours, our blessed Sauiour, and his Apostles: to what townes they trauelled, what memorable actions they did in those places; with a short Chronologie of the times: that so by comparing this discourse with any text of Scripture, you may perceiue the time when those aceidents happened. All which things (I am perswaded) will proue no lesse pleasant than profitable, and will giue a great light to the vnderstanding of the Bible. But if you question with me, How it is possible that I should come to the knowledge of those things, considering that Babylon, Niniuey, Ierusalem, and most of the Cities of the Holy Land, are long since wasted and decaied? to this I answer; therein consists the greatnesse of the Trauell, because I haue beene constrained to vse the helpe of many Authors, who amongst other long and learned discourses, haue here and there glanced at the actions that were done in the land of Iudæa: amongst which are Strabo, Ierome, de Locis Hebraicis, Plinie, Liuie, Plutarch, and many others, who haue described in the actions of the Persians, Chaldæans, Gracians, and Romans, the state of the Iewes as it stood in those times, with the Description of the Cities, and townes. And Saint Ierome, who lined in that countrie, tooke a great

deale

deale of paines to rectifie these imperfect discourses which more obscure authors haue laboured in, and left to future ages; that so those which would, might by their dilligence, and care make them vsefull to informe their vnderstanding, both concerning the state of the Iewes, and the obscure meaning of some of the propheſies.

Also the scituation and destruction of Ierusalem, a thing pleasant and profitable to know, and no whit vnworthie your consideration. How all or the most part of the Townes, Cities, Countries, Nations, Islands, Seas, Desarts, Mountaines, and most memorable places, are scituated from it; how many miles English they stand distant, what memorable actions haue beene done in them, and for the most part where they stood, and how they are at this day.

Besides (to make this a perfect worke) you shall finde after the end the old Testament, and before the beginning of the new; a discourse concerning the weights, measures, and monies which are mentioned in the Scriptures, reduced vnto our valuation, how they were currant among the Iewes, how with other people, nations, and countries: by which meanes that neceſſitie of commutatiue Iustice, for which monies were principally inuented, will be apparent; and by this meanes you shall perceiue what equalitie there is and hath beene vsed amongst Nations, for the ordaining of measures and monies: by which you may perceiue, that this vniuerse being compared together, seemeth but one large and spacious Empire, howsoeuer vnder diuers gouernments.

Againe, the perigrination of our Sauiour, the manner of his wonderfull natiuitie, his long and tedious journies, the condition of his estate whiles he was vpon the earth, and (as neere as can be gueſt) at what time he did most of his miracles; how he behaued himselfe when he was betraied, with a description of the manner of his death: and the Trauels of Peter, Paul, and many other of his Apostles after his death. All which things I haue with much labour compiled together for your profit, and expect nothing in recompence for my paines, but your loue. And so I commit you to God

Yours,

R. B.

TO THE RIGHT HONOV-
RABLE, SIR HENRY MOVNTAGVE Knight, Lord chiefe Iuſtice of the Kings *Majeſties* BENCH.

IT is a true ſaying of the Philoſopher (Right Honourable, and my very good Lord) that there is nothing wherin there is life, but it hath either motion or action; and ſuch is the condition of man, that a greater meaſure of both is impoſed vpon him, to humble him, than vpon many other creatures: The whole courſe of his life being compared vnto a Pilgrimage, in which ſtate a man can preſume vpon no certaine continuance. For as a Traueller that intendeth to finiſh his journey, ſtaies not in his Inne, but deſires more to be vpon his way, than in his bed: ſo it is with man, who cannot poſſeſſe himſelfe in reſt, from the time of his birth vntill his death, and oftentimes is troubled with needleſſe, and vnprofitable Labours, to attaine vnto his ends; which got, both they and he, periſh. Let *Alexander* that great Emperour, be a preſident of this; who with much Labour, hauing got a great eſtate, enjoyed it but a ſhort time: and you may reade in this Treatiſe, with what intollerable paines *Antigonus Epiphanes* endeauoured to eſtabliſh his

kingdome to him; and yet in the end purchaſed little but a lamentable death. There is none of the Patriarchs, Princes, Iudges, Kings. Prophets, Apoſtles, or others mentioned in the Scriptures, that could make euident in the whole courſe of their life, any better than a laborious and tedious Pilgrimage. With what paines did *Abraham* wander from Chaldæa, into the land of Canaan? How was *Moſes* tormented in the Wilderneſſe? almoſt to the loſſe of his ſoule; but abſolutely neuer to come into the promiſed land. And for *Dauid*, how miſerably liued hee, when he could not truſt his owne friends? this is the ſtate of man, and to ſay truth, he differs in little (beſide reaſon) from other creatures; and that either lockt vp in ſilence, or not expreſt in ſome memorable action, makes him ſo much the more capable of miſery: being onely able to diſtinguiſh of joy and feare. And that theſe things may be the more apparant, I haue endeauoured to collect out of the Works of others, this Treatiſe, wherein is briefly deſcribed the Trauels of all the Prophets, Princes, &c. together with the condition of Cities, Countries, Iſlands and other memorable places, as they are mentioned in the Old and New Teſtaments. All which, that I might expreſſe that dutie which hath a long time lien concealed, I haue wholly dedicated to your LL. ſeruice: humbly intreating your fauourable acceptance of my paines; that ſo being ſhrouded vnder your Ho. protection, they may the better withſtand the aduerſe opinions of ſuch as pleaſe to cenſure them.

At your Hon. ſeruice,

R.B.

A BRIEF DECLARATION of *Geometricall Measures.*

A Degree of the Heauens is 15 Germane or Dutch miles; one minute is one quarter of a Dutch mile: so that foure minutes makes a Dutch mile.

A Dutch mile is foure thousand paces: the Spanish miles be very neer so long as the Dutch. A French mile is two thousand paces: a Walloon or Italian mile is a thousand paces; so that foure Walloon miles make a Dutch mile. Diuersitie of Miles.

The word mile is deriued from the Latine word *Mille*; for one thousand paces make a Wallon mile, as *Gualtherus H. Reuius* writeth.

Of Stades or Furlongs,

THis word *Stadium* in Latine, in English a Furlong, is a measure of ground, whereof there be three sorts, *Italicum, Olympicum, Pythicum*. That of Italy contained 625 feet, which is 125 paces, halfe a quarter of an Italian mile. The second sort was of the hill Olympus in Greece, where was a game or prise kept by the Princes and Cities of Greece euery fifth yeare, in the honour of *Hercules*, who first began it. This measure of ground *Stadium Olympicum* contained 600 feet, that is, 120 paces. The third kind of stade or furlong contained 1000 feet, which is 200 paces; wherof haply arose the difference of *Pliny* and *Diodorus Siculus* in describing Sicily.

Fifteen Dutch miles make a Degree, and a Degree of the heauens answereth to 480 furlongs vpon earth; whereby it is manifest that 32 furlongs is a German or common Dutch mile. What a Furlong is.

One minute equalleth eight Furlongs, which make an Italian or Wallon mile, the fourth part of a Dutch mile. Two minutes of the heauens or sixteen furlongs make a Dutch mile. Four half of a Dutch mile. Three minutes equall 24 stades or Furlongs, which make three quarters of a Dutch mile. Four minutes equal 32 furlongs, that is to say, a German or Dutch mile.

The holy Evangelists, S. *Luke*, *ca.* 24. *ver.* 13. and S. *Iohn*, *ca.* 11. *ver.* 8. reckon the way by Furlongs. S. *Luke* saith the Towne Emaus was distant from Ierusalem sixty Furlongs: and Saint *Iohn* saith Bethania was 15 Furlongs distant from Ierusalem. Whence it appeareth, that Emaus was distant from Ierusalem almost two Dutch miles, seuen Wallon miles and a halfe; and Bethania almost halfe a Dutch mile, which is a mile, a half, & half a quarter.

Iosephus writeth, That Mount Olivet was distant from Ierusalem fiue Furlongs, that is a little more than halfe a quarter of a Dutch mile, which is half an Italian mile and half a quarter. The same *Iosephus* saith, That the circuit of the city of Ierusalem was 33 Furlongs, a Dutch mile and halfe a quarter. Others say it was foure miles in compasse, which beeing vnderstood of Italian or Walloon miles, make little or no difference, seeing it is but the halfe of a halfe quarter of a Dutch mile.

Strabo writeth, That the city of Babylon was 380 Furlongs in circuit, that is twelue Dutch miles. The circuit of Samaria was twenty furlongs, that is halfe a Dutch and halfe a quarter, which is two Italian miles and a halfe.

How the Romans measured their miles.

THe Romans measured their miles by paces, which they call *Passus*, and that kind of measuring is done after this maner; Foure barley cornes laid long-waies one by the other make the bredth of a finger, foure fingers broad make the bredth of an hand, foure hands broad make the length of a foot, which measure is now extant; fiue feet make a Geometricall or great pace; one hundred twenty fiue such paces are a Furlong; eight Furlongs are one thousand paces or Wallon mile; two thousand paces are a French mile.

Ex

Ex granis quatuor formabitur vnus.
Est quater in palmo digitus, quater in pede palmus,
Quinque pedes passum faciunt, passus quoque centum
Viginti quinque stadium dant: Sed milliare
Octo dabunt stadia; duplicatum sit tibi Leuca.

Four thousand paces are a Dutch mile, I mean a common Dutch mile, whereof fifteen are reckoned to a degree of the heauens; for the Switser miles are commonly a quarter of a Dutch mile longer than common Dutch miles. But through this book by miles we vnderstand common Dutch miles, whereof four thousand paces make a mile.

Whosoeuer will vnderstand S. *Ierom* wel, *de locis Hæbraicis*, must mark whether he reckons by miles or by stones: the miles specified by him are Wallon miles, whereof four make a Dutch mile as aforesaid: the stone whereof he writeth (wherby also they did measure and diuide the way) are reckoned six to a Dutch mile.

To the end that all men that haue any little vnderstanding in Geometry and Cosmography may make the Tables, and cast them, and at their pleasure inlarge or diminish them; I haue here for their direction set downe the longitude and latitude of the most principal towns: the former number shew the degrees and minutes of the longitude, the later numbers declare the degrees and minutes of the latitude.

	Long.	*Latit.*
Sidon	67.51	33.30
Tyrus	67.00	33.20
Zarepta	67.10	33.28
Kedes	67.14	33.00
Chabul	67.04	33.04
Rechob	67.13	33.14
Abela Betha macha	67.20	32.59
Senim Vallis	97.01	32.58
Carmel	66 35	32.50
Cana maior	67.13	33.24
Cana minor	67.52	32.48
Nazereth	66.56	32.42
Tabor	66.45	32.38
Capernaum	66.53	32.29
Bethsaida	66.51	32.29
Corazim	66.53	32.29
Tyberias	66.44	32.27
Magdalum	66.48	32.28
Dora	66.25	32.08
Cæsarea Stratonis	66.19	32.25
Lydda	65.43	32.06
Ioppen	65.40	32.05
Messada castellum	66.21	31.47
Mærum lacus	66.36	32.25
Sunem	66.33	32.33
Naim	66 35	32.33
Napthalis	67.06	32.37
Bethoron superior	66.00	32.14
Bethoron inferior	65.54	32.00
Gazar	66.10	32.20
Bethsan	66 41	32 23
Endor	66.26	32.27
Megiddo	66.02	32.32
Thebetz	66.30	32.25
Aphec	66.28	32.32
Gilum	66.25	32.22

	Long.	Latit.
Alexandrium	66.23	32.11
Thirzo	66.20	32.13
Zilo	65.58	31.58
Beseck	66.34	32.24
Michmas	66.06	32.24
Samaria	66.22	32.19
Nobe	65.45	32.03
Gazeron	65.45	31.59
Emmahus	65.54	31.59
Iericho	66.16	32.01
Aialon	65.56	31.56
Anathot	66.01	31.57
Gibea Saulis	66.57	31.55
Kiriath jearim	65.58	31.55
Ierusalem	66.00	31.55
Bahurim	66.03	31.56
Ephraim	66.08	32.00
Gilgal	66.12	32.01
Esthaol	65.36	31.54
Timnah	65.48	32.03
Zarca	65.51	31.55
Gedor	65.44	31.59
Modin	65.45	32.01
Bethania	66.01	31.54
Bethlehem	65.55	31.51
Debir	66.19	31.58
Iarmouth	65.37	31.51
Azecha	65.51	31.54
Lachis	65.51	31.49
Eglon	65.50	31.48
Makeda	65.48	31.52
Libna	95.49	31.50
Debir	65.32	31.46
Bethsur	65.47	31.48
Kechila	65.38	31.47
Maresa	65.42	31.54
Maon	65.38	31.41
Carmel	65.40	31.44
Ziph	65.38	31.43
Arah	65.45	31.37
Hebron	65.33	31.41
Gerer	65.37	31.42
Kadesbarnea	65.22	31.29
Adar	65.12	31.32
Carcaha	65.06	31.30
Hasmona	65.00	31.30
Bethsemes	65.55	31.55
Beersabah	65.31	31.40
Siclag	65.15	31.37
Ecron	65.40	31.58
Azotus	65.35	31.00
Astalon	65.24	31.52
Gath	65.23	31.48

	Long.	Latit.
Gaza	65.11	31.40
The townes lying on this side of the riuer Iordan.		
Dan	67.25	33.08
Ior fons	67.31	33.07
Cæsarea Philippi	67.30	33.05
Seleucia	67.17	32.50
Eruptio fluvij ex Samachoniride palude	67.11	32.44
Capernaum	66.53	31.29
Eruptio fluvij è mare Genezareth	66.43	32.21
Ephion	66.42	32.20
Ennon	66.40	32.16
Gamala	66.55	32.25
Salem	66.37	32.18
Christ torrens	66.16	31.57
Ostia Iordanis	66.17	31.54
Engedi	66.22	31.43
Zoar vel Sagor	66.17	31.38
Eruptio Zered	66.19	31.34
Townes standing beyond Iordan.		
Mirba	66.50	32.20
Astharoth	67.00	32.26
Astaroth	66.57	32.23
Gadara	66.48	32.23
Machanaim	66.44	32.19
Iaczar	66.39	32.12
Hesbon	66.28	32.05
Iabes	66.55	32.21
Ramah	66.51	32.20
Nobach	66.38	32.16
Iachsa	66.28	32.02
Aroer	66.30	32.00
Machærus	66.23	31.56
Minith	66.36	32.66
Midian	66.30	31.55
Didon	66.32	32.06
Punuel	66.39	31.18
Edrei	66.15	32.21
Abela Vinearum	67.00	32.23
Philadelphia	67.10	32.22
Pella	67.03	32.20
Phiala fons	67.43	33.05
Betharan	67.30	32.08
Pisgamons	66.16	32.01
Abarim montes	66.29	31.58
Townes in Egypt.		
Memphis	61.50	29.50
Heliopolis	62.15	29.59
Tanis	63.30	29.50
Taphnis	62.30	31.00
Ony	60.30	30.10

	Long.	Latit.
Alaxandria	60.30	31.00
Mercurij *ciuitas magna*	61.40	28.55
Mercurij *ciuitas parua*	61.00	30.50
Delta *magnum*	62.00	30 00
Xois	62.30	30.45
Busitis	62.30	30.15
Hrsinoe	63.20	29.10
Solis fons	58.15	28.00
Iournies out of Aegypt.		
Raemses	63.00	30.05
Pihachiroth	62.50	29.40
Mara	63.35	29.50
Elim	63.45	29.50
Iuxta mare	63.55	29.45
Paran promontorium	65.00	29.00
Daphca	64.14	29.46
Alus	64.30	29.46
Raphiddim	64.40	29.53
Sinai mons	65.00	30.00
Hazeroth	65.50	30.14
Zephor mons	65.54	30.50
Mozeroth	64.18	39.04
Hasmona	65.09	31.30
Gidgad mons	65.30	30.20
Iothabatha	65.30	26.40
Habrona	65.30	29.40
Hesion Gaber	65.30	29.20
Sin	66.00	29.56
Hor mons	66.00	30.25
Salmona	66.25	30.40
Phunon	66.30	30.54
Oboth	66.50	31.04
Ieabarim	67.00	31.18
Zered torrens & vallis	66.44	31.20
Didon Gad	66.48	31.32
Almon diblathaim	66.48	31.24
Chedemoth solitudo	66.56	32.00
Beer puteus	66.50	23.00
Marthana Solitudo	66.49	23 00
Nathaleel	66.40	00.13
Bamoth vallie	66.30	32.00
Townes in Arabia Petrea.		
Petra	65.40	31.18
Paran	24.30	30.04
Midian	65.30	29.15
Hesiongebar	65.35	29.00
Elana villa harla vel elath	95.35	29.15
Ostia Nili.		
Canopicum	66.50	31.05
Bolbithinum	61.30	31.05
Sebenniticum	61.45	31.05
Pathmiticum	91.35	31.10
Mendesium	62.45	31.10
Pelusiacum	63.15	31.15
Thou	63.00	31.30
Sirbonis lacus eruptio	63.45	31.50
Sirbonis lacus	63.30	31.10
Idem	63.45	31.10
Ciuitas Pelusium	36.25	31.20
Rhinocorura	94.40	31.10
Some other great Townes.		
Babilon	76.00	35.00
Antiochia	60 30	33.35
Damascus	68.55	33.00
Palmira	72.40	35.10
Vr chaldeorum	78.00	39.40
Ecbathana	88.00	37.45
Rages in Media	93.40	36.04
Sula in Persia	83.00	34.15
Persepolis	91.00	33.20
Hecatompilon in Parthia	96.0	37.50
Zaba in Arabia fœlix	97.00	13.00
Meroe	61.30	16.25
Haram in Mesopotania	75 15	36.10
Hircania	98.30	40.00
Ciræ næ	50.00	31.20

The description of the Citie of Ierusalem, as it was before *Titus Vespasian* destroyed it.

THe most holy and beautiful city of Ierusalem, was twice destroyed; first by *Nebuchadnezzar*, the most puissant King of Babylon, who did vtterly beat downe and ouerthrow the Citie, burning the costly Temple, which King *Solomon* had built. After that, *Zorobabel* and the high Priest *Ioshua*, when they returned from the captiuitie of Babylon, re-edified and built againe both the Citie and the Temple, in the yeare before the birth of Christ, 535. But the second temple which was built after their returne, was neither so faire, nor so great as the first; for it was twenty * Cubits lower than the former. After that King *Herod*, 17 yeares before the birth of Christ, caused the said Temple to be broken downe againe (as *Iosephus* saith) and erected another new Temple in place thereof, which neuertheless was not like the first temple that *Solomon* builded, as touching the greatnesse; but it was exceeding fairely decked and adorned with gold and siluer, so that in regard of the beautifulnesse thereof, it was a wonder vnto all that came to Ierusalem. Which Temple (40 yeares after Christs death and Ascension) was also vtterly destroyed by *Titus*, the sonne of *Flavius Vespasian* the Emperour.

I will describe the forme of the Citié Ierusalem, as it was before it was defaced by *Titus*, the sonne of *Vespasian*, and therewithall I will shew, how the costly Ornaments, which *Solomon* placed therein, stood: for, seeing that the two brasen Pillars and the great Molten sea, were not therin, when our Lord Iesus Christ liued vpon earth, being broken downe by *Nabuchadnezzars* soldiers, it

* *Cubitus*, is a foot, and an halfe, six hand bredths, foure and twentie fingers broad, being in former times the fourth part of the height of a man: *Cubitus, a cubando*, the arme that men vse to leane vpon, from the elbow to the hand. *Victruu. lib. 3. Cal. Lexicon.*

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B Israell. Is ỹ 25. verse
C Become one, vnder Christ
D That Lion of Iudahs Tribe:
E That Branch for Iesse's root;
F That Starr out of Iacob;
G That Scepter out of Israell
Who is called David, their
H King: All Kings shall wor=
ship him, all Nations shall
serue him, & shalbe blessed
in him. Psal. 72. ỹ. 17. Gal. 3.
I Who he breaks ỹ Serpents
head & casts him down. Rise. 20
Rev: 12. ỹ. 9. 2. 3.

The BOOKE, explayneth all the Letters and Figures, more fully

Sold by P. Stent without New gate

To the courteous beholder.
Those thinges which the Graver by his Arte could not possibely explane in this Figure thou shalt fynde at large in the booke conformed to the nombers herein expressed. Farewell.
Thy Frende. T. Tymme.
LONDON. Anno. 1647

Charolus Whitwell sculpsit.

it

it is therefore neceſſary and very requiſite to bee knowne how they ſtood, and to the end that the Reader may be fully ſatisfied, I will alſo firſt declare the citie of Ieruſalem as it was in thoſe dayes, with the chiefeſt Places, Walls, Towers, Gates, Houſes, Caſtles, Fountaines, Hills, Vallies, and all the principall things therein.

How the Citie Ieruſalem is ſcituate, and ſtandeth diſtant from Germany.

THe Towne of Neurenberch is ſcituate in the middle of Germanie, or neere thereabouts, and Ieruſalem is diſtant from Neurenberch fiue hundred * miles: but if you will trauell to Venice, and from thence to Ieruſalem, it is fiue hundred and fiftie* miles.

* Which make 1000 miles Engliſh.
* Which make 2200 miles.

The ſcituation of Ieruſalem.

IEruſalem was foure ſquare, and ſcituated vpon foure mountaines, *viz.* Mount Sion, Mount Moriah, Mount Acra, and Moun Bezetha.

Of the ſcituation of the Mountaines whereon Ieruſalem ſtood.

Mount Sion was the higheſt of all, and lay within the citie of Ieruſalem towards the South, whereon ſtood King *Dauids* houſe or the caſtle of Sion, and the vppermoſt towne.

Mount Moriah, whereon the Temple ſtood, with other excellent buildings and Towers, was on the Eaſt ſide of the city, within the Walls.

Mount Acra, whereon the lower towne was built, ſtood Weſtward in the citie, where *Annas*, *Caiphas*, *Pilot*, *Herod Agrippa*, *Bernice*, *Helena*, and other Kings and great Princes dwelt.

The holy Citie of Ieruſalem may in this manner be briefely deſcribed.

THe moſt holy and beautifull Citie of Ieruſalem (if any would conſider the three principall parts of the World, Europe, Aſia, and Affrica) ſtood in the middeſt of the World,

The deſcription of Ieruſalem.

vpon moſt high mountaines and rockes, like an earthly Paradiſe, a liuely figure of the euerlaſting Citie of God. This Citie, being the metropolitan or principalleſt Citie of the Iewes, ſtood in the Tribe of *Benjamin*; at the firſt it was called Salem, that is, *Peaceable*: when *Melchiſedech*, the Prieſt of God, raigned therein, which hee alſo built after the Deluge (as *Ioſephus* and *Egiſippus* write.) But at that time, it was not very great; for it ſtood onely vpon Mount Sion. Mount Moriah, where *Abraham* would haue offered his ſonne *Iſaac*, ſtood without the Citie, and after that they tooke it into the Citie, as when time ſerueth it ſhall be declared.

After the death of *Melchiſedech*, vnto whom *Abraham* payd the Tythes of all his goods, the Iebuſites dwelt in the Citie of Ieruſalem, and had the dominion of it, and all the land thereabouts in their ſubjection, called the City Iebus, after their name; which name was held a long time, as we reade in *Ioſuah* the 10. *Iud.* 10. & 2. *Samuel*, 1. But at the laſt *Ioab*, King *Dauids* Generall of his Armie, woon it, & draue the Iebuſites out of it, and called it Ieruſalem, that is, *a ſight or viſion of Peace*. It hath alſo other names in the holy Scripture, for in *Eſay* 29. it is called *Ariel*, that is, *Gods Lyon*, and mount Libanus. * The Prophet *Ezechiel* 23. calleth it Ahaliba, *my fixed Pauillion or Tent*, that is, a Citie wherein God had placed his owne habitation.

* Becauſe it was made of the Ceder trees which came out of Mount Libanus.

The circuit and bigneſſe of the City Ieruſalem.

THe City of Ieruſalem was foure ſquare, and in circumference three and thirtie * furlongs, as *Ioſephus* writeth, which three and thirty Furlongs make ſomewhat more than a Dutch mile. Some write that it was foure miles compaſſe about, yet theſe were not Dutch miles, but Wallon or Italian miles: for foure ſuch Italian miles are a Dutch mile.

* Which make foure Engliſh miles and one furlong.

Of mount Sion the higher Citie.

MOunt Syon ſtood Northwards in the Citie Ieruſalem, and was much higher than all the other Hills that were therein, therefore

therefore it was called Sion, that is, a watch Tower. becauſe from thence one might ſee the Holy land, and all the countries thereabout: vpon this Hill, the vpper Citie was built, which in the Scripture is called the City of *Dauid*, becauſe *Dauid* wan it from the Iebuſites, and beautified it with many goodly houſes, & faire and coſtly buildings: but eſpecially with his houſe of Cedar wood, which hee termed the caſtle of Sion, which ſtood Weſtwards at the corner of the Hill, looking into Bethlehem Southwards. In that houſe *Dauid* dwelt, and therein committed adulterie with *Berſeba* the wife of *Vriah* the Hittite; whoſe houſe alſo with the place of diuers priuie Councellers and officers, ſtood vpon the ſaid Hill, not farre from the Kings Pallace, as *Ioſephus* writeth.

Beneath King *Dauids* houſe, vpon Mount Sion, within a Rocke, there was to be ſeene the ſepulchre or vault wherein King *Dauid*, *Solomon* his ſon, and other ſucceeding Kings of Iuda, were entombed and buried.

Vpon mount Syon alſo (towards the Eaſt) King *Herod* had a Garden of pleaſure, not farre from the Fountaine called Silo, *Nemiah* 3. and there alſo ſtood the Tower of Silo, whereof *Luke* in the 13 chapter maketh mention.

Ioſephus (in the warres of the Iewes, his firſt book, and ſixteenth chapter) ſaith, That King *Herod* vnder whom Chriſt Ieſus was borne, had two faire and ſtrong houſes or Towers, which hee ſet and made in the vpper part of the City Ieruſalem, vpon mount Syon, which were in a manner comparable with the Temple for beautifulneſſe, which he called after the name of his friends; the one Cæſarea, for *Cæſar* the Emperors ſake; and the other Agrippa, according to the name of the noble Roman *Marcus Agrippa*, that married the daughter of *Auguſtus Cæſar*.

This may ſuffice to declare the ſcituation of the vpper Citie, which ſtood vpon mount Sion, and conteyned in circuit fifteene furlongs, which is about halfe a mile. This vppermoſt Citie, in the ſacred Scripture is called the Citie of *Dauid*, it was alſo cal- Millo, that is, fulneſſe or plenty, for in it there was no want, but aboundance of all things.

Of

Of the ſteps which deſcended downe from the citie of Dauid *vnto the lower Citie.*

MOunt Sion, whereon the vpper citie of Ieruſalem did ſtand, was ſuch a high hard hill, and ſo ſteepe, that no man could climbe or aſcend vnto it by any way or meanes but only one, that is, by ſteps; for in the middle thereof there was a great paire of ſtaires made, which deſcended from *Dauids* Citie vnto the lower Citie, into the valley or dale of gates, called *Thyroreion*, which ſtaires were 780 foot * high, as *Iohannes Heydonius* writeth; and beneath in the valley of *Thyroreion*, ouer againſt the valley of Cedron, at the foot of the ſtaires ſtood a gate, which was called the gate of Sion; and they which went vp to mount Sion muſt paſſe through that gate, and ſo vp thoſe ſtaires: but it is thought neuertheleſſe, that in ſome other part of the hill there was ſome winding or other oblique way made, by which, horſes and chariots by little and little might aſcend.

That is, 26 yards in height.

Allegoricall or Spirituall ſignifications of mount Sion.

SIon in Hebrew ſignifieth a ſure hold or goodly aſpect, for that from the top thereof a man might haue ſeen all the land lying thereabouts; and was a type of the higheſt heauens, or habitation of Almighty God, from whence he beholdeth all things vpon earth; from which throne and heauenly habitation he deſcended into this lower Ieruſalem, and became our Redeemer & Sauiour, that ſo we being purged by his bloud, from all our ſinnes and imperfections, he might bring vs into that heauenly Ieruſalem which is eternall glorie.

Of Mount Moriah on which the Temple ſtood.

MOunt Moriah ſtood Eaſtward within Ieruſalem, which was a moſt hard ſtony hill, from whence towards the riſing of the Sunne, men by ſtaires might eaſily deſcend; but round about on the other three ſides it was ſteepe and vnapprochable, like a ſtone

ſtone wall: yet it was not ſo high as Mount Sion, howbeit it was exceeding high, extending and reaching 600 foot in height: and on the top thereof was a very faire plaine, like vnto that of Mount Sion, whereon in times paſt *Abraham* builded an Altar, and would haue offered his ſonne *Iſaac* for a Sacrifice, *Gen.* 22.

At which time, when *Abraham* obeyed the commandement of God, intending to haue offered his ſonne *Iſaac* vpon the Hill, and thereon had made an Altar, then the ſaid Hill lay without the Citie: but long time after, about the ſpace of 850 yeres, when King *Dauid* had conquered Ieruſalem, and driuen thence the Iebuſites; to enlarge the Citie, he compaſſed in Mount Moriah and Mount Acra with a wall, vpon which there ſtood many goodly buildings. And amongſt other things worthy obſeruation, vpon this Mount ſtood the Barne or Threſhing floore of * *Araſna* the Iebuſite, wherein King *Dauid* built an Altar, offered burnt Offerings, & beſought the Lord that the Angell of God (whoſe hand was ſtretched ouer Ieruſalem, holding a bloodie ſword, and had ſmitten the Citie with the peſtilence) might ceaſe from puniſhing the ſame, and the plague ceaſed. On the ſame place where the Barne of *Araſna* the Iebuſite ſtood, King *Solomon* alſo did build the Temple, 1. *Paral.* 23. 24. *Ioſeph. Antiq. Iud. lib.* 23. 24.

* Or Arauna.

An Allegorieall or Spirituall interpretation of Mount Moriah.

MOriah is as much to ſay, as The Lords Mirrhe, and ſignifieth our Lord Ieſus Chriſt, which is the true Mirrhe & ſweet ſmelling Sacrifice vnto God; a ſtedfaſt Rocke, an immoueable Foundation, whereon Gods Church and the members thereof are built, *Eſay* 28. *Matt.* 16. *Vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* Moriah is alſo expounded to be *Cultus & timor Domini*, the worſhip and feare of God; and that in the ſame place the figuratiue ſeruice of God ſhould begin and continue vntill the comming of Chriſt.

The deſcription of the Temple of Ieruſalem.

THe Temple ſtood vpon Mount Moriah, was fairely built, & artificially contriued, of white Marble ſtones, which were

ſo

ſo well conjoyned or cloſed together, that a man could not ſee or perceiue the junctures or creſts of them: and the inner Walls of it were made all of Cedar wood, carued with the ſimilitude of Angels, Cherubins, roots of Palme trees, and with floures of diuers kindes, gilt all ouer with pure gold, and ſet with pretious ſtones; inſomuch that all parts of the vpper roofe within the Temple, did ſhine with the luſtre of it. The pauement thereof alſo was plated all ouer with fine Gold; ſo that all the Temple within, both aboue, vnder foot, and on euery ſide and corner thereof, was gilt cleane ouer: but without it was of ſmooth poliſht white marble ſtone, excellently beautifull, and faire to the eye, much reſembling the colour of any Pearle, Vnit or Margaret. It was in length a hundred ells, in breadth a hundred ells, and in height a hundred and twenty ells, as *Ioſephus* writeth in the old acts and warres of the Iewes, in his fifteenth booke and foureteenth chapter.

That is, a hundred cubits, which make fiftie yards Engliſh; ſo that the Temple was fiftie yards long, fiftie broad, and ſixtie high.

The roofe thereof was made of thin planks of Oliue wood, all couered ouer with plates of gold: it was adorned with ſharp and plaine ſpikes of gold, leſt birds ſhould defile it with their doung. When any man trauelled to Ieruſalem, and ſaw the temple farre off when the Sunne ſhined thereon, the white marble ſtones and the golden roofe therof, did caſt ſuch a light and reflexing brightneſſe from them, that it did make the beholders eyes darke and blind with looking vpon it.

Within the Temple there was the moſt ſacred Quire, which ſtood at the Weſt end therof, the which Quire was formed foure ſquare, that is, twenty ells broad, long, and high. This Quire was called the *Holy* of *Holieſt*, wherein it was lawfull for no man to enter, but the high Prieſt, and he alſo but once in a yeare, which was on the Feaſt day of the Propitiatory Sacrifice, to appeaſe Gods wrath. In the middle part of the Quire there ſtood two Cherubins, made of Oliue wood, couered all ouer with fine gold, whoſe Faces and Formes were like vnto young Children; the height of them was ten ells; each of them had two wings, which were fiue els broad; they ſtood one right againſt the other, ſo that with the innermoſt wings they touched together, and the vttermoſt ſides of the wings touched the ſides of the Quire: their faces looked

wards the Eaſt: in the middle vnder the wings of the Cherubins was placed the Arke of the Couenant; but after the Babylonian captiuity the Ark of the Couenant ſtood no more there; for then the Holy of holieſt was empty, and nothing ſeene in the ſecond Temple but the two Cherubims, as is aforeſaid. The wall of this Quire was of pure gold, excellent faire and curiouſly grauen: In this wal of the moſt holy quire there was a gate made all of gold which had two leaues or little dores that opened & ſhut, very curiouſly emboſſed; through which dores men went into the moſt holy Quire, where the Lord did anſwer by *Vrim* and *Thummim*; there the Cherubims ſtood, and before that gate there did hang a rich Vaile or Curtain which was made of fine ſilke, wouen very artificially, wherein there was wrought the picture of the Cherubims, with Needle-worke of diuers colours. This was the ſame Vaile which at the paſſion of Chriſt did rent in ſunder from the top to the bottom; to ſhew that then *Aarons* Leuiticall Sacrifices were aboliſhed, and now euery man may freely approch (thorow the mercy of his dearly beloued Sonne) vnto the preſence of Gods heauenly Throne.

Before the moſt ſacred Quire there was builded towards the Eaſt a place within the Temple containing forty Ells in length, twenty in bredth and thirty in height, cloſed vp on both ſides with golden walls, which was called the Holy place or Sanctuarie of the Temple, wherein no man might enter but onely the Prieſt, when hee offered Incenſe, and prayed vnto God. In the middle of that Holy place there ſtood an Altar, couered with plates of gold; neere vnto which the Angel *Gabriel* appeared vnto *Zacharias*, and brought him the glad tydings, That *Elizabeth* his wife ſhould beare him ſonne whoſe name ſhould be *Iohn*, who ſhould prepare the way of Chriſt. At the South end of this Altar, vpon the one ſide ſtood the holy Candleſtickes, and at the other end on the other ſide ſtood a golden Table whereupon the Shew bread was ſet. And in this holy place there ſtood ten Tables more for the meat Offerings, and ten golden Candleſtickes more, which were beautified with Lamps, Lillies, and other faire floures. The opening doores whereby men went into the Holy place were alſo very rich and coſtly, made of gold, with carued

Cherubims,

Cherubims, Palm trees, and broad flours thereupon. And before thoſe dores alſo there were hanging vailes or curtaines, very curiouſly wrought. On both ſides of the Temple there were certain Walks or Galleries, which were three ſtories high one aboue an other, and on the right ſide there ſtood a paire of turning ſtaires, by the which men went vp to the Chamber of the Temple, and there all the ſmall Veſſels and other things belonging to the Temple were kept. The roofes of theſe Galleries were all plated ouer with gold, but that part was ſomewhat lower than the principall part of the Temple. The Windowes of the Temple were wide within and narrow without. The gates of the Temple were made of pure gold, fiue and twenty Ells high, and ſixteene Ells broad; but eſpecially the gate that ſtood Eaſtward in the Temple was exceeding high, which in the ſecond Booke of *Kings*, *cap.*25. is called the High gate: and as *Ioſephus* ſaith, the ſayd gate was 90 Ells high, the doores whereof were forty Ells long and twenty Ells broad, gilt all ouer, and richly emboſſed, beautified with Cherubims and pretious ſtones. The wall before this gate towards the Eaſt was pure gold, emboſt and curiouſly ingrauen in maner of Vines, with great golden leaues as big as the ſtature of a man, whereon there did hang the picture and forme of grapes, which were made of fine Cryſtall. Within that high gate alſo there did hang a Vaile or Curtaine as long and broad as the gate within: This Vaile was made of a piece of Babylonian Tapiſtry, wonderfully wrought, and made of Silke, beautified with diuers colours, of Scarlet, Purple, and Velvet; and as *Ioſephus* writeth, the Sphere of the heauens was wrought therein, but the twelue Signes were not, and when the winde blew, the Vaile did moue like a Vane.

Of the Porches or open Courts of the Temple.

BEfore the high gate of the Temple towards the Eaſt there were three Porches or Courts open without roofes, which were made all of poliſht ſtone with fair marble pillars, beautified with all kind of colours, in which Porches men praiſed and ſerued God.

The

The firſt was called the vpper Porch, where none but the prieſt might enter when he offered and ſerued God; which porch ſtood next vnto the high Quire. The ſecond was called *Solomons* Hall or Porch; there the people vſed to pray, and in that court our Sauior Chriſt preached, *Iohn* 10. The third porch King *Herod* built, adding that therto for the heathen people which alſo came vnto Ieruſalem to pray.

Theſe three porches went foure ſquare round about the Temple, as the Temple it ſelfe was, and betweene theſe porches there were alſo ſpaces left, ſupported with pillars of marble, and cloſe aboue the head for men to walke vnder when it rained, which were all made of Cedar and Cypreſſe wood, and of marble ſtone beautified with gold. But towards the Eaſt, right ouer againſt the high Quire of the Temple, there the Porches were broadeſt and greateſt.

Here gentle Reader you muſt note, that as often as in the Deſcription of the Temple I ſpeake of certain Ells, you muſt not vnderſtand ſuch Ells as we vſe here in our Countrey, but only of the Geometrical ells or elbowes, which are called Cubits, being the length of one foot and a halfe or ſix hands in bredth, and two ſuch Ells or Cubits doe containe three foot, which make a yard of our meaſure.

The firſt Temple, which King *Solomon* built, had but two Porches, as alſo the ſecond Temple which *Zorobabel* & *Ioſhuah* or *Ieſu* the ſon of *Iozedeck* made after the captiuitie in Babylon; but that was twenty cubits lower, and incloſed about with two porches alſo. But King *Herod Aſcalonita* the great King of the Iewes, ſon of *Antipater Idumæus*, 16 yeares before the birth of Chriſt pulled down that Temple, and built a new Temple vp from the ground, which was like to *Solomons* Temple, but that it had three porches: for *Herod* built the third Porch to the intent that the heathen people might pray therein, as a ſanctuarie for pilgrims and ſtrangers, as *Ioſephus* writeth, *Antiq. Iud. lib.* 21, *ca.* 14. *& de Bello Iudæo, lib. 6. ca. 6. Item Egeſippus, lib.* 1. *cap.* 35, 36. But ſome do thinke, which is more likely, that the ſaid *Herod* did but repaire and add buildings to the ſecond Temple.

And where *Ioſephus, lib.* 2. *contra Appionem*, writeth of four Porches,

ches, whereas principally there were but three; it is to be vnderſtood that *Solomons* Portch was made with a wall in the middle thereof, wherein on the North ſide the Iewiſh women that were vnſpotted or vndefiled vſed to pray; and on the other ſide (being South) the Iewiſh women who alſo according to the Law were vnſpotted, prayed; as *Ioſephus* ſaith, *lib. 6. cap. 6. de Bello Iudæo.*

A particular deſcription of the three ſeuerall Porches or Courts belonging to the Temple.

IN the vpper Porch which ſtood right ouer againſt the high Quire in the Temple, there was an Altar of brraſſe proportioned foure ſquare, conſiſting of twenty cubits in length, & twenty cubits in bredth, extending to ten cubits in height, beautified with golden hornes, whereon they vſed to offer burnt ſacrifices of Oxen, Sheepe, Turtle Doues, Calues, and other things. Alſo in times paſt there ſtood the great molten Sea made by King *Solomon*, and the two braſen Pillars which were made with knobbes, Pomegranats, and Lillies, very coſtly and moſt artificially done; and ten Kettles vpon Treuets; but thoſe kettles and pillars with knobs and pomegranats, and the great molten Sea made by King *Solomon*, were carried away by *Nabuchadnezzar* King of Babylon, and broken in pieces; after which captiuity they were neuer ſeen more in the Temple, for there were no more made. But the Altar of Braſſe with the great hornes, whereon they offered oxen, ſheep and Doues, was made againe and ſtood there, as I ſaid before, by which there ſtood diuers Tables whereon they killed their Offerings. In this Court alſo there was a goodly Fountaine, with the Water whereof they vſed to waſh the bloud of the beaſts out of the Temple. For there were certaine holes and gutters between the marble ſtones, whereby the water ranne vnder the earth, and through the earth was conueyed in a pipe into the Lake Kidron. In this Court *Zacharias* the ſonne of *Barrachias* was killed, betweene the Temple and the Altar, *Mat. 23.* And *Zacharias* the high prieſt the ſonne of *Ioiadah* was ſtoned to death, 2 *Chron. 24.* It was compaſſed about with a great wall made of Marble ſtone of diuers colours, wherein there were diuers doores to goe out

and

out and in, decked with lofty towers and pleaſant walks made of Cedar wood, reſembling our antient Cloiſters. But principally toward the Eaſt it had a great gate of ſeuenty Ells or cubits high and twenty fiue broad, all couered ouer with gold (as *Ioſephus* writeth) ſtanding alwayes open, without any doores to ſhut, that euery man might looke into it when the Prieſt ſerued God. If any man offered any thing, he brought it to the Prieſt before the gate, but might not go in himſelfe. *Ieremy*, Chap. 26 and 36, calleth it the New gate. Here alſo was the Chappel of *Gemaria* the ſonne of *Saphan*, in which Chappell *Baruch* read the booke of the Prophet *Ieremy* to the people, *Ieremy* 36. And when the Sunne was in Capricorne it ſhone right in at that gate, and through the high Quire of the Temple to the Holy of Holieſt (as *Ioſephus* writeth.

Of the ſecond or middle Court called Solomons Porch.

THis Court was ſomething lower than the other, for from it to the vppermoſt they went by certaine ſteps, and in the tenth of *Iohn* is called *Solomons* Porch; which (as *Ioſephus* writeth) was parted in the middle with a Wall, wherein on the North ſide the Iewiſh women that were clean and vndefiled vſed to pray, and on the South the men, according to the Law *: But no vnclean perſon, or ſtranger, or heathen, might enter therein; for on the Eaſt ſide thereof, before the ſteps whereon men aſcended into the ſaid porch, there ſtood a portall curiouſly made of marble ſtone, and between it ſtood pillars of marble, whereon was ingrauen in Hebrew, Greeke, Latine, and Idumæan Tongues, this ſentence, *Omnis alienigena accidens ad habitaculum Domini moriatur*; That is, If any ſtranger go into the houſe of God he ſhall ſurely die. And *Herod* alſo cauſed to be hanged ouer the Eaſterne gate by which they came into this Court, a golden Sword, with this Inſcription, *Peregrinus ſi fuerit ingreſſus moriatur*; That is, If a Stranger be ſo bold to enter, let him die. So as no Stranger or Heathen might goe into *Solomons* Porch vpon danger of his life. Here *Simeon* tooke the childe Ieſus in his armes and ſayd, *Lord let now thy ſeruant depart in peace according to thy word, for mine eyes*

* *Maſculi enim ab auſtria muliere a ſeptentrione dominũ inuocarunt.*

haue ſeen thy ſaluation, &c. At the ſame time alſo the Propheteſſe *Anna* the daughter of *Phaneul*, of the tribe of *Aſhur*, made a notable propheſie of the child Ieſus to all the people of Iſrael, *Luk.* 2. and after Ieſus was baptiſed, in this place he taught, wrought miracles, and did many worthy and memorable actions. The Apoſtles alſo commonly met together in this court, & here the holy Ghoſt deſcended vpon them. Here ſtood the Treaſury which *Heliodorus* thought to haue robbed, but was preuented by the Angel of God, 2 *Mac.* 3. This was the ſame Treaſury wherein the poore widow caſt the two mites, whom Chriſt commended for the ſame as appeares *Mark* 12. Vpon which S. *Ambroſe* ſaith, Deny not to caſt two mites into this Treaſury, that is, Faith and Grace, ſith by them thou ſhalt be made capable of a celeſtial kingdom; neither flatter thy ſelf with thy riches, becauſe thou canſt giue more than the poore, for God reſpects not how much, but with what deuotion thou giueſt thy reward, *Amb. li. de Viduo, & Epiſt. li. 9. Ep. 76.* And here Chriſt abſolued the Adultereſſe that was accuſed to him, being ſory for her offence; ſaying, *I came not to condemne, but to ſaue ſinners that repent.* Vpon which S. *Chryſoſtom* ſaith, Although thou art a publican, yet thou maiſt be made an Euangeliſt; though a perſecuter of the Church, yet an Apoſtle; though a theef, yet of the city of Paradiſe; though a Magitian, yet thou mayſt worſhip God: for there is no ſin ſo dangerous but repentance may obtain pardon. Not far from this Treaſury there ſtood certain galleries curiouſly adorned with marble pillars, the roof whereof was plaited with ſiluer and gold, and was cloſe aboue the head, that when it rained, men might walke vnder them dry, and indeed did much reſemble our antient Monaſteries. The dores of theſe walks were couered ouer with gold and ſiluer; ſo alſo was that high gate whereby men went Eaſtward into *Solomons* porch, and was 50 cubits high, and the dores forty, as *Ioſephus* writeth.

Of the third Court or porch, wherein the heathens vſed to pray, commonly called the Hall of the Gentiles, or outward Court.

THis court was not built by the kings of Iſrael, but by *Herod*, when the reſt of the Temple was re-edified, ſome ſixteene yeares

yeares before the birth of Chriſt, and about ſix and forty before he began to preach, *Iohn* 4. It was ſo ſpatious and ſumptuouſly built that it amaſed the beholders, containing an hundred cubits in bredth, and ſeuen hundred and twenty cubits in length, lying Eaſtward towards the brooke Kidron: the pauement was of marble of diuers colours, like the other Courts, the walls with the marble pillars were fiue and twenty cubits high, and the Walkes about it very curiouſly made were thirty cubits broad. This was called *Veſtabulum Gentium*, where the heathens as well as the Iews might enter and pray. Out of this place Chriſt draue the Buyers and Sellers, ouerthrew the tables of the Money changers, and the ſeats of thoſe that ſold Doues, *Io.* 2. *Mat.* 21. And it ſtood ſomething lower than *Solomons* Porch.

All theſe three Courts were incloſed within high walls and walks, reſembling our Cloiſters, where round about the Temple, at euery corner of which ſtood very high Towers, whereon when the Sabbath day came, one of the Prieſts ouer night went and ſounded a Trumpet, to ſignifie that the next day was the Sabbath (for then there were no bells.) The wall of this vttermoſt Court (as *Ioſephus* writeth) was in height (reckoning from the bottom to the Valley of Kidron) foure hundred cubits, and adorned with goodly Towers, vpon the Pinnacles of which were built Summer houſes and faire Walkes, from whence men might ſee into the Temple, and cleane ouer the Towne. Theſe were called the Pinnacles of the Temple, and were ſo high, that when one looked down from them into the valley, their eies dazled in ſuch maner that they could not ſee, as *Ioſep.* writeth, *li. Antiq.* 15. *ca.* 14. Vpon one of theſe Pinnacles the Diuel caried our Sauior Chriſt ſaying, *If thou be the Sonne of God caſt thy ſelfe downe, &c.* *Mat.* 4. And *Iames* the ſonne of *Alphæus*, by the commandement of *Annas* the high Prieſt, was from thence thrown into the vally of Cedron, and falling vpon a Fullers inſtrument died, *Ioſ. Ant.* 20, *ca.* 8. *&c.* The gate towards the Eaſt was thirty cubits high, and had dores opening two wayes, 15 cubits broad (as *Ioſ.* writeth) made of pure braſſe that ſhone like gold & ſiluer, artificially made, and cunningly imboſſed, inſomuch as it was called the beautiful gate of the temple: as *Pet.* & *Io.* was going into the temple by this gate

they healed a man that had beene borne lame from his mothers wombe, *Acts* 3.

When a man went Eaſtward the Gates were one higher than another. The firſt gate or the gate of the Heathens Court was thirty Cubits high. The ſecond that entred into *Solomons* Porch was 50 cubits: the third which went into the higheſt & laſt court was 70 cubits: and the great high gate of the temple was ninety Cubits high, ſo that euery gate of the Temple was twenty Cubits one higher than another: And in theſe gates there were benches made for men to ſit on. There were many other Gates and doores on both ſides, ſome ſixty, ſome twenty Cubits broad, all almoſt made of pure gold, and of ſuch weightineſſe, that (as *Ioſephus* writeth in his ſecond booke to *Appius*) two hundred men could ſcarce open and ſhut them. *Egiſippus* writeth, That *Veſpaſian* comming before the Temple to aſſault it, commanded his Souldiors to burne one of the golden Gates (which then was ſhut) that ſo he might ouercome the ſame, and with ſtrong hand carry away a moſt glorious Victorie. For it was wonderfully fortified both by Nature and Art; it had deepe Ditches, loftie Towers like vnto Caſtles of defence; and moreouer, compaſſed about with Bulwarkes and ſtrong walls, inſomuch that it was not poſſible to be won but with extreme difficultie and great labour. When the Gate was fired, the gold that ran from it was in great aboundance: and by this meanes the Conqueſt was made eaſie.

This ſhall ſuffice to haue ſpoken of the Buildings of the Temple.

The Allegoricall or Spirituall meaning of the Temple.

THe terreſtriall Temple built by *Solomon* was partly a Figure of our Sauiour Chriſt, and partly of his Church. For when the Sonne of God ſuffered the Temple of his holy body to be deſtroyed, and was riſen again from the dead, *Iohn* 2. Then hee raiſed vp to vs the Chriſtian Church, which is the true ſpirituall houſe and Temple wherein God dwelleth, 1 *Cor.* 6.

The mysterie of the white Marble.

CHrist is the right white Marble stone which is without spot, *And there is no deceit found in his mouth*, *Esay* 53. *Ioh.* 8. this stone the Builders refused, but God chose it out as most pretious, and *made it the head of the corner, that wee like liuing stones might bee built vpon it*, *Esay* 21. 8. 1 *Pet.* 2.

The mysterie of the Gold.

THe Gold and pretious stones in the Temple signified the Deity of Christ; for in him dwelt the fulnesse of the Deity σωματικως, wholly and absolutely; and in him was contained the *Fountaine and treasure of all wisedome and knowledge*, *Col.* 2.

The mysterie of the Cedar wood.

AS the Cedar, Cypres, and Olive wood was neither subiect to putrifaction, nor possible to be deuoured with wormes; so the humane nature of Christ was subiect to no corruption, no putrifaction, *Psal.* 16.

The mysterie of the Cherubims.

THe Temple also is a figure of the heauenly glory, & of euerlasting life to come, where the Angels and Cherubims beeing ingrauen and pictured to the image of man, do represent the congregation of the blessed Angels and Saints, who in presence of the Lord sing a continuall *Te Deum laudamus*, *Apoc.* 4. The two Cherubims placed vpon the Mercy seat in the holy Quire, signifie the old and new Testament, which containes the Doctrine of Christ: and as their wings touched one another, so the old & new Testament were ioined together, the end of the one, the beginning of the other: the one continued to the end of the first world, the other shall continue to the end of the second; both had relation to Christ, to whom the ministerie of God was committed.

The mysterie of the golden Dore of the Temple.

CHrist is the dore of life by which we must enter into eternall happines, *Ioh.* 10.14. the two dores signifie a twofold knowledge before we can enter into this gate; that is, of his Person and Office.

What the Vaile of the Temple signified.

THe Son of God our Lord Iesus Christ hanging vpon the altar of the Crosse, is the true Vaile that is put betweene God and vs, shadowing with his wounds and pretious bloud the multitude of our offences, that so we may be made acceptable to his Father, *Heb.* 10.

The mysterie of the Arke of the Covenant.

THe Arke of God made of Sittim wood, wherin was kept the pot of Manna, *Aarons* Rod, and the Tables of the Commandements, *Exod.* 25. *Heb.* 9. represent as well our Sauior Christ, as the hearts of the Faithfull: for as in Christs breast was contained the doctrine both of the Law and Gospell, so likewise is it in the Faithfull, though not in that measure. Hee was the true Manna that descended from heauen to giue light vnto the world, *Iohn* 6. The Tables of the Law moue vs to mutuall loue and new obedience. *Aarons* Rod flourishing with blossomes signifies the sweetnesse of the Gospel, and the glory of our high Priest Iesus Christ of whom *Aaron* was a Type.

The mysterie of the golden Altar.

THe sacrificing altar in the Sanctuarie of the Temple, whereon were foure golden hornes, beeing made partly of Sittim wood, and partly of Gold, compassed about with a Crowne of gold, represent the vnitie of the Humanitie and Deity in our Sauiour. For as the wood, naturally incorruptible, was beautified with refulgent gold; so the Humanity of Christ, not capable of any putrifaction, *Psalme* 16. being adorned with Celestial glorie of the Deity, personally vnited to the Diuine Nature, ascended vp into the Heauens, and there sitteth at the right hand of his Father,

ther, crowned with a crown of majeſty in eternal happines, *Pſa.* 8.

The myſterie of the golden Candleſticks.

THe golden Candleſtick with ſix branches and ſeuen lights, ſignifies Chriſt and the Miniſters of the church. Chriſt the foundation is the chiefe Prieſt and Light of the world, illuminating vs to eternal life, *Ioh.* 1. The Doctors and Teachers of the church are the branches by whom Chriſt inlightneth his church with the ſound and vncorruptible doctrine of the Goſpel, *Apoc.* 1. Neither ought they to be ſeparated from Chriſt, but by the light of their doctrine and ſincere conuerſation be a lanthorn vnto our feet, *Pſal.* 119. that ſo their works may return to his glory and the good of his church. And as all the branches were vnited into the body of the Candleſtick, ſo euery Miniſter and faithfull child of God ought to be vnited into the body of Chriſt, without any ſchiſmaticall diſſention or ſeparation. The floures and lillies denote the ornaments and graces of the holy Spirit, which Chriſt hath bountifully beſtowed vpon his Miniſters. The Lights and lamps do admoniſh all godly Miniſters to a diligent care, leſt the light of Gods diuine word ſhould either by mens traditions, or carnal and philoſophical opinions, be either diminiſhed, or by little and little aboliſhed: but as often as ſuch things happen, with the ſincere doctrine of the Goſpel to be purged and preſerued.

The myſterie of the golden Table.

THe golden Table wheron the Shew bread ſtood, being compaſſed about with a pretious crown, ſignifies the miniſterie of the Goſpell. For the bread that is ſet before vs is Chriſt that Bread of Life which deſcended out of heauen, *Iohn* 6. and hee by the miniſtry of the twelve Apoſtles is myſtically offered vnto vs in the Sacrament of the Lords Supper, that whoſoeuer eateth thereof as they ought might haue eternal life. The Frankincenſe that ſtood by the bread admoniſheth vs, that earneſt prayers and godly actions are to be vſed in the time of the adminiſtring of the Lords ſupper. For as *Macarius* ſaith, If the diuel was as ſtrong

as mountaines, yet at the prayers of the Saints he melteth as wax before the fire. And S.*Cyril* ſaith, That Chriſt is the Table vpon which the bread of life is ſet, whereby all the Faithfull are nouriſhed vnto eternall life. And the Crowne about this Table is the goodneſſe and mercy of God, wherby we are crowned & brought to eternal happineſſe. S.*Ierom* ſaith, That this Table was a figure of the table and the ſupper in the kingdome of God, *Luk.* 2. The Shew-bread vpon the table is the Son of God, which giueth life vnto the world, *Iohn* 6.

The myſterie of the golden Vine and the Cryſtall grapes.

THe Vine in the Eaſt part of the temple made of ſhining gold, fitly reſembles our Sauiour Chriſt, who compared himſelfe vnto a Vine, and the Faithfull vnto the branches, ſaying, *I am the true Vine, and whoſoeuer is ingraffed into me ſhal haue eternall life*, Io. 15. The Cryſtall grapes do denote the doctrine of the Goſpell, and the works of the Faithfull, which are faith, loue, hope, charity, patience, prayer, and workes of grace, all which do inhere vnto ſuch as beleeue.

The myſterie of Oblations and Sacrifices.

ALl the Oblations and Sacrifices of the old Teſtament were Types and figures of our Sauiour, That as they were ſlaine for the performance of the ceremonial law; ſo Chriſt for the ſaluation of man was ſlain and made a free-will Offering; by whoſe bloud and mediation the ſin of man is pardoned, and he made capable of eternall life, *Eſay* 53. *Iohn* 10. *Heb.* 9, *&c.*

The myſterie of the vpper Court.

THe vpper Court was a figure of the ſpirituall Prieſthood of Ieſus Chriſt, who hath made vs all Prieſts and Kings, and hath beautified vs with his guiltleſſe death, 1 *Pet.* 2

The

The myſterie of the Fountaine and molten Sea ſtanding vpon twelue Oxen in the vppermoſt Court.

THe molten Sea and Fountain was a figure of Baptiſme and that liuing water iſſuing from the wounds of Chriſt, whereby we are waſhed from all our ſinnes; the Lavor of regeneration, whereby we are made capable of eternall life; that Well of water, whereof if we drinke we ſhall neuer thirſt. The twelue Oxen repreſent the twelue Apoſtles, whoſe voice haue gon through the world (according to that in the *Corinthians*) and haue carried the ſea of Grace through all the parts of the earth. Of which Water (ſaith S. *Auguſtine*) if thou drinkeſt but one drop, it is more effectuall to quench the thirſt of worldly and inſatiable deſires, than an Ocean of earthly waters.

The myſterie of the middle Court.

Solomons Court, wherein Chriſt taught, and in which the Iewes vſed commonly to pray, was a figure of that Church which ſhould be gathered from amongſt the Iewes. For from thence he indeauoured firſt to aſſemble and gather together a Chriſtian congregation, according to that which he ſpake to the Canaanitiſh woman, *Mat.* 15. *I am ſent only to the loſt Sheep of the houſe of Iſrael.*

Of the outward Court of the Gentiles.

THis Court ſignified, That the Gentiles alſo ſhould partake of the ſheepfold and congregation of Chriſt, and be members of his holy Church; according to that of *Iohn* 10. *I haue yet other Sheepe which I muſt alſo bring hither, that ſo there might be one ſheepfold, one Paſtor, &c.*

Of the reſt of the memorable Buildings ſtanding vpon mount Moriah.

HAuing thus deſcribed the temple, together with the feueral courts & ornaments, al which did typically repreſent Chriſt & his church; I wil now proceed to the reſt of the buildings ſtanding vpon mount Moriah. The firſt and moſt memorable was the

the houſe of *Solomon*, which ſtood iuſt againſt the Temple vpon the South: it ſhined ſo with gold and ſiluer, & was ſo ſtately and ſumptuouſly built, that when queene *Saba* came to Ieruſalem ſhe ſtood amaſed to ſee it. There belonged to it diuers Courts and Walkes, in one of which the Prophet *Ieremy* was priſoner, *Ier.* 37. Ouer againſt this he made the Iudgement hall, in which hee placed the Ivory Chaire ſpoken of 1 *Kin.* 10. He built by that another houſe for his Queen, ſhe that was daughter of *Pharaoh*, 1 *Kin.* 7. But when *Nebuchadnezzar* conquered Ieruſalem, all theſe together with the Temple were burnt and vtterly defaced.

Of the Poole of Bethesda.

VPon the North lay that ſheepfold or ſequeſtred place called Bethesda, *Ioh.* 5. which hath fiue porches or *Xenodochius*, as ſome would haue it: here Cattell came to drinke, and the Prieſts vſed to waſh their Sacrifices; becauſe no vncleane beaſt might come within the Temple, nor any thing that was foule or ſpotted be offered vpon the Altar. The water was of reddiſh colour, and ran into that place in great aboundance, and therefore it was called the houſe of effuſion or pouring out. This was the place into which the Angel of God ſometimes deſcended and troubled the water, after which whoſoeuer ſtepped in was preſently cured: and heere our Sauiour Chriſt healed the man that had beene diſeaſed 38 years, *Ioh.* 5. This place was made by King *Hezekiah*, who cauſed the water of the vppermoſt poole, which was called Gihon, not far from mount Calvary, to be conueied by pipes & paſſages through the earth, into the lower city called Acra, and ſo fel into this place, for which cauſe it was called the lower poole. The Allegorie or myſterie hereof is, That euery one of Chriſts Sheepe ought to be waſhed in the poole of his bloud, before they can be made fit ſacrifices to enter into his Temple or church, 1 *Io.* 1.

Of the tower or caſtle called Antonia.

THis caſtle, as *Ioſep.* hath it, *lib.* 6. *de Bell. cap.* 6. ſtood betweene two Courts of the Temple at the North-Weſt corner; at firſt built by the Machabees, and called by the name of Baris: but

but after, King *Herod* taking affection to that place, beſtowed great coſt vpon it, walled it about, built vp ſumptuous towers, & made it very ſtrong; then gaue it the name of *Antonia*, in fauor of *Antonius* that noble Roman; which *Auguſtus* a long time ſuſtained after their deceaſe.

Of the Hall called Cœnaculum Anguli.

THis houſe ſtood vpon an angle or cantle of the hill, and was therefore called *Cœnaculum Anguli*: it was very large & ſpatious, and within had a great hall, whereof *Nehem. cap.* 3. maketh mention: and here, as ſome thinke, our Sauior Chriſt ate the Paſchal Lambe with his Diſciples; but I rather thinke it was in the ſuburbs.

Of the Tower Ophel or the darke Tower.

NEere to the valley of Cedron toward the Eaſt, not farre from the Temple, and neere the caſtle Antonia, there was builded a lofty and ſtrong tower or palace called *Ophel*, that is, a place of darkneſſe: it was a very ſumptuous thing.

Of Hamea, or the Tower of the Centurions.

IN the town wall betweene the ſheepe gate and the dung gate, ſtood this caſtle Hamea or Centurion, taking the name *à Centenario numero*, i. the number of an hundred, and was vpon the Eaſt ſide of the city, neere to the ſheepfold or poole Bethesda, *Neh.* 3. 12. Here the Centurions commonly kept watch.

Of Mount Acra and the buildings vpon it.

MOunt Acra (as is aforeſaid) ſtood vpon the Weſt ſide of Ieruſalem; it was a very high mountain, and tooke that name from the Greeke word *Acra*, a ſharpe or high hill. It was much higher than mount Moriah in times paſt, till *Simon*, *Iudas Machabeus* brother, cauſed it to be cut lower, to make it equall in height with mount Moriah. Between theſe two hils lay the vally Cedron, which was in profunditie 400 cubits. Vpon this Mountain another part of the city was builded, beeing ſtrongly fortified and richly adorned with ſumptuous houſes, of which *Dauid*

and

and *Solomon* were the principal founders; and was called the lower city, or the daughter of Sion. It was so beautiful, that some hold (of which number are *Egesippus* and *Eusebius*) that it exceeded the rest of the city. Here stood the house of *Helena* Queen of the Adiabenors, neer about the midst of it, as *Iosep.* obserueth, *Li. Bell. 7. cap. 13.* which Queene beeing conuerted to the Iewish Religion, built her an house in this City, that shee might pray in the Temple. Here stood the houses of her sonnes *Monobazius* and *Grapta*: here stood the houses of the high priests *Annas* and *Caiaphas*, not far from the valley Tyropæ: King *Herod* also that wicked man, who caused the innocent Children to be put to death, built him an house heere, neere about the place where the Machabees in times past had a Castle; (for they built two, one in mount Moriah, another in this Mount.) That in mount Moriah was after called the Castle of *Antonia*, and stood right against the Temple, as is aforesaid. And this being very sumptuously built, and a Royall seat, was after the death of this *Herod* a Palace for his Successors *Archilaus* and *Herod Agrippa*. Not farre off he caused two faire Theatres to be also built; the one in honour of the Emperour *Augustus*; and this on the one side joined to a tower called Acropolis (which was built by *Antigonus Epiphanes*, on a purpose to place a Garrison in, to keepe the Iewes in bondage; which *Iudas Machabeus* afterwards made leuel with the ground) and on the other side towards his owne Pallace. It resembled a semi-Circle, made all of white Marble fairely polished, the building somewhat low; within full of high bankes one rising aboue another like Scaffolds, so that the whole multitude might easily heare or see what soeuer was said or done. It was curiously beautified with gold, siluer, and many goodly pictures; but amongst the rest, the battailes which the Emperour *Augustus* had woon against his people were liuely pourtrayed. To this place as well Iews as Gentiles resorted to see Interludes and Playes acted. The other was an Amphitheatre, and stood vpon the South side of the house: it was built round in a whole circle, compassed about with high walls large and spatious. Here they vsed to fence and to fight both on horse-backe and in Waggons. And in the fifth yere, in honor of *Augustus*, the circensian games, according to the

Rites

Rites of the Gentiles, were very ſumptuouſly performed. On the South ſide of this Amphitheater, ſtood queen *Bernice* houſe, Siſter to *Agrippa iunior*: it was a very faire and ſumptuous Building little inferiour to King *Herods*. This ſtood in the market place, and ſo all along were very ſumptuous and ſtately Pillars. Heere *Agrippa* himſelfe had alſo an houſe, and ouer againſt that vpon the North ſtood the Iudgement hall, where the *Sanhedrim* or the Councell of the ſeuenty Elders vſed to meet, to heare and determine of mens cauſes. To this place Chriſt was brought when they asked him if he was Chriſt, *Luke* 22. Here were the Apoſtles whipt, *Acts* 5. and cloſe by this ſtood the houſe of *Pilat* the Pretor, fairely gliſtering with gold, in which houſe all the Romane Pretors and Preſidents for the moſt part had their reſidence: and here our Sauiour Chriſt was whipt, crowned with Thornes, and ſpit vpon. Not far off from this Pretors houſe ſtood the Chancerie, or rather as we terme it the Treaſury, a ſtately and magnificent houſe, curiouſly built, and appointed onely to lay Records and common Chronologies in. Heere alſo the Officers of the towne gaue in their accounts, and Creditors entred their debts. This was vtterly deſtroyed by *Veſpaſian*. Thus much for the Buildings on this Mount.

Next, the market place was a thing very memorable, and was ſo large and ſpatious, that in the time of the Warres many great battels were fought there, as *Ioſephus* ſaith. In this market place, cloſe by *Pilats* houſe ſtood a high ſeat or Tribunal made of faire ſtone curiouſly wrought, and for the eminence of it called in the Chaldæan tongue *Gabatha*; and becauſe it was built of ſtone the Grecians called it λιθόστρωτος: the Latines, *Lapidanium*; and with vs it might be termed an heape of ſtones * (for ſo the word ſignifieth.) Here *Pilat* taking water waſhed his hands before the people, and ſaid, *I am innocent of this mans blood*: At which they cried, *His blood be vpon vs and our children*. And after by Gods appointment, according to their own wiſh fel vpon them; for in the ſame place and cloſe by the ſame Seat it hapned that *Herod* wanting money, demanded of the Iewes ſo much out of their Treaſurie (which they called *Corban*) as would pay for the making of a Watercourſe (ſo [illegible]ved to bring water into the City from a Fountaine,

* Or a well wrought ſtone

taine, some two hundred furlongs off it) but the Iewes supposing it a needlesse worke, not onely denied him, but gaue many outragious and spitefull speeches, tumultuously flocked about him, and with great clamors prest vpon him euen as he was in his seat: wherfore perceiuing the danger, and to preuent mischief, he sent to his souldiers to apparell themselues like Citizens, and vnder their gownes to bring with them a dagger or ponyard, and mingle themselues among the multitude; which they did, obseruing who they were that made the greatest vprore; and when *Herod* gaue the signe, fel vpon them with their ponyards, killing a great multitude. The rest seeing this massacre, suspecting treason amongst themselues, fell one vpon another; and many for feare of losse, or to auoid future danger, killed themselues. In this very place also, *Florus* Generall of the common souldiers, within few yeares after, vpon a small occasion, made another cruell massacre and much more barbarous than the former: for hee spared none, the best of them he caused to be whipt to death, or else crucified and put to the sword; and for the Vulgar spared neither woman nor childe. So that within the compasse of one day there died of this obstinate and wicked Nation aboue seuen hundred and thirty. This outrage was so cruell, that all strangers which inhabited within the town pitied their misery, but especially Queen *Bernice*, who being partly frighted with their shrieks, partly moued to commiseration through the extremitie of their affliction, indangered her life to present her selfe before *Florus*, and vpon her knees besought him to take some mercy and pitty of them, and withdraw his hand of vengeance from the bloud of the guiltlesse. But the fury of the Roman souldiers was so fierce, and the resolution of *Florus* so vnremoueable, that neither her teares nor the present calamities could persuade him. But as in such Vprores it commonly happeneth, she with the rest was in danger of her safety, and was constrained the next night, for the preseruation of her estate to keep a strong watch, lest the Roman souldiers should haue done her some violence. Thus we may see a iust reuenge of a periured and stif necked people, and that in the place where the offence was committed, though at least eight and thirty yeares after.

In

In this market place *Agrippa* had built a Gallery all of marble, from his own houſe to the Iudgment hall; it was couered aboue, and made with diuers and ſundry roomes for men to walke in, all burniſhed with gold, and called by the name of *Xiſton*, as *Ioſephus* hath it. Here *Agrippa* after this cruell maſſacre made an Oration to the people (Queene *Bernice* ſtanding by him) to this effect; That they ſhould forbear to raiſe any more commotions againſt the Romans, and to baniſh the Seditious out of the city, for that they ſaw their cruelty; *Ioſep. lib. de Bell. 2. Egeſip. lib. 2. cap. 8.* To this Gallery there ioyned a bridge which paſt ouer the valley of Cedron to the Temple. And amongſt many other faire and ſumptuous Buildings that were vpon this place, there were the Colledges of the Phariſees, Sadduces, and the Synagogues and Schooles for the inſtruction of Youth, which were diſperſed here and there among other ſtately buildings; and this was called the lower Towne.

Of the Valley of Cedron.

BEtweene the lower City and the Temple there was a deepe Valley, extending it ſelfe from the gate of Benjamin through the middle of the City, to the gate of Sion. From this Valley they aſcended into either mountaines, (that is, Mount Acra, and Mount Moriah) by certaine ſteppes or ſtaires. Theſe two hills (as is before ſaid) were ioyned together with a bridge; and this Valley paſſing betweene them, was called by *Zephaniah, cap. 1. Machten.* In which place aboue all the reſt of the Cities dwelt Merchants, and ſuch as vſed commerce and trade, as appeareth in the eleuenth verſe of his prophecie; *Howle yee Inhabitants of the low place, for the company of the Merchants is deſtroyed: all they that exchange for ſiluer are cut off.* Vpon which place of Scripture the Chaldæan Paraphraſe reades it thus *Howle yee inhabitants of the valley Cedron. Ioſephus, in tit. Bell. 6. cap. 6. & libr. 6. cap. 7* calleth this valley by two names; one Machten, from the profunditie; the other Cedron, from the obſcurity: for ſo the name ſignifieth; and whoſoeuer looked downe into it from the Temple, fogs and

miſts

miſts ſeemed to lie in the bottome of it, like a cloud of darkneſſe, ſuch was the depth of it. There was another valley which lay betweene mount Sion and theſe mountaines, called by the name of Tyrexdon.

Of the Mountaine Bezetha.

THis place lay Northward in Ieruſalem, and betweene it and the former hils were deep ditches caſt; it had two Townes ſtanding vpon it, diuided with two walls, and was commonly called the Suburbs; the name of the one, which lay neereſt to mouut Moriah, was called the ſecond city; the other that lay vpon the North, was called Neapolis or the new towne. In the ſecond dwelt *Hulda* the Propheteſſe, and *Zacharias* the father of S. *Iohn* Baptiſt, 2 *Kin.* 22. 2. 2 *Chr.* 34. *Nehem.* 3. *Ioſeph. li.* 10. *c.* 5. It was adorned with many faire and ſumptuous buldings, among which was that princely houſe of *Herod Aſcalonites* that great and mighty King of the Iewes, in whoſe time our Sauior Chriſt was born. This houſe was ſumptuouſly built, ſupported and adorned with pillars of poliſht marble, and ſo ſpatious, that in one room thereof there might ſtand a hundred tables. The hall alſo was very great, and richly gilded with refined gold intermixt with ſiluer: about it were many pleaſant and delectable walls, goodly gardens and fountains for pleaſure: it was compaſt with a wal of poliſht marble 30 cubits high. And (as *Valerius* writeth) in that houſe *Herod* cauſed Chriſt to be mocked, put a long white garment vpon him in contempt, and ſo ſent him to *Pilat*. Here alſo was a priſon, in which *Peter* was kept when the Angel of the Lord deliuered him, *Acts* 12.

Of the towne Neapolis, or the New City.

THis lay without the wals of the city, and became inhabited by reaſon of the great concourſe of people that flocked thither (for in times paſt there were no inhabitants) and ſtood vpon the North ſide of the hil. Here dwelt the Chriſtians and other laborers & ſtrangers: and by all likelihood it ſeems that the houſe of *Mary* the mother of *Iohn* ſyrnamed *Marke* ſtood here, which becauſe of the continuall reſort of the Apoſtles thither, was called the houſe of the Church. Hither *Peter* reſorted when

he

he was deliuered from the hands of *Herod*, by the Angell: for thus ſaith the Text, *Acts* 12.9. *That when Peter had paſt the firſt and ſecond watch he came to the Iron gate which led into the Citie, and loe it opened of it ſelfe. And from thence he went to the houſe of Mary the mother of Iohn, ſurnamed Marke.* Here alſo (in my opinion) Chriſt celebrated the laſt Paſchall Lambe, becauſe after ſupper hee went into the mount of Oliues, for this lying vnwalled, lay open for them to goe and come at their pleaſure. But afterward in *Herod Agrippa's* time, it was begunne to be compaſſed in with a wall, and before it could be fully finiſhed, the Angell of the Lord ſtrucke him, and he died miſerably. Here alſo ſtood the Monuments of *Iohn Hircanus* the high Prieſt, and of *Alexander*, King of the Iewes, as it appeareth in *Ioſephus, libr. de Bello, 6. cap. 6.* The tops of the houſes in the Citie of Ieruſalem were flat, and couered with faire and plaine roofes, compaſſed about with battlements; vpon which they vſed to leape, dance and banquet, and ſuch recreations as they obſerued vpon their feſtiuall daies were there celebrated. And thus much ſhall ſerue to haue ſpoken of the mountaines or hills whereon Ieruſalem ſtood.

Of the Walls that compaſſed the Citie.

THis Citie of Ieruſalem was ſo ſtrongly fortified by nature on euery ſide, (except the North, (for it ſtood vpon high rockes and cliffes) that it ſeemed to be inuincible. And that that ſide might be the better ſtrengthened, they compaſſed it in with three walls, and theſe ſo ſtrong, that when *Veſpaſian* the Emperor and his armie inuaded the citie they had much adoe to conquer them. The firſt of theſe walls was that which *Agrippa* built, and it compaſſed in Neapolis, otherwiſe called the new towne. At the Northweſt end of which Wall, was built an exceeding high Tower of very faire Marble ſtone; ſo high, that ſtanding on the top thereof, a man might ſee from thence to the Sea, and into Arabia, and the vttermoſt bounds of Iudæa. This Tower was called Pſephina.

The ſecond wall was that which diuided the two Suburbes, wherein there ſtood 14 towers and gates. This King *Hezekiah*

 built

built, 2. *Chr.* 32. in a corner of which, betweene the Weſt gate and the Valley gate, there ſtood a high Tower, wherein all the night great fire was made, which caſt a light a great way off round about; ſo that trauellers paſſing towards Ieruſalem, where guided by it in their way. Of this light we reade in *Nehem. cap.* 3.

The third wall compaſſed in the Temple and all the lower citie; in it was ſixtie Towers, but the chiefe of them ſtood in the Eaſt Angle, betweene the dung gate and the gate of the valley, which was called *Hananiel*, and ſignifieth, *The grace and gift of God.* This is much ſpoken of in the Scripture: vpon this wall King *Herod* the Aſcalonite built three faire Towers; one betweene the Garden gate and the old gate, which hee called *Hippicum*, in honour of his father *Hippicus*; the other *Phaſelum*, in honour of his brother *Phaſilus*; and the third *Mariamne*, after his wines name, who notwithſtanding hee cauſed innocently to be put to death. Theſe three gates were built of poliſht Marble. *Pliny* and *Strabo* ſaith, That this was the faireſt and moſt ſpacious city of the Eaſt, and for the munition and fortification almoſt inuincible. The wals of it were all of white poliſht marble, ſome 25 or 30 cubits high: the ſtones were 20 cubits long, 20 broad, and 5 thicke, ſo cloſely joyned that the junctures could ſcarce be perceiued. Many of the Towers alſo were made of ſuch ſtones; but thoſe of the Temple exceeded the reſt; for they were 25 cubits long, 12 broad, and 8 thicke, as *Ioſephus* witneſſeth, *lib. Ant.* 15. *ca.* 14. *& de Bel. Iud. li.* 6. *ca.* 6. which things being rightly conſidered, we may eaſily perceiue that theſe walls were very difficult to be deſtroyed: Neither were the ditches of leſſe ſtrength that went about the Towne; for they were cut out of hard ſtones, at leaſt forty cubits deepe, and two hundred and fifty cubits broad, which were vnpoſſible to haue beene woon, if God had not holpen and aſſiſted the Romans, filling vp thoſe ditches with the bodies of thoſe that died of the plague and famine within the towne.

Of the gates of Ieruſalem.

IT had twelue gates to goe out and in: Vpon the Eaſt ſide lay fiue, the firſt of which was the Fountaine gate, which was ſo called of the Fountaine *Siloah*. And this ſtood cloſe by the gate

of

of mount Sion. In which Fountain, the man that was borne blind waſht himſelfe at the commandement of our Sauiour, and had his ſight reſtored, *Ioh.* 9. and at this gate Chriſt came riding in vpon an Aſſe, when he came from Bethania, on Palme Sunday.

2 The Sheepe-gate, which was ſo called of the multitude of ſheepe that were driuen in by it, to be offered in the Temple (for it ſtood hard by the temple.) Right before this gate ſtood mount Oliuet, ſome halfe an Engliſh mile and a furlong from Ieruſalem, Eaſtward. By it ſtood the Garden called Gethſemane, where Chriſt was taken, and led into the citie through this gate; to be offered vp like an innocent ſheepe, for the ſinnes of the whole World.

3 The Dung-gate: this tooke the name from a dung-hill, becauſe the raine water comming with great power through the Citie, waſhed away the filth, and with great violence, carried it through this gate into the poole Cedron. Not far from this gate was the water gate, and ſtood a little within it.

4 The Valley-gate, which tooke the name of the valley *Iehoſaphat*, and lay not farre from the other gate. Hereabouts alſo ſtood the Dragon gate.

5 The Horſe-gate, and ſtood juſt in the joyning of the Eaſt and North part of the Citie: it tooke the name from the Kings horſes, as appeareth, *Ier.* 31. *Neh.* 3.

The gates vpon the North.

6 The corner gate which ſtood Northweſt, 2. *K.* 14. 1. *Ch.* 26. *Ier.* 31. *Zach.* 14.

7 The Benjamin-gate, ſo called becauſe men by this gate went to the borders of Benjamin: in this gate the Prophet *Ieremy* was priſoner, *Ier.* 37.

8 The Ephraim gate, by which they went to the borders of Ephraim.

The gates vpon the Weſt.

9 The Raine-gate, ſo called becauſe the raine water clenſing the ſtreets, carried away all the filth, and ſo paſt through this gate toward the Weſt, and there thruſt it out of the Citie, *Neh.* 12.

10 The Garden-gate, before which the garden ſtood wherein Chriſt was buried.

11 The old gate: before this, Mount Caluarie ſtood, whereon Chriſt was crucified.

12 The fiſh gate, ſo called becauſe of the Sea fiſh that came in by it: it was alſo called the Bricke gate. Here the Prophet *Ieremy* broke an earthen pitcher, *Ieremy* 19. and out of this gate they went to Bethlehem. But on the South ſide there were no gates, for there mount Sion ſtood, which was ſo high and ſteepe that no man could goe vp vpon it.

Of the gates within the Citie.

THe gate of Sion, the water gate; of which two I haue already ſpoken. The middle gate, whereof *Ieremie* ſpeaketh, *cap.* 19. and it is thought it ſtood in the middle of the citie, in the valley Cedron, not farre from the Tower called *Mariamne*. The Iron gate, which opened of it ſelfe, when the Angell led *Peter* out of priſon, *Acts* 12. this ſtood in the City walls, paſſing from one ſuburbe into another: all theſe gates ſtood within the city. And thus much ſhall ſuffice to haue ſpoken of the portraiture of it.

Of the Springs, Valleys, Fountaines, and other memorable places as they were ſcituated neere to the Citie, and how to the foure parts of the World.

IN the next place it reſteth to ſhew what things worthy memorie were about, and ſtood neere to the City: the firſt of which was the brooke Cedron, which ſprung out of a hill not farre from it vpon the South, and with great ſwiftneſſe ran through the Eaſt part of the citie, and ſo between Ieruſalem & the mount of Oliues, to the valley gate of *Iehoſaphat*: thence paſſing through the cliffes of mount Oliuet, it ran directly Eaſt till it came to the dead Sea; which brooke in the Summer time was moſt commonly dry. The water of it was ſomething blacke, which colour the valley *Iehoſaphat* (which was very fertile) gaue it; & from thence it was called *Nigreſcens torrens*, a blackiſh ſtreame. This is myſtically ſpoken of, in 2. *Sam.* and *Pſa.* 100. where it is ſaid, *He* (that is, our Sauiour Chriſt) *ſhall drink of the brook in the way*: which he fulfilled when he made ſatisfaction for our ſinnes by his death & paſſion,

as

as it appeareth in the 69 Pſal. *Saue me ô God, &c.* Into this brooke ran the water of Silo, and that which came out of the temple.

Of the mount of Olives and Bethania, which ſignifies a houſe of mourning.

THeſe two, the one lay vpon the Eaſt, the other Southweſt, about halfe an Engliſh mile and a furlong from Ieruſalem. Of Bethania you may reade in *Nehemia.*

Of the hill Gihon.

GIhon ſtood before Ieruſalem on the Weſt ſide, right againſt the fiſh gate and the old gate, 2. *Chr.* 22. Here King *Solomon* was crowned, 1. *Kin.* 1. Not farre from this ſtood the mount Golgatha, where Chriſt was crucified. From whence may be obſerued, That as *Solomon* vpon that hill was crowned King, ſo Chriſt vpon this was crucified; our Sauiour and the true *Solomon*, that made euerlaſting peace betweene God and vs.

From this mount Gihon ſprung the Fountaine Gihon, and thereabouts alſo was the Fullers field, 2. *King.* 18. 2. *Chron.* 33. In which place *Senacharib* and other the Princes and Embaſſadors of the King of Aſſyria, ſpake blaſphemous words againſt the Lord, wherefore he ſlew 185 thouſand of them, as appeareth in the 2. *King.* 19.

Of the valley of the ſonne of Hinnon.

THis valley lieth behind the city of Ieruſalem Southward on the left hand as they went from Ieruſalem to Bethelem. In this valley the Iewes ſet vp an Idoll of copper like a King, which they called *Moloch*, that is, a King of Idols. This Copper Idoll ſtood with the arms ſtretching out, and vnder it there was a great fire, whereby the Image ſhewed fire-redde: and beſides that, the more to honour it, they made a great fire betweene two walls, which burnt for his ſake: and through this fire the Idolatrous Prieſts caſt liuing children into *Molochs* burning armes, which he with his armes red hot burnt to death. And in this manner the Iewes offered their owne children to the Idoll *Moloch*: and when they did it, they made a great noiſe & crie, and beat vpon a drum, that the fathers when their children were offered, ſhould not

here them crie, by reason of the great noise of Drums. This valley was called the valley of *Tophet*; for *Tophet* signifies a Drum. This was a most grosse and fearefull Idolatry, & therefore Christ likened this valley of Hinnon to hell fire; for he called it *Gehenna*, *Mat.* 5. That the Iewes should keepe themselues from this monstrous Idolatrie, God made a law, That if any man were taken committing this kind of Idolatry, he should forthwith be stoned to death, and not suffered to liue, *Leuit.* 18. & 20. The valley of Gehennon is oftentimes named in the holy Scriptures, *Iosh.* 15. *Nehem.* 11.2. *Paral.* 28.33. *Ier.* 7. *Ierom* writeth, that here by this Idol *Moloch* in the valley of Hinnon, there was a Wood; for the water ran out of the Fountaine Siloah along by it, and made the valley moist.

Of the field of blood, called Hakeldama.

THis field of bloud, which was bought for thirty siluer pence, for the which *Iudas* betraied our Sauiour Christ, lay not farre from the valley of Hinnon, Southward by the city of Ierusalem, as *Ierom* writeth.

Of the hill Hameskita, or offence and slander.

THis hill lay Southeast, not farre from Ierusalem, something wide of mount Oliuet; so that there was but one Valley betweene them, and was not altogether so high as it. Also vpon this hill King *Solomon* in his old age suffered his wiues or concubines to make Idolatrous Temples, wherein he and his wiues worshipped Idols.

Of the destruction of this famous Citie of Ierusalem by TITVS VESPASIAN.

THus haue I briefly set forth the dignitie, scituation, & curiosity of the buildings of Ierusalem; together with the richnesse of the Temple, and sumptuousnesse of the houses: now it rests to describe vnto you, the manner and meanes how this famous Citie was destroyed; surely a thing worthy wonder (according to that in *Ieremy*) *Whosoeuer shall heare of it his eares shall tingle*. And that it might be the more famous, and the Christians within

within it might take notice of the neer approaching deſolation, there were diuers ſtrange accidents hapned, and viſions ſeene. As firſt, about ſome foure yeares before, the riuer Iordan was turned out of her courſe, and was brought into the Citie Pella: a while after that, for a yeare together, there hung a Comet like a flaming ſword ouer the City: And in the night there was ſeene a light in the Temple: And in the day when they were at ſacrifice, a Calfe brought forth a Lambe. Then about the middle of the night, the Eaſterne gates of the Temple opened of their owne accord. In the skies were ſeene armies of men fighting, and Horſes and Chariots running too and againe. And at laſt there was heard a terrible voice in the temple, vttering theſe words, *Migremus hinc*; that is, *Let vs goe hence.* And that there might be a generall Proclamation of this ſad and cruell deſolation, through the whole citie, one *Ananias* the ſonne of *Ieſus*, a man poore and impotent, vpon the Feaſt of the Tabernacles, ran through all the ſtreets of the Citie, and crying, *O, a voice from the Eaſt, and a voice from the Weſt, a voice from the foure windes, a voice ouer Ieruſalem and the Temple, a voice ouer the Bridegroome and the Bride, and a voice ouer the whole multitude of this Citie.* And although he was whipt, and impriſoned, and cruelly handled, yet ſo long as he liued, hee would not ceaſe to vtter theſe words, which by ſome were judg'd to foretel the horrible deſolation which after hapned.

For *Titus Cæſar* ſonne of *Flavius* the Emperor, about ſeuentie yeares after the Natiuitie of our Lord, and about eight and thirty after his aſcenſion, vtterly ouerthrew it euen to the ground, about the firſt day of the moneth of Aprill, and within a yeare after theſe ſignes. For he taking aduantage of the three factions which at this time ſwaied in Ieruſalem: One of *Eleazer* the Prieſt the ſonne of *Simon*; the other of *Zilotus* the chiefe Prince which held the Temple; and the third of *Iohannes Giſcalenus* a cruell fellow, which had the command of the inferiour Citie; beſieged it, and made this a fit opportunitie to further his enterpriſes, whiles the ſeditious and factious people, little regarding their owne ſafetie, gaue way by their euill and inteſtine warrs, to what he intended, weakning themſelues much more by their continued ſlaughters, than the enemy by his inuaſion. Inſomuch as the whole citie, and

Temple was filled with dead bodies; common insolencies, and publique rapines were ordinarily amongst them: some set fire of the City, others dispoiling the Temple, a third sort killing the Priests euen as they were at sacrifice, al places ful of dead bodies; and to this, to adde a greater measure of miserie (without any regard at all to their future defence) set fire of the store-house, wherein the corne lay for the sustentation of the Citie, and consumed that in one day which had been long a gathering: by this meanes it came to passe, that they were sorely afflicted with the pestilence through the corruption of the aire, and with famine, for want of Corne. All these things notwithstanding (such was the crueltie, obstinacie, and peruersenesse of this people) could not restraine them from violating the most sacred and holy things of the Temple: insomuch as *Iohannes Giscalenus* had a full determination to haue destroyed it, but that he was preuented by the Romans.

About this time was the feast of the Passeouer, and it fell vpon the fourteenth day of Aprill, being the Sabboth; to the celebration whereof, there resorted to Ierusalem, about three hundred thousand Iewes. These the enemy gaue way to enter into the Citie; but considering their present necessitie for want of victuals, vpon a suddain drew vp their forces, and so straightly beleagered them that all this huge multitude was (as it were) imprisoned within the wals, where partaking of the former misery, they either died by the plague or famin. Whence may be perceiued the marueilous prouidence of God, that euen on the same day, and in the very same place, where but eight and thirtie yeares before our Sauiour Christ suffered, the authors of such crueltie suffered a most just and seuere reuenge. Now as the army of the Romans lay vpon the North of the Citie, *Titus* drew out a band of six hundred horse to ride about, to behold and view the walls of the Towne: but as he was in this manner wondring at the sumptuousnesse of the Citie, the Iewes in great multitudes slipt out at a posterne gate, and set vpon him so fiercely, that they endangered his person, being without armour; and had he not with great difficultie broke through them, and recouered the Tower of the Romans, hee had beene there slaine. But presently vpon this seeing

ing the danger, hee beſieged the Citie in three parts; himſelfe as the Emperour of the armie, built a caſtle about ſome two furlongs from the Citie, iuſt againſt the Tower Pſephina. The other part of the army was intrenched right againſt the Tower Hippicus not farre from the Garden of the reſurrection. And the third part had their Caſtle in the Mount of Oliues, ſome fiue furlongs or thereabouts from the Citie. Then did hee build Bulwarkes, make Engines, and wonderfull deuiſes, for the battering of the Walls; and combining himſelfe with ſome of the Iewes, vpon the ſeuenth day of the ſecond moneth, which anſwereth to the moneth of May, with great difficultie and much labour entred the firſt Wall which lay vpon the North, and woon Mount Bezitha and Neapolie. Vpon the twelfth of the ſame moneth (which was the Sabboth day) hee entred the ſecond wall, which diuided the ſuburbs: but this was againe the ſame day recouered by the vertue of the Iewes, ſo that the Iewes were conſtrained to fight vpon the Sabboth day, according to the prophecie of our Sauiour Chriſt, *Matt.* 24. But after vpon the ſixteenth of this moneth of May, the Romans againe recouered this wall and kept it in their owne cuſtody.

Within a while after in the month of Iune (about this time the famine growing intollerable within the towne) *Titus* in the ſpace of three daies, compaſſed in the whole citie of Ieruſalem with a Wall, and vpon that ſet Towers and Caſtles, leſt any of the Iewes ſhould flye to ſaue themſelues. Thus was the prophecie of our Sauiour Chriſt fulfilled, *Thy enemies ſhall compaſſe thee about and hem thee in on euery ſide.* *Ioſephus* was now in the Citie, and walking vpon the Walls, earneſtly intreated the Iewes to deſiſt, and no longer to oppoſe the Romans, but this was ſo hateſull a ſpeech to many, that they began to fling darts at him. And although at this time the extremitie of the famine was ſo ſore, that many dyed for want of ſuſtenance, yet all perſwaſions were in vaine; and ſuch was the calamitie, that as well thoſe as went out, as thoſe that continued in the Citie, were in like danger of their liues; for they were either ſlaine by the enemy, or els by the peſtilence and famine; common injuries, and vnmercifull outrages ſtill attending vpon warre.

Theis

Their miſery did rather increaſe, then at all leſſon it ſelfe; for the jealouſie of treaſon, the hope of riches, and the madnes of the ſeditious, diſtracted the mindes of the Citizens with continuall feares, and filled the ſtreets full of murther and daily ſpectacles of lamentable tragedies: The markets were vnfrequented with Corne, the victuals, with violence conſumed and taken from the true owners. And if it chanced that ſome one had more than would ſerue his turne, though he dwelt in a faire and ſtately building, yet the remoteſt roome and moſt vnfrequented he made his tabernacle, and that little which was left, with great parcimonie he conſumed, together with his life, till both were ended. Thoſe that were Fathers and Senats of the people (though before ſerued and attended with reuerenced and great ſtate) in this confuſion was glad of a ſmall morſell, though with much contention. The wife was not aſhamed to take away the meate from her huſband, nor the children from their parents, nor the mothers from their infants: And if it hapned that in any houſe the ſeditious ſeemed to ſmell food, with violence they tooke it, ranſackt the roomes round about, whiles the maſter therof was made a laughing ſtocke and mournfull ſpectator of thoſe miſchiefes. But according to the condition of ſouldiers, whoſe naturall diſpoſition is to be violent, without any regard either of ſex or kindred, committed daily outrages. So that here you might haue ſeene the mothers weeping ouer their dying infants, whiles their husbands were maſſacred in the ſtreets by the ſeditious.

The increaſe of daies were the increaſe of torments, and the daily want of ſuch as were in power being vnaccuſtomed to ſuch euils, cauſed them to inuent new meanes to ſatisfie their deſire, and practiſe vnuſuall torments, for no other purpoſe but to finde out ſuſtenance: yea, ſuch was their inſatiable thirſt of bloud, that they ſpared not him whom but now gaue them all hee had, and leaſt he ſhould liue to cumber the city, either hang him vp by the heeles till he died, or elſe pulled out his entrailes with a ſharpe yron. Thoſe that went out in the night time when the Romans were aſleepe, to gather herbes, the ſeditious would meet and with violence take what they had got from them: and though with teares and lamentations, and prayers vpon their knees, they

intreated

intreated but for one part, a ſmall moitie of that which a little before they had got with danger of their liues, yet they would not giue it them, and ſcap't fairely if they went away with life. Theſe inſolencies were committed by the common ſouldiers, vpon ſuch as were of the meaner ſort of people. But for the reſt that were either honorable or rich, they became a prey to the Captains and Commanders, ſome accuſed as traitors, and that they would haue betraied the Citie to the Romans; others as fugitiues, that they would forſake the Citie; moſt vnder pretence of one crime or other, diſpoiled of that they had. And they whom *Iohn* had thus oppreſſed, were entertained of *Simon*, and whom *Simon* had injuried, they were entertained by *Iohn*; both drunke the bloud of the miſerable Citizens like water: So that the deſire of rule was the cauſe of their diſſention, the concord of their euill and cruell actions.

There was an infinite number that periſhed in this citie by famine, inſomuch as houſes were filled with the bodies of infants and children. The Angle gate was thruſt full of dead corpes. The young men that remained, walked vp and downe the Citie like Images of death. The old men were deſtroyed by the peſtilence, the contagion of which diſeaſe taking away their ſenſes, they became madde. And of ſuch as died among the ſeditious, their wiues or kindred had not roome nor time to bury them, but as they were putting them into the graue they alſo dyed. Yet for all this, amongſt this miſerable ſocietie, there was no weeping, no complaining, no deploring of their neceſſities, for the violence of the famin hauing dried vp their radical moiſture, the feare of griefe was taken from them: and ſuch as had moſt cauſe to lament, and were moſt pricked with the ſting of ſorrow, before they could vtter their griefe died, the beholders not ſhedding a tear: ſo that through the whole city there was a ſtill ſilence, and a thicke miſt of death, and deſtruction did fully poſſeſſe the ſame.

But the ſeditious were much more cruell than theſe were oppreſſed with calamitie and ſorrow, for ſome opened the graues of the dead, and taking out their bodies thruſt them thorow with their ſwords: Others to trie the ſharpeneſſe of the edge of their weapons,

weapons would fall vpon those that were yet aliue, and when they had slaine them, goe away laughing at their pleasure. So that as *Iosephus* saith, there was scarce any mischiefe vnder the Sunne, but was both practised and tollerated in this Citie. To conclude, by sedition the Romans conquered the Citie, and sedition conquered the Romans.

All loue and modestie, through this extreme and intollerable famine, became vtterly extinct, and the deerest friends would kill one another for a crust of bread; the faireſt Lady commit open adultery for a little sustinance. Their food was extraordinary, and such as men did loath and hate: Some would feed vpon snailes and wormes, others of old hay chopt small; many ate corne either vnground or made into bread: some pluckt the meat from the spit raw, others with their teeth gnaud off the leather off their shields: And that very mouth which cried, *Crucifie him, crucifie him, let his bloud be vpon vs and our children*, was constrained to feed vpon three sorts of dung, that is to say, Doues dung, Oxens dung, and Mans dung. Moreouer, many were constrained for meere necessitie, to feed vpon the dead bodies of such, as a little before dyed, partly by famine, partly by the pestilence. And to conclude, for very madnesse eat vp their gold: for some of them being taken as they were flying for their safety by the Romans, in their excrement was found gold, of which the souldiers hearing, and supposing that all the Iewes had beene full of gold, thorow couetousnesse of that gaine, in one night killed 2000 of them, and ript vp their bellies; And had not *Titus Cæsar* by a seuere Edict, forbidden these cruell and vnheard of slaughters, there had beene many more slaine.

To make an end of this vnheard of famine, I will repeat one memorable example our of *Iosephus*, of an outrage which a mother committed euen vpon her owne sonne. There was a woman of the inhabitants beyond Iordan, whose name was *Marie*, of the stocke of *Eliazer*, and of the Towne Bethezor, which signifies the house of Hissop; shee was of a noble and rich family, and amongst others, went to Ierusalem in hope of safety, where she was likewise oppressed with the miserie of this siege; for as soone as she had brought all her riches and substance into the City, which

shee

ſhe had before beyond Iordan, this famine growing greater and greater vpon the inhabitants. The ſeditious perceiuing that this woman was well furniſhed both with riches and ſuſtinance, on a ſuddain ſet vpon her houſe, diſpoiled her of her ſubſtance, tooke away her ſuſtinance, and vtterly depriued her of all meanes to liue. Shee beeing pricked with the miſery and calamitie of the times, ſaw it little preuailed to ſtriue, wherefore with teares, vpon her knees ſhe intreated that ſhee might haue but ſome ſmall part of that they had taken from her, to maintain her ſelfe and her ſon with life; but the ſeditious gaue little eare to her intreaties: wherfore being mooued to extreme anger ſhe daily curſed with contumelious words thoſe barbarous villains, that had thus rob'd her of all her means: but when ſhee ſaw that neither anger nor intreatie could procure mercie, and through the Towne not one morſell of food was to be found, partly preſt with an extreame neceſſitie, partly with a furious rage, beyond all nature and compaſſion, laid violent hands vpon her owne ſonne, and accounted an vntimely death more honourable, than that he ſhould liue to bee a prey to the ſeditious, or a ſlaue to the Romans.

The body of this infant ſhee roſted and eat: the ſoldiers of the Towne beeing preſt with hunger, ſmelling the meat, ſuppoſing that as in former times, they ſhould haue found plenty, with violence broke in vpon her, and looke what ſhe had prouided greedily conſumed, and compelled her to fetch the reſt; which ſhee did, and when they were well ſatisfied, ſhe ſhewed them the head and feet of her ſonne: which they perceiuing, loathing the inhumanitie of the fact, with dejected countenance departed. This famine was ſo extreame, that one meaſure of graine was worth a talent, that is, 600 crownes. But the Romans all this while did abound with plenty of all things, and to vex the Iewes they ſhewed them the great aboundance of their ſtore, for the neighboring prouinces ſent them ſupplies.

After this famine, there followed an extreme plague, procured partly through the ſtanch of the bodies that lay vnburied, partly by the multitude of the maſſacres that daily hapned, that (as *Egiſippus* writeth) within the compaſſe of eleuen weekes, there were carried out by one gate of the Citie, 115000 dead bodies; yet could

could they not emptie the Citie, but that they were constrained either to bury them at the publike charge, or else cast them ouer the wals into the ditches of the citie: which when *Titus* saw, and that the putrifaction of the bodies swam vpon the brim of the ditch (for it was full with dead carkasses) fetching a deepe sigh, and lifting vp his hands to heauen, he said, God is my witnes, this is not my fault, but the punishment of God vpon them.

The city being thus pestired with sedition, famine, pestilence, and warre, was made now a ready prey to the Enemy: and that they might make a finall end of their miseries, *Titus* caused the engines of batterie to be brought against the walls; and vpon the first day of the fourth month (which answers to our Iune) he took the third wall which lay vpon the North. Vpon the fourth of Iune after, though with great labour, he tooke the Tower of Antonia, and in it placed a Garrison. Vpon the seuenteenth day of the fourth moneth, which was a fast to the Iewes, *Iosephus* going vp to the top of that Tower, made an Oration to *Giscalinus* and the rest, to dissuade them from their rebellion, & cease to oppose the Romans, but this little preuailed. Vpon the twentieth day of Iuly, the Iewes burnt a part of the Porch of the Temple towards the North, not far from the Tower of Antonia, lest that the Romans hauing got that Hold, should with the greater facilitie haue conquered the Temple also. Two daies after, the Romans destroyed the whole Porch with fire, and the Iewes helpt to pull it downe with their hands: this was none of the three Porches but a bulwarke of the Temple. Vpon the 25 day of Iuly the Iewes filled the Porch toward the West with pitch and betume, and then made as though they meant to fly and leaue the citie, which some of the Romans perceiuing, without any command of their Captaines, put scaling ladders to the Tower, and began to assault it, but when they were most busie, the Iewes of a sudden put fire to the pitch, and burnt them most miserably; insomuch as *Titus* pitied them to see their extremitie, although they were such as did contrary to his command. Vpon the last day of this moneth they tooke the North gate, which lay towards the rising of the Sunne, and close by the brooke Cedron; this they burnt downe with fire. Vpon the third of August, *Titus* commanded to fire the

gate

gate of the Temple, that was all couered ouer with gold & siluer, by this gate the Romans made a breach into the Temple, which ere this had beene prophaned by the Iewes: whiles this gate was a burning, the Iewes stood astonished, and not one of them resisted the Romans. *Cæsar* and all his army labored three daies to quench this fire, after which hee called a councell to determine what he should do with the temple, it was so rich and sumptuous, that he would faine haue left it as an ornament for the Roman Empire. But the Iewes hauing got a little breathing, made new incursions vpon the Romans, by which meanes they could not determine thereof. The 6 of August, the souldiers of *Titus*, without command of their Captaines, fired the Temple, just vpon that day which *Nebuchadnezzar* before time had destroyed it, as *Iosephus* witnesseth, *li. de Bell. 6. c. 26. 27.* *Cæsar* would faine haue saued this Temple for the sumptuousnesse of it, and beckoned to his souldiers to haue quencht the fire, but they, partly prest on with a desire of wealth, partly being prickt on with a fury and madnesse, gaue no eare to his speeches, but committed most cruell massacres, without either regard of age or sex: So that the cries of the slaughterd, the sound of the Roman trumpets, the fierce resistance of the seditious, and the fire furiously burning, represented a most horrible spectacle: The ground below was couered with dead bodies, many in desperation threw themselues into the fire, 6000 were burnt in the same gate, whither they fled for refuge, and the priests most cruelly massacred as they were in the Temple. This was the end of the Temple of Ierusalem, the mirror of the world, being consumed and spoiled with fire and sword.

After these things, vpon the bridge that passeth from the temple ouer the valley into the lower towne, *Titus* made a speech by an interpreter, to the two seditious Captaines, gently intreating them to leaue off their rebellion, and he would spare the Citie and commit no more outrages, and such further requests as they desired should according to reason be granted them; but if they would not embrace mercy and cease their violent resistance, they must expect no manner of compassion, but the very law of Armes. This they contemned and made but a mocke of *Cæsar*, for all his offers; whereupon in a great rage hee gaue the signall

to

to his souldiers, and they went through all the City and set it on fire. The next day they woon the lower Citie, and with fire and sword consumed the place where the records lay, the Court and all the Princely buildings, vntill they came to that stately house of *Helena*, which stood in the midst of Acra, all the houses neere being filled with the bodies of the dead, and the streets horribly defiled with the bloud of those that were slaine. Within a short while after, *Iohannes Giscalinus* was taken aliue and committed to prison.

The inferiour Citie being thus taken and destroyed, about the 16 day of August, *Cæsar* began to build his engines, and batter the walls of the vpper citie, which within the space of 18 daies after with extreme labour and skill, hee laid flat with the ground, (as *Iosephus* saith.) And vpon the 7 of September, with great facilitie hee conquered the citie, the Iewes of their owne accord descending from the Towers: and the Romanes set vpon the walls their ensignes, with a great acclamation, and wasted all the citie with fire and sword, sparing neither men, women, nor children.

The 8 day of the moneth of September, the whole Citie was destroyed, and not a stone left vpon a stone but laid leuell with the ground, onely the three Towers that were built by *Herod*, which were of shining Marble (*viz.* Hippicus, Phaselus, and Mariamne) that future ages seeing the excellencie of those buildings they might iudge of the statelines of the rest. But these also were after destroyed by *Adrianus Cæsar*.

There died by the famine and pestilence an innumerable number, by fire and sword ten hundred thousand: 2000 were found that either killed themselues, or one killed another, 7900 were taken captiues, of these, all the seditious theeues that accused one another, were slaine by *Frontonius Cæsar*, *Titus* freed many, 7000 were sent into Ægypt, with extreme labour to consume and die, the propereſt and most able were reserued for triumph, many were distributed through the prouinces, some were slaine by the sword, and by beasts for publike spectacles, and those that were 16 yeares of age and vnder, together with many other, *Cæsar* sold vnder the crowne, at thirty for a siluer penny; that as Christ was sold for thirty pence, so thirty of them should be sold for a penny,

with

With the riches of this towne *Caſar* triumphed, rode into Rome with two golden Chariots, built the Temple of Peace, and there put all the plate which he found in the temple of Ieruſalem. After all this, for a full determination of thoſe euils, the two ſeditious captaines *Iohannes Giſcalenus* and *Simon* the ſon of *Giora*, were put to moſt cruell deaths. Thus may we ſee the grieuous puniſhment of the obſtinat and ambitious, which God permitted to fall vpon them for their vnthankfulneſſe and cruell tyranny.

How the city of Ieruſalem after this deſtruction by Titus Veſpaſ. *was vtterly beaten downe and defaced by* Ælius Adr. Cæſar, *which he re-edifying, called it after his own name Ælia.*

THe city of Ieruſalem being thus laid leuel with the ground, for the ſpace of ſixty yeares lay deſolate, a receptacle for theeues and murtherers, a fit place for Wolues and wilde beaſts, which reſorted thither to feed vpon the dead bodies. And now time conſuming their fleſh, left their bones and skuls to lye vpon the earth as in a Charnell houſe. Thus it continued vntill one *Benchochab* (which ſignifies the Son of the Stars) born in the towne of Bethcoron not farre from Emaus, profeſſed himſelfe to be the Meſſiah or Chriſt. The Iewes ſuppoſing this to be true, becauſe of that ſaying of *Numb.*24. *There ſhall a Starre riſe vp out of Iacob*) aſſembled themſelues to the number of many thouſands and followed him, with great tyranny and crueltie ſpoyling the Holy Land, and through all the countrey of Iudæa committing many outrages and maſſacres. Thus they continued for the ſpace of eighteene yeares, at the end of which time *Adrianus Ælianus* the Emperor hearing of thoſe iuſolencies, leuied an Army and ſent them into Iudea, vnder the gouernment of *Iulius Seuerus*, who in a pitcht field neere to Bethcoron and not far from Emaus conquered this *Benchochab* or *Pſeudo-Meſſiah*, and with him ſlew fiue hundred thouſand Iewes that were deceiued by his perſuaſion. Now when they went to ſeeke for the body of this Deceiuer amongſt the Dead (as ſaith *Talmudiſta*) hee was found lying with an horrible Serpent about his necke; intimating how

God reiected him that would ſeem to imitate his Son; for euen as the Serpent deceiued our firſt Parents, ſo this *Benchochab* deceiued the Iews, and for this cauſe they called him *Bencozba*, that is, *The Son of Lying*. The number of the Iewes which in the time of this warre were ſlaine amounted to 500000 men, beſides many others that periſhed by peſtilence and famin. This warre hapned 64 yeares after the deſtruction of Ieruſalem.

After this ſecond deſolation of the Iewes, at the command of the Emperor (that there might be a final extirpation of the antient city of Ieruſalem, and that the words of our Sauior might be fulfilled, *Lo, there ſhall not be a ſtone left vpon a ſtone, Mat.* 24) the ruines and foundations thereof were digged vp, the ſtones broken in pieces, the ground left deſolate, and the mountains are now become barren and ouergrown with brambles: And that the name thereof might vtterly be forgotten, and as it were rooted out of the earth, hee ſet vp a new towne not far from the hill Gihon and Golgotha where Chriſt was crucified; which after he had adorned with many goodly buildings, he called it by his owne name, Ælia. In the place of the Temple he ſet vp a Church in the honour of *Iupiter* and *Venus*. Iuſt in the place where the holy Altar ſtood, he erected his own image vpon a marble pillar, which continued vntill Saint *Hieroms* time. At Bethlehem he erected the Image of *Adonis*, and to that he conſecrated at Church. Vpon the gates of the City he cut Hogs in marble, in contempt of the Iewes. Then did hee abiure them, That they ſhould not come within the walls of the City, nor ſet foot vpon the ground neere Ieruſalem. This being done, (as *Dion* ſaith) he dedicated it to the honour of *Iupiter Capitolinus*; and only made it free for Chriſtians and ſuch like to be in it. This town at this day we call Ieruſalem, although it be ſcituated in another place, and called by another name.

Future Ages calling the actions of precedent times into queſtion, puld a great contempt vpon this Towne, and ſo much the rather, becauſe Infidelitie and other heatheniſh prophaneſſe was cheriſht within this city. So that that which a little before was ſet vp in honour of the Emperour *Ælianus*, is now growne into contempt. Wherfore *Helena* the mother of *Conſtantine* the Great,

hauing

hauing command of that Empire, to giue some satisfaction to the vniuersalitie, caused those prophane Temples and Idols to be abolished, and in their places erected others. Vpon mount Golgotha the church called *Golgothanus*, vpon the mount of Oliues one in the place of the ascention of Christ: and *Constantine* her son richly adorned the Sepulchre, and ouer it built a stately Temple all of polisht marble, richly gilt with gold, so that to this day it remaines as the chiefe ornament of the town. In this mean time the Iewes with great boldnesse indeauoured to rebuild the Temple iust in the place where it stood before: but at the commandement of the Emperour they were repelled, and in recompence of their presumption had their eares cut off and their noses slit, because they had eares and would not heare, neither obey the commandement of our Sauior.

But as the Emperor was religious, and endeauored to suppore Christianitie, so his successor *Iulianus* was as full of impietie and prophanenesse; who that he might frustrat the prophecie of our Sauior, That Ierusalem should neuer be built again, in contempt caused the Iewes to assemble together, and with all expedition restore it to its former glory, giuing the vttermost of his helpe to their endeauours. But as they were seriously labouring in this work, of a sudden there came a great earthquake, and looke what they had built was by that quite ouerturned; then fire came out of the earth and from heauen, which destroied both the matter and the Workemen. And that the Iewes nor any Philosophers might impute it to a natural cause, there was seen in the heauens a bloudy crosse, and vpon their cloathes crosses shining like starrs, which the Iewes could by no means wipe off. Yet this little preuailed: a second time they attempted, & as before, a second earthquake hapned, with a storme of winde, which came with such extreme violence, that all the stuffe which they had heaped together for this purpose was vtterly blown away and destroyed. So that of force they were constrained to leaue off, & acknowledge, That Christ, whom their Forefathers had crucified, was the true Messiah. *Greg. Nazianzen* and *Hierome* report, That neuertheless the Iewes euen to this day, although it cost them much money, come yearely to the place where Ierusalem stood, and vpon the

day of the destruction thereof weep ouer it. Such was their affection vnto this City.

But these euils were purged with a sudden inuasion (for no crying iniuries nor prophane insolencies against God passe vnpunished, but that then or soone after a iust reuenge falls vpon them) for *Cosroës* Emperor of the Persians, whose impudencie and impietie was so great that hee would be worshipped as a god, about the yeare of our Lord 615, besieged this town, tooke it, and put to death 90000 Christians, carried the Patriarch thereof, together with many others away captiue. But *Heraclius* the Emperor to punish him for his pride and crueltie set vpon Persia, and with fire and sword destroied the country not far from Nineueh, conquered his chiefe captain *Razetis* in a set battell, won the city of Nineueh, and went away with an honorable victorie. *Seroës* also, the only begotten sonne of *Cosroës*, but a little before inuading the kingdom, kild his father in prison, restored the Patriarch and the rest of the Captiues which his father had taken, to *Heraclius*, and about the fourth yeare after hee had warred vpon Persia, hee returned to Aelia with great pompe.

Not long after, in the yeare 637, *Haumar* the chiefe Prince of the Saracens, which was the third from *Mahomet*, with a great Army afflicted Syria and Iudæa, conquered these Countries, and in his victories vsed great tyrannie and crueltie. Within two yeares after, he won Aelia, which had maintained a long and sharp siege; neither would *Zacharias* the Patriarch giue it vp, til he was compelled thereto by extreme famin, and soon after died with griefe.

Thus this towne continued for the space of 450 yeares in the hands of the Saracens. Then in the yere 1012, *Caliphas* Sultan of Egypt won it, beat downe the walls, destroied the Temple which the Emperor *Constantine* had built, and made havock of al things. Presently vpon this, the Turkes that came out of Scythia by the Caspian mountains, won the city, & draue thence the Saracens. Thus we may see that the Saracens and Turks, though they were both of one religion, yet for the country of the Iewes fought one against another, and compelled the Christians to pay them Tribute for the fourth part of the city, wherein the Sepulchre of our Lord stood, being againe restored by the Emperor *Constantine* after the destruction of *Caliphas*.

The

The Chriſtians being weary of this tribute, and of the oppreſſion of the Infidels, became ſutors to Pope *Vrban* the ſecond of that name, for their deliuery; who in the yeare 1094 aſſembled a Councel at Clearemont in France, and by the inſtigation of one *Peter* the hermit, ſtirred vp the hearts of diuers Chriſtian princes and great Lords to make a croyſado; ſo that 10000 braue & well mounted ſouldiers went into the Holy land, and for a token of their war bore red croſſes vpon their armes.

In the ſame yeare there was a great blaſing ſtarre ſeene in the Weſt, and after that followed a great plague for the ſpace of two yeares through the world: this neuertheleſſe hindred them not in their deſignes, but that they went their intended journy, won the City of Ælia from the Saracens, deliuered the Chriſtians from their bondage and tax, and choſe *Godfrey* of Lorrain Earle of Bullion King thereof, whom they anointed in the Temple of the holy Sepulchre; but hee refuſed to be crowned with a Crowne of gold, ſaying, That it ill beſeemed him to be called King of Ieruſalem, (the true King whereof was Chriſt) or to ſit crowned with gold, in the place where he was crowned with thorns that was the Son of the euer-liuing God: and then choſe *Arnolphus* of Rhodes Patriarch.

In the moneth of October the ſame yeare, a blaſing Starre of maruellous bigneſſe appeared towards the South: it ſeemed to be like a wauing ſword, foreſhewing no doubt the deſtruction of all thoſe that went about to re-eſtabliſh this earthly Ieruſalem. Immediatly after the Feaſt of the Natiuitie of Chriſt, all the Chriſtians of the Eaſt countries vpon Candlemas day came out of Syria, but eſpecially out of Antiochia, to Ieruſalem, & in the Temple of the holy Sepulchre conſecrated their Biſhops and Choraſters, and with one conſent ſung *Illuminare Ieruſalem*. They tooke alſo all the Cities, Caſtles, and Villages, and ouer them ſet Biſhops; created foure Principalities, one at Ieruſalem, another at Antiochia, a third at Ediſſa, a fourth at Tripoly. Alſo certain Earledomes and Baronies, as at Brito, Zidon, Cæſarea, Galilee, Ioppa, and Aſcalon. All theſe were appointed to pay tribute to the King of Ieruſalem. All this was done in the yere of our Lord, 1099.

No ſooner were theſe newes publiſhed to the world, but there was an vniuerſall croyſado through all Chriſtendom, for the conquering and winning of the reſt of the holy land, but before they could get thither, they were either ſlaine by the Grecians and other nations, or els died through famin & thirſt: ſo that in them was fulfilled the prophecie of *Zacharias, cap.* 12. 3. where it is ſaid, *It ſhall happen that I will make Ieruſalem an heauy ſtone for all people: all they that lift it vp ſhal be torn, though all the people of the earth be gathered together againſt it.* And verſe 9, *And in that day I will ſeeke to deſtroy all the nations that come againſt Ieruſalem.*

This yeare 1100 died *Godfrey* King of Ieruſalem, of a feuer, vpon the 18 day of Iuly, when he had reigned ſcarce a yere, and was buried in the temple of mount Calvarie.

After him ſucceeded his brother *Baldovin* the firſt of that name, & ſecond King of Ieruſalem. This man reigned 18 years in Ieruſalem, and being ouercome by *Caliphas* Sultan of Egypt, after the loſſe of thirteene thouſand Chriſtians, he had much adoe to eſcape with life. Within a ſhort time after hee died without iſſue.

Baldwin the ſecond ſucceeded his vncle, and was the third king of Ieruſalem. He began his reign *Anno* 1118. This man ouercame the Turks: and the King of Damaſcus had iſſue only one daughter, named *Mileſent*, whom he maried to the Earle of Angiers, and gaue with her the kingdom of Ieruſalem, and died without heire male, in the yeare 1131.

Fulco in right of his wife ſucceeded his father in law, & was the fourth King of Ieruſalem. This *Fulco* was brother to the King of England, he reigned 13 years, fought many worthy battels againſt the Turkes, put 3000 of their men to the ſword, tooke many of them priſoners and caried them to Ieruſalem. After that, as hee was hunting the Hare by Acon, riding ſpeedily, hee fell from his horſe and was ſorely bruſed, whereof he died, and left two ſonnes called *Baldwin* and *Almerick*.

Baldwin the third was the fifth King of Ieruſalem, and ſucceeded his father. He won the city of Aſcalon, he rebuilt the towne of Boza, (which had beene deſtroyed) placed there certaine Knights Templers, he loſt the City of Edeſſa to the Saracens,

where

where many Chriſtians were cruelly ſlain. And hauing reigned 19 yeares he died without iſſue.

After him ſucceeded his brother *Almerick*, as was the ſixt king of Ieruſalem. In the time of this king the Sultan of Egypt gaue a great ouerthrow to the Knights Templers; which he ſeeking to reuenge, inuaded Egypt with a great army, beſieged the great city of Alcaire, but to ſmall purpoſe; wherefore returning back to Ieruſalem, he ſhortly after died, when he had reigned 12 years: he left behinde him three children, a ſonne called *Baldwin*, and two daughters, *Sibilla* and *Iſabella*.

Baldwin the fourth ſucceeded his father, and was the ſeuenth king of Ieruſalem; who abuſing his gouernment was ſtruck with leproſie, with the contagion of which diſeaſe he died miſerably, in the 25 yere of his age, hauing reigned 13 years. *Baldwin* the fift of that name, the onely begotten ſon of his ſiſter *Sibil*, by his conſent was choſen his ſucceſſor, a youth of 9 yeares old, his fathers name was *William Mountferrat*, earle of March, who dying, his mother married one *Guy* Earle of Luſignan, to whom *Baldwin* committed the protection of the kingdome and of his yong kinſman till he came to mans eſtate. But this yong man within 7 years after the death of his vncle, died ſitting at his table, not without ſuſpition of poiſon. *Guy* his protector, by the perſuaſion of his wife, and at the inſtigation of the Ieroſolimits, took vpon him the gouernment: but *Raimond* Earle of Tripoli was his great aduerſary, for that *Baldwin* 4. for his exceeding pride, at the inſtigation of that *Guy* had diſplaced him of all his Offices and titles in the commonwealth. Theſe two ſtriuing for the kingdom, it hapned that *Guy* was charged with his kinſmans death, vnder which pretence *Raimond* made war againſt him. During theſe troubles, *Saladine* Sultan of Egypt taking aduantage of this opportunitie, made war vpon them both, and with great facility conquered the kingdome and deſtroied Ieruſalem.

In this yeare 1187, there happened ſo great an Eclipſe of the Sunne, that at noone day the Starres were plainely to bee ſeene. Soone after this, *Raimond* and *Guy* were both taken priſoners, and thirty thouſand Chriſtians cruelly put to the ſword. After this, the Saracens ſacked the Towne, threw the Bells out of the Steeple,

ples, made ſtables of the Churches; only the Temple on Mount Golgotha ſtood vntoucht: for the Turkes and Saracens honour Chriſt as a great Prophet.

And thus the new kingdome of the Chriſtians in Ieruſalem ended, which was vpon the ſecond day of October, in the yeare 1187, after it had continued in their poſſeſſion 88 yeares. During the continuance of this kingdome there were many horrible viſions and ſtrange Signes and Wonders ſeene both in Heauen, on earth, and in the ayre; foreſhewing (no doubt) that God was not well pleaſed with their actions which ſought to reſtore that kingdom of Ieruſalem. For, *My kingdome* (ſaith Chriſt) *is not of this world.*

And although after that, there were many Kings that by all poſſible means endeauored to recouer and reſtore the ſame, and for that purpoſe haue leauied many great Armies, and vndertaken many tedious journies; yet all their counſels and determinations came to nothing, for that God ſo often as they vndertooke any ſuch expedition, either ſtayed their Armies, oppreſſed them with war, or elſe plagued them with famine, in ſuch an extreame meaſure, that with very hunger they haue bin conſtrained to eat their Horſes.

Frederick Barbaroſſus may be an example of theſe calamities; who with a great army making an expedition to Ieruſalem, as he was trauelling through *Aſia minor*, his horſe ſtarted and flung him into the riuer, where he died miſerably ere he could be ſaued. Many other Princes, beſides in the like enterpriſe came to the like ends; for they were either deſtroied by the Barbarians, with the loſſe of thouſands of their men cruelly ſlain, or vtterly deſtroied with vnnatural diſeaſes or vntimely deaths.

Now when the Emperour *Fredericke* the ſecond of that name had beſeeged and brought to great miſerie the Sultan of Egypt, and the Knights Templers had done the like to *Damieta*; *Corderio* the Sultans ſon beat downe the walls of Ieruſalem, and had it not bin for the great lamentations and erneſt entreaties of the Chriſtians, he would haue deſtroied the city; but for their ſakes he left ſtanding *Solomons* Temple, and the Temple of the holy Sepulchre; for at this time Chriſtians inhabit in them.

Within

Within a while after, about the yeare 1228, *Fredericke* the ſecond of that name, Emperor of Rome, went to the holy land with a great army, and came to Ptolomais, otherwiſe called Acon, where ſtaying a while, he made a league with the Sultan of Egipt for ten years, regained Ieruſalem without drawing ſword, & was there crowned in the yeare 1229, keeping at that time in Ieruſalem a royal Eaſter. This man fortified the Chriſtians with a garriſon, rebuilt Nazareth and Ioppa, and ſo returned into Italy.

In the yeare 1246, *Caſſanus* King of the Tartars being perſuaded by the Sultan, with a great army inuaded Iudæa, won Ieruſalem, cauſed the Chriſtians to be cruelly ſlaine, beat downe the holy Sepulchre euen to ſmall pieces, and left but little ſtanding. It was after this deſtroyed by *Tamerlaine* King of the Tartars, and by *Mahomet* the ſecond of that name, Emperour of the Turkes. But the Monkes had leaue to build vp the holy Sepulcre againe, for the which they payed to the Sultan or his Deputy a yearely tribute.

In the yeare of our Lord 1516, *Selymus* Emperor of the Turks, about the twenty fourth day of Auguſt, neere to Damaſcus ouercame *Campſon Gaurus* Sultan of Egypt in a cruell Warre, and put to death many thouſands of his men; and the Sultan himſelfe ſeeking to ſaue his life by flight was miſerably ſlaine. This *Selymus* conquered the Holy Land, Syria, Damaſcus, and all the Countries thereabouts; and as he went through Iudæa, leauing his Army at Gaza, with a few of his Souldiers he went to Ieruſalem, that he might ſee with his eyes that place which was made ſo famous by the antient Writers, and was ſo often mentioned in the Old and New Teſtament. But when he came he found nothing but a ruinate and waſte place, barren and rude to looke vpon, inhabited by a few poore Chriſtians, and they alſo held in great contempt and bondage, paying a great tribute to the Sultan of Egypt, for their liberty and the holy Sepulchre, as *P. Iouius* writeth. But after that *Selymus* in that place had done his Offerings and Sacrifices to his god *Mahomet*, ſeeing the Prieſts and Chriſtians preſt with extreme pouertie, out of his ſingular mercy and compaſſion gaue them a large and ſumptuous gift, when hee had ſtayed but one day and one night in the Towne. The next

morning

morning before day he went with all expedition to his Army at Gaza, & from thence into Egypt, where he beſieged the great and famous city Alcaire, and in the yeare 1517 took it, conquered all the country, vtterly extirpated the Sultan, and went away with an honorable victory and rich booty. From this yeare euen till now, the towne of Ælia or Ieruſalem is vnder the juriſdiction of the Turks. Thus may we ſee how often, and with what miſerable calamities this city hath bin afflicted, euen ſince the firſt deſtruction by *Veſpaſian*; which makes euident the great iudgment of God not only vpon the Iews, but alſo vpon the earth where they inhabited, for their infidelitie and vnmercifull cruelty.

The deſcription of Ieruſalem and the ſituation thereof as it is now in theſe times.

THe former incurſions and common deſolations leauing this town ruined and ſpoiled for want of inhabitants, it became a deſart and forſaken place; onely ſome few Chriſtians, either out of the zeale of religion, or for vulgar oſtentation, to ſhew that there had bin a town, dwelt there: and thus it continued vntill the yeare 1542. at which time *Solyman* the great Turk, either in reſpect of the ſtrength of the place, or in hope of profit, or elſe to get himſelfe a name, with great coſt and labor re-edified it, ſet vp many ſtately buildings and ſumptuous houſes, beautified it with two coſtly Temples, the one the Temple of *Solomon*, and the other the holy Sepulchre; inlarged the extent thereof, and ſeated it vpon high hils. After all this, compaſt it about with a ſpatious and thicke wall, and vpon that placed many ſtrong and ſtately towers, wherein there ſtands eight gates, *viz.* the fiſh gate, the Old gate, S. *Stephens* gate (ſo called becauſe they ſay S. *Stephen* went out by that gate when hee was ſtoned) the Angle gate, the Dung gate, the Sheep gate, the Golden and Fountaine gates. Thus the antient city, and that which the Emperor *Adrian* built, being both deſtroied, in another place is ſet vp again. So that between both, this new city ſtandeth, and the firſt city begins to be again inhabited.

of

Of the Temple of the holy Sepulchre.

THis Temple lieth vpon the Weſt within this new towne, at firſt fairely built by the Emperor *Conſtantine*, but deſtroyed by *Caliphas* Sultan of Egypt: then by the Emperours of Conſtantinople rebuilt, which continueth to this day. It is round in the proportion, adorned with 79 pillars 30 foot long; the widenes by the Diameter (beſides the pillars) is 73 feet, leaded aboue, and vpon the top of the roofe ſtandeth a Lanthorn, by which the light commeth in: this Lanthorne is very curiouſly glaſed. In the middle ſtandeth the holy Sepulchre. To this ioyneth the Church in mount Golgotha, and ſerueth in ſtead of a Quire. It ſtandeth ſomething lower, but all vnder one roofe. The place where the holy Sepulchre ſtandeth is four ſquare, eight foot long and eight broad, hewne out of a rocke, and couered with marble; there is a little doore in the Eaſt part of it, very low, by which men go into it, and within that the Sepulchre it ſelf ſtandeth vpon the North ſide, made of gray marble, three handfuls high, and eight foot long. There are no windowes for light to come to it, but ouer there hangeth continually nine lamps burning, wherby it receiueth light. The vault of this Sepulchre is diuided with a wall; the outward is both of the ſame proportion and length as the inward, but that which is without ſeemeth to be an entrie to the inner caue where Chriſt was buried: and there (as ſome ſay) euen to this day is found a piece of the ſtone which the Angell rolled from the graue before the reſurrection; the other part of the ſtone (howſoeuer it came there) lyes vpon mount Sion. But ſome thinke that the Armenians carried it thither, becauſe vpon it they haue built an Altar. In this inner caue there hangs nine lamps to giue light vnto them that enter in by the Eaſt; ſo that in the inner and outer Vault there ſtandeth eighteene Lamps. The Mount whereon Chriſt was crucified ſeemeth to ſtand vpon a rocke of ſtone, whitiſh and ſomthing bluſhing. It is diſtant from the holy Sepulcre 130 foot. The place where the Croſſe ſtood was an hard rocke, eighteene ſteps in the aſcent, and anſwereth to nine and twenty feet. The hole where the Croſſe ſtood is about

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the roundneſſe of a mans head in latitude; and if a man might beleeue the Monkes thereabouts, they ſay alſo that in that place is to be ſeene the colour of our Sauiours bloud euen to this day. Vpon the left hand of this there ſtands an Altar made of marble, and ouer that a ſumptuous Chappel paued and couered with poliſht marble, gilt and adorned with refulgent gold, the wals whereof are very curiouſly wrought and gilded. In the Church vpon mount Golgotha they alſo ſhew part of a pillar naturally blacke, ſpect with red ſpots, where they ſay Chriſt was whipt, and make the Vulgar beleeue that theſe ſpecks are the drops of bloud that fell from him. The other part of this Colume was caried to Conſtantinople, as it was thought. In this church *Godfrey* firſt Chriſtian King of Ieruſalem, and the reſt of his ſucceſſors lie buried.

Of the Temple of Solomon as it is at this day.

THis Temple lieth towards the Eaſt, and was built by the Chriſtians iuſt in the ſame place where the former Temple ſtood at the time when this City was rebuilt and inlarged. The body thereof is very high and ſpatious, and built of poliſht marble, adorned with moſt exquiſit and curious workemanſhip, very artificiall and glorious both within and without, inſomuch that the poliſhed ſtones caſt a ſingular beautifull and reſplendant luſtre. Aboue it is couered with lead, and was built vp at the coſt and labor of the Grecians; in the roofe whereof the Turks place an halfe moone, as they vſually doe in all ſuch churches wherein they come and haue authority. The Turkes and Saracens haue this Temple in great reuerence and deuotion, they adorne it (according to their cuſtome) with diuers artificial pictures and emblems. They will ſuffer no Chriſtians to enter into it, nor any Iewes vpon paine of death. And if it happens that at any time they go into it, they firſt waſh themſelues with water very clean, then put off their hoſe and ſhoos, and ſo go bare foot. This Temple they call the holy Rocke, and in the body thereof there hangeth 700 lamps which burne night and day. In the midſt hereof there ſtandeth a certaine little rocke euery where indented with yron, neere to which not any of the Saracens or Infidels dare to approach or touch, although there come many very farre to viſit

ſit it: for they beleeue that there were many memorable & worthy things done in that rock: they think that *Melchiſedeck* the firſt Prieſt of the great God offered bread and wine vpon it, *Geneſ.* 14. and that here the Patriarch *Iacob* ſaw the Ladder which reached from heauen to earth, *Gen.* 28. which indeed hapned not in Ieruſalem, but in Bethel, as the Scriptures witneſſe. Further they beleeue, that vpon this ſtone *Dauid* ſaw the Angel of the Lord ſtanding with a ſhaken ſword when he ſtrook the city with the peſtilence, 2 *Sam.* 24. and that the Prieſts of the old Teſtament offered vpon this ſtone their ſacrifices to the Lord, which were deuoured with fire from heauen. All which things do vtterly differ from holy Scripture.

The Iewes alſo are of opinion, That the prophet *Ieremy* about the time of the captiuity of Babylon, in this ſtone hid the Ark of the Couenant, vntill ſuch time as the Lord brought the people backe again from the captiuitie. Which is contrarie alſo to the books of the holy Scripture; for, 2 *Mach.* 2. it is ſaid, it was hid in the mount Nebo, where *Moſes* ſtood when he ſaw the whole land of Canaan. Alſo the Turkes ſay that Chriſt ſate vpon this ſtone when *Simeon* tooke him in his armes and bleſſed him. Here alſo he ſate in the midſt of the Doctors when he was but twelue yeares of age, *Luk.* 2. which alſo differeth from the Scripture; for this was not the body of the Temple, but in the middle court or *Solomons* porch, which ſometimes was taken for the Temple, becauſe it ioyned to it. And diuers circumſtances of the Scripture do ſeeme to make this euident, becauſe heere Chriſt taught, and here the people vſually met together, as appeareth, *Ioſh.* 10. and *Pſal.* 72.

About the Temple of Ieruſalem there is a fair Plain much reſembling our Church yards, all paued with marble ſtone. To this there is adioyning a faire Church couered with lead, & was ſomtimes called *Solomons* porch; but after the Chriſtians had woon Ieruſalem they gaue it the name of S. *Maries*. The Turke keepes burning in this daily 800 lamps, and it is much greater than that of *Solomons* Temple. The Sultan of Egypt alſo about an hundred yeares before, built a little Church or Moſcho cloſe by *Solomons* Temple, wherein are continually burning 88 Lampes. There

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is a vault vnder the Temple of the bleſſed Virgin *Mary*, of ſuch an extraordinary greatneſſe that 600 horſe may eaſily be placed in it. And thus we may ſee the Temple of *Solomon* and city of Ieruſalem not only to be in the power of the Turkes, but alſo prophaned with the blaſphemous doctrine of *Mahomet*. And alſo we may here behold the abomination of deſolation ſtanding in the holy place where ſomtime was the Ark of the Couenant, *Dan.9. Mat.24.* and the prophecie of *Ieremy* is fully finiſhed, *ca.19. This place ſhall be vnclean like vnto the place of Tophet, where they did ſacrifice to the Hoſt of heauen, and vnto other ſtrange gods.*

Of other buildings within the city of Ælia, which is now called Ieruſalem.

MOunt Sion is placed toward the South of Ieruſalem, where euen at this day the Monks vndertake to ſhew the ruines of *Dauids* Tower, the ſepulchres of the Kings of Iſrael, and many other holy places. But *P. Oroſius* and other Hiſtorians write, How in the time of *Adrian Cæſar* there happened a great earthquake in ſuch a terrible maner, that the mountain of Sion with the ſepulchre of *Dauid* fel down and were vtterly defaced. Further all true Hiſtorians do write, That *Adrian* the Emperour did ſo much deface the City, that hee left not a ſtone ſtanding vpon a ſtone, nay not a whole ſtone, but all were broken into ſmall pieces; and yet notwithſtanding pilgrims are ſo mad and blind, that they go thither with great pains to ſeeke thoſe holy places, where when they come, with the expence of a great deale of time, in recompence of their pains are made a laughing ſtocke to the Kings of Ieruſalem, and find nothing but feigned and ſuppoſed holy places and buildings: ſince the words of our Sauior manifeſt, *That there ſhall not be a ſtone left vpon a ſtone, which ſhall not be broken to pieces.* And *Borchardus* the Monk ſaith, That the Romans cauſed the Temple and other princely buildings, together with the mountains, to be thrown downe and caſt into the vallies, with which being filled, there remaineth not ſo much as an Emblem of the old Citie. From whence may euidently appeare, That thoſe places which are now ſhewen to Pilgrims by the Monkes of Ieruſalem, are meerely

meerly ſuborned and feigned, on purpoſe to deceiue them & get their mony. They are very ſimple therefore that go to Ieruſalem ſeeke their ſaluation in ſuch places. And as for the Sepulchre (as is aforeſaid) the Tartars beat it all in pieces; ſo that this monument of our Lord is not to be found vpon the earth. Wherefore our Sauiour Chriſt is no more to be ſought among the dead, but in the ſacred monument of his holy word, for there he hath promiſed to make euident his divine preſence, &c.

Of the Sects that are in and about the Temple of the holy Sepulchre.

IN and about the church which is built ouer the holy ſepulcre vpon mount Calvarie, there are at this day many of diuers nations and countries which inhabit, of diuers opinions and Religions. And although they differ in material points of their faith, yet would they be al Chriſtians: of which number there are ſome Latines, Greekes, Abiſſines, Armenians, Gregorians, Neſtorians, Surians, and Iacobins.

The Latines for the moſt part are ſuch as wee call Franciſcan Monks, Obſeruants, or Friers. Theſe haue the keeping of the holy Sepulchre, and looke to it very diligently; where ſomtimes they make a certain number of Knights of the noble Order of S. *Iohns* Templers, with many ceremonies and great ſolemnities. Theſe Knights are girt with a ſword all gilt, hanging in a red velvet girdle; a chain of gold is put vpon them worth about 100 Hungarian duckets, at the end whereof there hangs a Ieruſalem Croſſe of gold. This kind of croſſe alſo they are permitted to weare vpon their armes and clothes; then haue they a paire of gilt ſpurres with velvet tyings. But before they are admitted into this order, they muſt ſweare vpon the holy Sepulchre to maintain & defend the doctrine of the Pope. Latines.

The Grecians that are there be alſo Monkes, and doe inhabit within the Temple of the holy Sepulchre; but they haue the keeping of the place where our Sauior Chriſt was crucified, and differ from the Romaniſts. For they beleeue firſt, That the holy Ghoſt proceedeth from the Father and not the Sonne. Secondly, they Grecians.

they giue the Sacraments in both kinds; thirdly, they hold not the Pope to be head of the Church; fourthly, they deny Purgatory and prayer for the dead; fiftly, they ſing Maſſe in their own language that euery man may vnderſtand it, but they obſerue ſeuen Sacraments as the Romaniſts do. They teach men to pray to and call vpon Saints, they yearly obſerue two ſtrict faſting daies, and eat no fleſh vpon Saturdaies.

The reſt of the Grecians that are through the Eaſt parts leaue mariage free, as well for the Clergy as Laity, and condemne the Latine Prieſts becauſe they marry not. They allow no grauen images in their Churches, but in ſome places of their Churches they haue faire painted pictures hanging. They approue not the Pope, but haue a Patriarch for their high Biſhop, which Patriark is greatly reuerenced, and much honored in Conſtantinople.

Abiſſines. The Abiſſins be ſuch as are of *Preſter Iohns* gouernment: their complexion is browne, their habitation is in the Temple vpon mount Calvary, on the Eaſt ſide of the Church dore: They alſo approue not the Pope, but allow Prieſts to mary, and giue the ſacrament in both kinds; yet there are many ſects and opinions among them, forbearing thoſe meats forbidden in the old Teſtament: they circumciſe both male and female, which the Iews do not; they obſerue our Saturday for their Sabbath; they baptiſe their children with fire, of which I will ſpeake more hereafter, in the deſcription of the towne of Saba.

Armenians. The Armenians are Chriſtians, and come out of Armenia; their dwelling is in a Chappell vpon mount Sion neere to Saint *Iames* his church; they deny the Pope to be head of the Church: they miniſter the Sacraments in both kinds; their Prieſts marry; they forbeare the meats forbidden in the old Teſtament. They haue a kinde of cuſtome, to whine and cry by the graues of the dead; vpon Twelfth day they keep a great feaſt, and the next day begins their Lent, which they keep ſtrictly, and eat neither eggs nor fiſh, nor any liuing thing during that time: They obſerue Wedneſdayes and Fridayes; they preach, ſing and ſay their Seruice in their own tongue; they deny prayer for the dead, and Purgatory; they all weare hats with blew hat-bands.

Gregorians. The Gregorians are Chriſtians that dwell by the great city of Trapezunta

Trapezunta vpon the Euxinian Sea. Their Prieſts marrie, but if their wiues die they muſt not marrie againe. They dwell in Ieruſalem, in the Church vpon mount Caluarie, where Chriſt after his reſurrection ſhewed himſelfe like a Gardner vnto *Marie Magdalen*.

Neſtorians. The Neſtorian heretickes, who now are found in great numbers in Niniuie, which at this day is called Moſſell, and in other places thereabout; doe yet hold the hereſie of *Neſtorias* there maſter, and teach, That Chriſt had two natures, and that he hath two perſons, and that *Marie* was not the mother of God, but that ſhe bare Chriſt who was man onely: about their Hats they were fleſh-coloured hatbands. Some of their Prieſts are found to dwell in the Temple of mount Caluarie.

Surians. The Surians follow the Græcian Chriſtians, touching the moſt of their opinions; they reſpect not much their religion; for in regard of their pouertie they are forced to worke for day wages vnder the Turks. Some of them alſo dwell in Ieruſalem in a church called S. *Marks*, which ſtandeth in the place of the houſe where *Iohn Marke* dwelt, where the Apoſtle *Peter* knockt when the Angell led him out of priſon.

Iacobins. The Sect of the Iacobins are reſident in a Chappell which ſtandeth behind the Sepulchre. They take that name of *Iacob* the Hereticke, who was a Diſciple of the Patriarch of Alexandria; they are wauering and vnconſtant among themſelues, and are here and there found in Iudæa, Ægypt, and Barbarie, diuided into many Sects; for ſome of them hold with *Eutichus* and *Macharus*, who aſcribe one nature to Chriſt, which is the Godhead, and denie the manhood. Some of them circumciſe their children, ſome baptiſe them with fire, and make a croſſe vpon their faces. Of this fierie baptiſme you ſhall reade more hereafter in the deſcription of the Citie of Saba.

Hereby you may note, how the temple of the holy Sepulchre in Ieruſalem is filled with many Sects, who altogether giue and pay tribute to the Emperour of the Turkes; whereby you may ſee that Chriſt will be no more ſought in the holy Sepulchre, but rather in the holy Euangeliſts, where he ſuffereth himſelfe to be found by all thoſe that ſeeke him with a pure heart.

Of the Sects of the Iewes.

IN theſe our times the Iewes do inhabite in Ieruſalem, and are diuided into many ſects, that is to ſay, Phariſes, Saduces, Eſſæs, Geniſteis, Morboneis, and Meriſteis. The Phariſes tooke that name from the interpretation of the law, and is deriued from the Hebrew word *Paraſch*, which ſignifies to expound: ſo that *Pharaſei* is as much to ſay as Doctor or expounder of the law: they approue of *Moſes* and the Prophets; they hold the immortalitie of the ſoule: but of Chriſt and the principall parts of his Doctrine, of the law, of ſinne, and of ceremonies, they haue many vngodly opinions and expoſitions. They faine that the law was inſtituted by God for outward diſcipline; that ſinne is onely outward tranſgreſſion & the violating of mens traditions: they hold there is no originall ſinne, but that men may performe the Law, and merit euerlaſting life; beſides many other things, as waſhings, faſtings, offering gifts in the Temple, and ſuch like ceremonies; of which there is no commandement extant in the Scripture. Reade *Mat.* 3.59.12.5. *&c. Mar.* 2.3.7. *&c. Ioh.* 3.7.8. *&c. Acts* 15.23. *&c.*

The Saduces giue themſelues an honorable title, being deriued from *Zedukim* or *Zeddikim*, calling themſelues juſt, from the word *Zadok*, He was juſt, and by *Amphetreſim* is not vnproperly deriued from *Dicaioo*, or *Dicaios*, ſignifying *juſtus*: and by *Protheſin* in Latine, *Iudex* a Iudge. So that *Zaddik* or *Zadducæus* ſignifies a juſt Iudge, which would judge all others, but they themſelues were without offence: Thus the worſt men got the beſt names. They onely allow the fiue bookes of *Moſes*; they dreame the *Meſsias* ſhould be an earthly king; they beleeue the ſoules of men to bee mortall, and to periſh with their bodies; they doe not beleeue the reſurrection, nor that there are either Angels, Spirits, or Diuels.

The Eſſæs had rather be called Studients, taking their name from *Aſa*, vnder which title they would ſeeme to reprehend, and amongſt other things auoid the profane liberty of the Saduces, and approue not the arrogant diſſimulation of the Phariſes; but that they teach more diuine and profitable precepts. Theſe liue a Monaſtical life, vnmarried; their goods are common; for the moſt part they practiſe phyſicke: in their aſſemblies, the ancienteſt of them read ſome part of *Moſes* law, or ſome of the Prophets; all

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of them both yong and old at certaine times of the day, ſay prayers. They haue no new kinde of doctrine, but imbrace the Prieſthood of *Moſes*: They dwell in the deſarts and vtmoſt parts of Iudæa neere to the lake Aſphaltites, and in the garden of Balm neer Iericho, where the antient Prophets *Eliæs* and *Eliſeus* had their ſchools, whoſe diſciples were called the children of the prophets. Theſe three ſects began in *Iudas Macchabeus* time, *Ioſeph. l.* 3. *c.* 18.

The Geniſteis are ſaid to be thoſe that do certainly affirm, that they are of the poſteritie of *Abraham*, although they haue loſt their genealogies, & cannot proue it. Theſe call themſelues great and noble, and are of the ſtocke of thoſe that in the captiuitie of Babylon married the wiues of other nations: of which you may reade in *Nehem.* So that they are halfe Gentiles, halfe Iewes, and account themſelues to be of the Nobilitie.

The Morboneis very ſolemnly obſerue the Saboth, which many others that are flatterers of the Turkes and Saracens doe not: there are a great company of theſe; for almoſt all the Iewes doe very ſuperſtitiouſly celebrate the Saboth: and therfore they take their name partly from a Multitude, and parly from Vſurie; for *Merebech* in Hebrew ſignifies a multitude, and *Tarebah* Vſurie.

Meriſteis are thoſe Iewes that diuide the Scripture, and ſay the Prophets ſpoke not all with one ſpirit; and what they liſt they make Scripture, and what they liſt they leaue out: and therefore the Grecians call them *Meriſtein*, which ſignifies to diuide.

There are alſo others in theſe our times that are Iewes too, but they are called Samaritanes, which onely approue of the Moſaicall law, and reject the reſt of the Scriptures and Prophets. Theſe are ſo called from Keeping: for this word *Schamar* properly ſignifies to preſerue or keepe a ſpeech in heart, and hath therefore a certaine congruitie and conſonance with the Latine word *Sermo*: ſo that *Schamar* in Hebrew, and *Sermo* in Latine, are much what of one ſignification.

But all the Iewes, except the Saduces haue one faith; they thinke they may fulfill the commandements, and by their owne workes be iuſtified and purchaſe eternall life. They deny the Trinitie and Chriſt, and do beleeue that their *Meſsias* is yet to come, and ſhall bring them backe againe into the land of Promiſe.

Of the Saracens and Turkes which inhabit in Iernſalem: of their faith and religion.

THe Saracens are a people of Arabia the ſtony; of the poſteritie of *Iſhmael* the ſon of *Abraham*, which he begat of *Hagar*. From whence they are rightly called *Agarins*, notwithſtanding they had rather bee called Saracens. Others call them *Saracens*, *à Saraca*, which is a part of Arabia the ſtony. It ſeemeth therefore that theſe people tooke their name from a principality; for *Sarar* in Hebrew is the ſame that *Principatum geßit* is in Latine, or if you will, *Principatum obtinuit*, which ſignifies (to obtaine Principalitie.) And therefore the Saracens, or Sarazens, may be ſaid Princes or Captaines, whoſe Principalitie extends it ſelfe far and neere: but *Agarins* ſignifies Peregrinators; for *Gor* or *Gar* is as much to ſay as a Pilgrim.

Theſe people combined themſelues with *Mahomet* that falſe Prophet, borne of obſcure parentage: his fathers name was *Abdiminech*, of his wife that was of the family of *Iſhmael*, or of the Saracens, borne in Arabia the ſtony, (and as it is expreſt in their Alcaron) vpon the xxj. day of September, according to our account, about the yeare of Chriſt 570. he tooke his name from a tumultuous confuſion: for *hamah* ſignifies *tumultuatus eſt*, he hath beene tumultuous; And *Hamam*, *tumultuando diſturbauit*, He diuided by contention. From hence *Maimo* ſignifies *tumultuor*, A contender, and *Maiomai*, *concitor*, a rebell. From whence may be gathered, That *Mahomet* is an ominous & ſeditious name. Whiles he was in his infancie hee liued with his father; after, being of a prompt wit, he ſerued one *Abdomoneplis* a Merchant, in whoſe ſeruice conuerſing with Chriſtians and Iewes, he got a ſmattering knowledge of the old and new Teſtament, and many acquaintance; amongſt which was one *Sergius* an Arian Monke, a man very well affected of this *Abdomoneplis*. *Abdomoneplis* died, and by the perſuaſion of this Monke, *Mahomet* married *Cadican* his wife, although ſhe was fiftie yeares of age, and by her had great riches: ſhee ſoone after alſo died, and left *Mahomet* all that ſhee had. He on a ſudden, being lift vp to this height of ſubſtance, grew very ambitious (for he was naturally proud, wrathfull, a theefe, a whoremaſter, a moſt impudent adulterer, and wherſoeuer he came made

made hauocke of all things. (This man by the helpe of the Sarazens and others, affected the kingdome of Arabia, which within ſhort time after he obtained, entring Mecha the chiefe city therof, vpon Thurſday the fifteenth of Iuly, *Anno Dom.* 622. and by the helpe of two Iewes and this *Sergius*, wrote that blaſphemous Law of the Alcoron, falſly profeſſing himſelfe to be a Prophet, and began cruelly to oppoſe himſelfe againſt all neighbouring nations and cities.

The Alcaron taketh the name from *Splendor* or *Brightneſſe*; for *Al* in the Arabicke, is as much as *Karan* in the Hebrew, and that ſignifies *to ſhine or caſt forth a brightneſſe*. This Alcaron containes a blaſphemous and deteſtable law, written in the Arabian tongue without any order or colour of knowledge, teaching manifeſt lyes, and execrable blaſphemies againſt God; and for the moſt part, the pleaſures and delights of this world: for he doth deny that there is one eternall eſſence of the Deitie, and the holy Trinitie; our Sauiour Chriſt they one while call the Sonne of God, and another while, the Soule or Spirit of God. They deny his Deitie, but ſay, that he was a holy man, borne without a father, of the chaſt and incorruptible Virgin *Marie*. And although he was before all beginning, yet they beleeue that he was not begotten, but created before all other eſſentiall creatures, by the eternall God. Alſo they ſay hee was not crucified, but ſome other in his place; and therefore the ſaluation of man not to conſiſt in the merits of Chriſt, but in our owne proper workes. And that the Iewes might embrace the Alcaron, they retaine Circumciſion, which is commonly done when the children are thirteene yeares of age; about which time, *Iſhmael* was circumciſed. They forbeare the meates forbidden in the Law; they haue many wiues at one time; they tollerate a bil of Diuorce, and affirme that after the reſurrection men may haue many wiues, and with them banquet, ſurfet, and vſe pleaſant recreations, with diuers ſuch errours and vaine trifles, which for breuities ſake I omit.

That hee might the better perſwade men to embrace and beleeue theſe his lies, and blaſphemous doctrines, he very cunningly ſeemed to confirme them with many falſe and fained miracles:

and amongſt the reſt this was oue: Hauing taught a white Doue to fetch corne in his eare, whiles he was preaching to the people, it chanced ſhe came and ſat vpon his ſhoulder, and putting her bill into his eare according to her accuſtomed manner, he perſuaded the people that it was the ſpirit of God, which deliuered him the words of the Law. A Bull alſo, taught after the ſame manner, at his voice came before him, and kneeling downe did him reuerence, with the Alcaron tied vpon his hornes; which he affirmed was come from heauen and brought that new Law. Then did hee make diuers hornes of gold and ſiluer, and filling them full of milke hid them in the earth: after which, in a great aſſembly he cauſed the ſame places to be opened, and told the people that theſe ſignified plenty and abundance, to all ſuch as kept and obſerued that Law: But the violaters thereof ſhould be puniſhed with death. Together with many other ſuch like idle and fooliſh miracles, (which would be too tedious to recite) that he might make the people beleeue that it came from God. And being afflicted with the falling ſickeneſſe, gaue it out, that then the Angell *Gabriel* told him the Law, making this likewiſe a meanes to further his deſignes: but after, *viz.* vpon the eighth of Iune, *Anno Dom.* 632. and in the ſixtie one yeare of his age, he died miſerably of this diſeaſe, after he had raigned in Mecha ten yeres; and *Enbubizer* or *Abubachar* his father in law ſucceeded him in the gouernement, who built in his honour a Church, and in that put his ſepulchre, both ſtately and ſumptuous.

The Turkes alſo embrace this doctrine, and joyned their forces with the Saracens: They extended their Empire vnder *Mahomet* the third, into Aſia, Europe, and Affrica. They deriue their name (as I ſuppoſe) from *Crueltie*; for *Turca* ſignifieth *A cruell deſtroyer*, or *an armed enemie*, being deriued from the Hebrew word *Tarach*, that is, *to effect his purpoſe*. From whence they are not improperly called of the Græcians πόνος to vex and make wearie; or elſe from the Hebrew word *Tachæra*, which ſignifies a ſhield; and from the Greeke word θυρεὸς and θυρεοῦσθαι, to put on a ſhield, and to arme themſelues: for the Turkes are armed enemies, and deſtroyers of the whole world: And by *Ezechiel* are cal-

called *Gog* and *Magog*, *cap.*38.*&* 39. of *Magog* which was the ſon of *Iaphet*, *Gen.*10. and as ſome thinke inhabited the North parts of the world. *Pliny* places them in Boſpherus, Cimmerius, Scythia, &c. which lieth toward the Eaſt. But indeed they haue often changed their reſidence, and haue come into Perſia, Armenia, Syria, Paleſtina, Arabia, & cruelly deſtroyed them, vntil they had conquered Conſtantinople, and got a great part of Europe; and haue infected the mindes of al the inhabitants in thoſe parts with their manners, ſlaughters, and rapines, according to that blaſphemous Law of the Alcaron. They firſt afflicted thoſe parts about the yeare of our Lord 760. *Conſtantius Copronius*, being then the Emperour of Rome; ſince which time they haue conquered a great part of the World.

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A Relation of the Trauells and Peregrinations of the Saints and holy Patriarchs, as they are seuerally mentioned in the first Booke of MOSES.

And first of the first man, ADAM.

ADAM the first man, tooke his name from *Adamah*, which signifies redde earth, because he was made of the redde slime of the earth. Therefore the Latines deriue *Homo* from *Humo*; also the Græcians from χῶμος, which signifies the earth. But when man was layed open to all calamities, miseries, yea & death, the Hebrews called him *Enosh*, which signifies, *a mortall and miserable man*: for this attribute to man agreeth with the word *Nosch*, which signifies *to be sicke of a deadly disease*. There are some that thinke that man was made in Syria neere to Damascus, because there is found much redde earth. Others say neere to Hebron a citie in the Tribe of Iuda, and there also lies buried; for in a caue neere that place, lies much redde earth, which the inhabitants euen to thisday shew vnto Pilgrims: but this is nothing to the purpose, since we know that man was first created, and then brought into Paradise, *Gen.* 1. and 2.

Of Paradise.

PAradise, which in Greeke is παράδεισος, and in Hebrew *Pardes*, signifies a pleasant Garden plentifully furnished with fruitfull trees, but principally Myrtle trees, which beareth a kinde of berrie of a very delectable taste: for this Hebrew word seemeth to be

be a compound, that is, of *Parah*, which ſignifies to *fructifie*, and *Hadas*, a mirtle; of the fruit of which tree, there is made a certaine wine called mirtle or mulberrie wine: the myſterie hereof is, that Chriſt is that tree of life, that fruitful and pleaſant mirtle, wherby we are raiſed vp vnto eternall life, *Gen.* 2. *Apoc.* 22. *Mat.* 11. *Luther* calleth Paradiſe in his diſcourſe of Germany, a pleaſant Garden, *Eccl.* 2. *Munſter*, an Orchard: and in the Bible it is called Eden, a place plentifully furniſhed with al things neceſſary for the procuring of pleaſure & delight. The Grecians call it *Hedone*, which ſignifies an extraordinary delectable and pleaſant place; for in it there was great aboundance of all things, as well of trees, fruits, herbes, and ſweet ſmelling floures, as of beaſts and fowles of the heauen. Into this place God put man, to dreſſe it and keep it: But where it ſtood, and whether it be now vpon the earth, there are diuers opinions: the Romaniſts hold, that it is placed in the Eaſt without the Tropicks: others would haue it vnder the Æquator, becauſe it is a very temperate region: but experience tells vs, that there it is very hot and ſcorching: others think it ſtands vpon the top of a high mountain, free from all the violent motions and impreſſions of the ayre, in which place they hold *Ænoch* and *Eliah* are yet liuing: there are others that aſſigne the whole Eaſt part to be Paradiſe, and that there were ſome peculiar places moſt fruitfull, of which they thinke was Syria, Damaſcus, Arabia Fœlix, Egipt and Iudæa, in which part man was put. They alſo ſay, that the tree of Knowledge ſtood vpon Mount Caluary, neere about that place where Chriſt was crucified, ſo that he made ſatisfaction for ſinne in the ſame place where ſinne was firſt committed. And this I hold to be the better opinion; and that it remained till the deluge, kept in the cuſtody of Angells, at Gods appointment, and by the floud, together with other creatures, was aboliſhed.

And for that ſaying of our Sauior to the theefe vpon the croſſe, *This day ſhalt thou be with me in Paradiſe*, is not to be vnderſtood of the earthly Paradiſe, but of the heauenly, the place of the bleſſed angels and ſaints, where God with his diuine majeſty filleth them with the light of righteouſneſſe, and quickneth them with eternall life. This place *Paul* cals the third heauen, and that heauenly Paradiſe of which the earthly Paradiſe is a type, 2. *Cor.* 12.

of

Of the foure Riuers that watered Paradiſe.

THe foure Flouds of Paradiſe, were, Piſon, Gihon, Hidekel, and Euphrates, *Gen.*2. There was but one Fountaine of all theſe floods, and this was in Paradiſe it ſelfe, which in thoſe times was diuided into foure ſtreames. But as by the Flood all the face of the earth was changed, ſo likewiſe were theſe riuers, and their Fountains and Channells altered from the places where at firſt they were; notwithſtanding, in memory of them, there remaines ſome reliques, though perhaps not in the ſame place, nor ſpringing out of one and the ſame Fountaine, as they did before. And as the Mediterranean ſea, the gulph of Arabia, and many other Meeres and Lakes, before the Flood, were not, but (by the generall conſent of all learned men) hapned by that huge inundation; the ſame may be ſaid of theſe Riuers.

The head, or beginning of the Riuer Piſchon or Piſon, is 4800 miles Eaſtward from Ieruſalem, and is like vnto an arme of the Sea, ſome 12 or 16 miles ouer, and for that cauſe it taketh the name from Poſch, that is, *increaſing*, or, *of an extraordinary greatnes*: from hence the Grecians cal it Phuſon, becauſe it diuides it ſelfe into diuers Riuolets or Streames. It compaſſeth in Hauilah, it diuideth that part of the world which wee call India, into the outward and inward: and there is called Ganges, taking that name from an Æthiopian King called *Gange*, as *Swydas* ſaith. Some ſay it is vnknowne where it firſt riſeth: others ſay it riſeth in Scythia, and watereth all the neighbour countries as it paſſeth along, as Nylus doth, and ſo being diſperſed into 30 channels, diuideth India with one of them: the narroweſt place of Ganges is 8 miles ouer, and the ſhalloweſt 100 foot deepe, it bringeth forth Dolphins, Crocodiles, and diuers other creatures.

Solinus and *Strabo* ſaith, That the Riuer Tygris riſeth in Armenia, a very faire and cleare Fountaine; it is diſtant from Ieruſalem ſix hundred miles towards the North: it runneth with ſuch an exceeding ſwiftneſſe, that fiſhes cannot ſwimme againſt it, and paſſeth through the lake of Arthuſia, without once mingling it ſelfe with the water: and for this cauſe it is called

Tygris

Tigris, which ſignifies, *a dart*, and *a beaſt of extraordinary ſwiftneſſe and cruelty*. This Riuer running from towards the North and the riſing of the Sunne, it compaſſeth in Meſopotamia, and paſſeth by the borders of Media and Aſſiria, and after that of Chaldæa and Arabia, it there receiueth in the Riuer Hydaſpis, and ſo joyning with *Euphrates*, falls into the lake of Perſia. The Hebrews called this Riuer *Chidikill* from *Chadad*, which ſignifies acute, and *Kalal*, light, for it is a ſwift running ſtreame: from hence the Græcians call it ; the Latines, *Celer*; the Germans, **Ein Zelter**, which ſignifies with vs, a horſe ſwiftly running; for it paſſeth away ſwifter than an arrow out of a bow. Going towards the Eaſt, ſome 36 miles from the ancient Babylon, it runneth through a towne called Bagedeth, bordering vpon Turkie and Perſia, and from thence towards the latitude, to a towne called Argentaratus, where it changeth the name to Tigris, in that place it runneth ſo extreme ſwift, that it will make a mans head dizzie to looke vpon it.

Strabo ſaith, the Riuer Euphrates riſeth out of a mountaine in Armenia, called Nipha, ſome 300 miles from the Citie of Ieruſalem towards the North, watering Meſopotamia and Chaldæa, and paſſing through the midſt of that flouriſhing Citie Babylon, diuides it into two parts; and after paſſing through, and fructifying Arabia, it joyneth with the Flood Tigris, and falls into the Perſian gulfe. *Semiramis* Queene of the Aſſyrians and of Babylon, built a bridge ouer the narroweſt place of this Riuer, being ſome three quarters of a mile ouer. The Hebrewes call this Riuer, *Parah*, becauſe it fructifieth; and from thence the Grecians call it , or , to beare fruit; the Germans, **Fruchter**, which in Engliſh is, fruitfull or pleaſant: And therefore Saint *Ambroſe* ſaith, it is deriued from Euphranein, that is, from rejoycing; For that ouerflowing the Fields, it cauſeth them the next yeare to flouriſh with all kinde of fruit and pleaſant floures. The water of this riuer is very foule and dirty, ſo that it is vnfit to drinke: according to that of *Ieremy*, *cap.* 2. *What auaileth it thee to goe into Aſſyria, that thou mighteſt drinke of the water of Euphrates?* If a man takes this water in a veſſel, & let it ſtand but two houres, the dirt and ſand will lie at the bottom therof two inches thicke.

There-

Therefore the inhabitants neere about it, are wont to take a great pot that holdeth a good quantity, whereinto putting water, they let it ſtand till all the filth be ſunke to the bottome, and ſo they cleare water to drinke.

Nilus taketh the beginning from a certaine mountain in Mauritania the lower, not far from the Ocean, and iſſues from a Lake which they call Nidiles, and partly from other Lakes, and is increaſed with the ſnow waters falling from the mountaines of the Moone in Affrica, 3200 miles from Ieruſalem towards the South. Some thinke it tooke the name from *Nileus* a certaine King therabouts. Others, from the ſoile which it yerely brought downe in the ſtreame, whereby all Ægypt is made fruitfull; from whence ſome thinke it was called Seruious Nilus, for that it bringeth downe new mud with it. The Hebrewes call it *Gihon*, becauſe it breaketh out of the earth with great violence. This Riuer comes through the deſarts of Æthiopia, and ſo with great violence comes into Ægypt, where it is diuided into ſeuen ſtreames, and in times paſt had ſeuen gates, the names of which were, Canopicus, or Heraclioticus, Bolbitinus, Sebiniticus, Pharmiticus, Mendeſius, Taniticus, and Paluſinus. The two outward gates of which, *viz.* Canopicus, and Paluſiacus, were 160 miles a ſunder. *Appianus* ſaith, There are two other gates called Tineptimicus, and Diolcus: This ninth gate is diuided at a citie and place called Delta, taking the name from the likeneſſe that it hath to the Greeke letter ſo called. So that Nilus is diuided into nine gates, by which nine gates it falls into the Mediterranean Sea. There are many that thinke, that Paradiſe was only in Ægypt, and that then it had onely but foure ſtreams, and that at the Floud it was confuſed into nine, and they would ſeeme to proue their opinion out of the 31 chapter of *Ezekiel*, where hee calleth Egypt a garden of pleaſure. But this differeth from the deſcription of *Moſes*, for it is not ſcituate in the Eaſt, but rather the South from Ieruſalem, and farre diſtant from the two Eaſterne Riuers, Euphrates and Hiddikel, by which the holy Scriptures do principally denote Paradiſe. Wherefore it may be concluded, that Ægypt was onely a part of Paradiſe, not Paradiſe it ſelfe: And that this Riuer was one of the Riuers, not all, the ſtreames of which

which Riuer at ſome times of the yeare, *viz.* in the Summer Solſtice, when the Sunne is neere the Dogge-ſtarre, begins to ſwell and ouerflow the bankes, by reaſon of the melting of the ſnow which lies vpon the mountaines of the Moone, and ſo drowne all the places neere vnto it, through the land of Ægypt, leauing behind it certaine ſlime and mudde, by which it comes to paſſe, that the Countrey is very fruitfull, and ſerues them in ſteed of raine, at which time of the yeare (for this happens once euery yeare) the people and inhabitants of the Countrey retire themſelues to their Towns, Cities, and Caſtles, ſcituated vpon Rocks, Mountains, and high grounds, from whence it hapneth, that they ſuſtaine very little diſcommoditie or loſſe, by any ſuch inundation. They alſo keepe little boates, whereby they paſſe from one place to another, becauſe all their paſſages and foot paths are then drowned with waters. There are many pretty obſeruations which the people of Ægypt were wont to take notice of in the riſing of this water, for they had certain ſtaues wherby they meaſured the deapth of it, if it roſe but to twelue cubits (which is ſix yards in height, they then ſtood in feare of great famine, ſo alſo if it was but thirteene, for then the water was not deepe enough to make the ground fertill: but if it roſe to fourteene or fifteene, then they were in great hope, and did not doubt of a fruitfull yeare: and if to ſixteene, they then greatly rejoyced at their proſperity, and kept banquets and feaſts, and were aſſured that the ſucceeding yeare would be very plentifull: but if it roſe aboue, they laid aſide all ſignes of joy, and liued very ſparingly, and with great ſorrow; this great inundation of waters foreſhewing ſcarcitie, and want, and famine, and peſtilence, and death. And thus Nilus yearely, euery yeare is to them in ſtead of raine, for Ægypt is without raine.

In Autumne, at ſuch time as the Sunne going out of the laſt face of Libra, entreth into Scorpio, the waters of Nilus by little and little retire themſelues into their bankes, and the earth becomes quite vncouered of water: about which time, the Country being exceeding hot, the earth is preſently made drie in all thoſe places, ſo that in the moneth of October, they may both till and ſow their Land. In this riuer the Crocodile and the

Itch-

Ichneumo breed, of the nature of which two, you may ſufficiently reade in *Geſner*. There alſo breeds the Pellican, of which Saint *Ierom* ſaith, there are two kinds, one that liues vpon the water, another that liues vpon the land: theſe birds as ſome affirme, kill their young ones vpon their beake, and then leaue them lying in their neaſt for three daies; at the end of which time, the female grieuouſly wounds her ſelfe vpon the breaſt, and pouring her bloud vpon her young ones, reuiues them againe. This bird may very well be a type and figure of our bleſſed Sauiour, who ſhedding his pretious bloud vpon the croſſe for our ſinnes, after the third day roſe againe, and that he might reſtore vs to life that be dead in ſinne, poureth out his bloud vpon vs, whereby we are made capable of eternall life.

Of the place where Adam and Eua dwelt after the breaking of the commandement, Gen. 3.

Adam and *Eua*, being driuen out of Paradiſe, dwelt at Damaſcus, 160 miles from Ieruſalem, as *Munſter* and others write: the Towneſ-men of Damaſcus, at this day ſhew the place where *Cain* ſlew his brother *Abel*, and it is well to be beleeued that this Citie receiues her name thereby, for Damaſcus ſignifies bloud-ſhedding or a place which hath drunke vp bloud.

Of the place where Cain dwelt.

Cain after he had ſlaine his brother *Abel*, dwelt in the land of Nod, a land of feare and diſquiet, in the Towne of Hanoch, and as ſome thinke, it was the ſame place where Babylon (after *Noes* Floud) was built, being foure hundred and eightie miles from Ieruſalem Eaſtward.

Of the place where Noah dwelt.

Noah ſignifying quiet and reſt, dwelt in Armenia, ſix hundred miles from Ieruſalem Northward, hard by Mount Ararat, vpon which Mount, the Arke, (after the Floud) ſtaied it ſelfe,

Gen.

*Gen.*8. *Ptolomeus* nameth Theſe high Hills in Armenia Gordes, which are alwaies couered with ſnow, and no man may get vpon them.

Sem.

SEm who in the holy Scriptures is called *Melchiſedeck*, that is, a King of righteouſneſſe, dwelt in the Citie of Ieruſalem, which as then was called Salem, that is, a Citie of peace.

Nimroth.

NImroth was the firſt Prince and regent vpon earth, and built Babylon, which is ſix hundred and eighty miles from Ieruſalem Eaſtward. *Strabo* writeth, That in Babylon there was an old foure ſquare Tower built of bricke, foure hundred and ſixteene ells high*, and each ſide thereof foure hundred and ſixteene ells broad: This without doubt was a piece of the Tower of Babylon, the toppe whereof ſhould haue reached vp to Heauen, *Gen.*22.

* That is, 200 yards high.

Babel or Babylon ſignifieth a confuſion, becauſe in that place God confounded the workemens tongues, when they built the Tower of Babylon.

The Trauels of Abraham.

1 ABraham went out of his owne Countrey of Vhr in Chaldæa, to the Citie of Haran in Meſopotamia, which is 376 miles.

2 Erom Haran, by Gods commandement hee went to Sichem, which is foure hundred miles.

3 From Sichem he went to the Plaine and wood of Mamre to the Hill betweene Bethel and Hay, which is 28 miles.

4 From thence he went into Ægypt, trauelling Southward 240 miles.

5 Out of Ægypt he went againe into Canaan, to the hill that lyeth betweene Bethel and Hay, which is 240 miles, *Gen.*13.

6 From

6 From thence hee went to the Plaine of Mamre neere He-
bron, 32 miles.

7 From the plaine of Mamre, hee went to Dan, which is 12
miles and there ouerthrew the foure Kings which had taken Lo-
priſoner, *Gen.* 14.

8 Then he purſued the enemie for the ſpace of 80 miles to
Hobam in Phœnicia, which lyeth in the left ſide of Damaſco
Gen. 14.

9 From Phœnicia, hee went to Sodom, wnere *Melchiſedec*
met him, which are 160 miles, *Gen.* 14.

10 From Sodom, he went backe again to the plaine of Mam-
re, which are 40 miles.

11 From the Plaine of Mamre, he went to Gerer, which is ſix
miles, where his ſonne *Iſaac* was borne, *Gen.* 20. 21.

12 From Gerar, he went to Beerſaba, which is 12 miles, where
he tooke an oath of King *Abimilech*.

13 From Beerſaba, he went to mount Moriah, which is 40
miles, where he would haue offered his ſonne *Iſaac*, *Gen.* 22.

14 From mount Moriah, hee returned againe to Beerſaba,
which is 40 miles.

15 From Beerſaba, he and his wife went to the plaine of
Mamre by Hebron, which is 16 miles, and there they died and
were buried, *Gen.* 23. and 25.

So that all the Trauels of the Patriarch *Abraham*, were 1794
miles.

Now followeth the deſcription of the Townes and places.

THe Towne of Vhr in Chaldæa, where *Abraham* was borne
at this day is called Orchæ, (as *Petrus Appianus* writeth) and
is diſtant from Ieruſalem 624 miles Eaſtward. It ſeemeth, it ei-
ther tooke that name from light or fire, or elſe from diuine wor-
ſhip, for there they vſed to offer many burnt offerings, but at that
time they committed idolatry, for which cauſe *Abraham* went
from thence, perceiuing that the Chaldeans tooke the fire for
their god, becauſe fire came downe from Heauen and conſumed
their offerings. Learned men therefore are of opinion, that the
Chaldæans in the town of Vhr, worſhipped the fire for their god.

Haran

Haran or Charan, that is, Wrath.

HAran is the chiefe city in Mesopotamia, where *Abraham* for a time dwelt with his father *Thara*. There the rich Roman *Crassus* with his army was ouerthrowne by the Parthians, and is distant from Ierusalem 440 miles North-Eastward, taking its name from the water Charan which runneth through it. But at this day the city is called Ophra, lying eleuen daies journy from Mossel or Nineueh, as *D. Leonard Ronwolfe* writeth, who in *Anno* 1575, vpon the thirtieth of Ianuary was in that towne. Ophra or Haran is a faire city well inhabited, and indifferent great, compassed about with walls and towers, richly furnished with merchandise, but especially with faire couerlets of diuers colors, that are made therein.

There is likewise great trade and trafique for diuers kindes of wares brought thither by Caravans, which are great numbers of camels, horses, & other beasts, that cary great burdens, with many men to conduct them, which traffique and trauell from one city to another.

This city in times past belonged to the Parthians, euen then when *Crassus* the rich Roman, fifty three years before the birth of Christ, robbed the temple of Ierusalem, and of those holy relicks bare away to the value of six tuns of gold. For which God punished him openly; for vpon the sixt of Iune after, hee was by the Parthians ouerthrown hard by Haran in Mesopotamia, and there taken and slaine. The Parthians pouring molten gold into his mouth, said, Drinke now thy fill (thou greedy Wretch) of that which thou so long hast thirsted after, for with this thou mayst fill thy greedy throat.

In this ouerthrow were slaine thirty thousand Romans, and by that meanes the city of Haran returned againe vnder the Parthians.

After that, the Persians took it; but now it is vnder the Turk.

In this city of Haran at this day there is to be seene a Well of very cleare water, at which *Rebecca* gaue drinke to *Eleazer Abrahams* seruant, and to his Camels, *Genes.* 24. 19. This Well by the

townſmen is called *Abrahams* wel: there alſo *Rachel*, *Labans* daughter, firſt ſpake with the holy Patriark *Iacob*, who turning the ſtone off from the Wel, gaue her ſheep of the water to drinke.

This water hath a very pleaſant taſte, and is a notable Type of holy Baptiſme; for like as the holy Fathers tooke their wiues by this wel, ſo Chriſt receiueth his holy congregation by the Well of Baptiſme, in his Word and holy Sacrament. This is the right Wel of Iſrael, which floweth into euerlaſting life.

The city of Haran (now called Ophra) lieth from Nineueh 232 miles Weſtward.

Sichem, a Shoulder.

SIchem is a town in Samaria on the borders of Ephraim, lying on mount Garizim, 36 miles from Ieruſalem Northward. It takes the name (as *Phil. Melanthon* writeth) from the place whereon it ſtandeth, like a ſhoulder; for *Sichem* ſignifies a ſhoulder.

Of this town I will ſpeak more at large in the new Teſtament, for that by it Chriſt ſpake with the Samaritan woman, *Ioh.* 4.

In this town *Dina Iacobs* daughter was rauiſhed, *Gen.* 34. and there the bones of the Patriarch *Ioſeph* were buried, *Ioſ.* 24.

Abimelech for ſpight & vpon no occaſion vtterly deſtroied the town, and hauing razed it to the ground, ſowed it with ſalt, *Iudg.* 9 But *Ieroboam* King of Ieruſalem built it vp again and dwelt therein, 1 *Kin.* 12.

It was a free town, whither a man-ſlayer might reſort that had killed any man by chance, and ſaue himſelfe, *Ioſ.* 20.

Mount Garizim, wheron the town of Sichem ſtood, was a piece of mount Ephraim.

Tanis, in Hebrew Zoan, *an Inne or houſe of Harbor.*

TAnis or Zoan was the chiefe city in Egypt, where *Pharaoh* in *Abrahams* time kept his court, as we reade in the thirteenth Chapter and fourth book of *Moſes*, and *Pſal.* 58. and lyeth 232 miles from Ieruſalem Southeaſtward: four miles from Tanis ſtood the kingly towne of Memphis, which was likewiſe built

before

before *Abrahams* time; but at that time it was not so famous as Tanis, for there is not one word spoken of Memphis in the books of *Moses*. But when time serues I will speake more of these two places.

Of the Mount between Bethel and Hay.

THis hil is 4 miles from Ieruſalem vpon the North, lying between the 2 towns of Bethel & Hay, and is called mount Ephraim; wher *Abraham* at his return out of Egipt the ſecond time ſet vp his Tabernacle, of purpoſe to be conuerſant with *Melchiſedeck* who dwelt in Ieruſalem; and with him gaue thanks to God for the ſingular fauors that he had ſhewed toward him, in deliuering his wife *Sara* from the hands of *Abimelech* King of Egypt, who would haue rauiſhed her, & as he feared, indangered his life. In this place *Lot* ſeparated himſelfe from *Abraham*, and went to dwell in Sodom.

Of the Plaine or Oke of Mamre.

THe Plain of Mamre ſtood a mile from Hebron towards the Eaſt, and diſtant from Ieruſalem 22 miles South-eaſtward. In this yally there was a faire and pleaſant wood, where a certain yong man called *Mamre* dwelt. This man was brother to *Eſcal* and *Aner*, mentioned by *Moſes*, *Geneſ.* 14. who according to the cuſtome of gentlemen with vs in theſe times, built vp his houſe neere to a pleaſant Wood or bottome, which as ſome thinke was called after his name Mamre. Others, (of which opinion is *Ierom*) of *Ælon*, which ſignifies a valley or tree (an Oke tree, ſaith hee.) But *Ioſeph* & *Ægeſippus* call it a Terebinth tree, which both ſummer and winter beareth greene leaues like a Palme tree, the ſap or juice whereof is very good for medicine. *Abraham* dwelling neere to this tree, beeing entertained by the three Brothers as a ſtranger, grew into ſuch fauour and familiaritie with them, that hee conuerted them from Paganiſme, and taught them to know the true and euer-liuing God. To gratifie which great fauor, they aided him in his Warre againſt the foure Kings that had taken

Lot priſoner, and gaue him free libertie to inhabit in, and vſe the Plain thereabouts for his cattel: before whoſe dore (as ſome Authors affirm) this Terebinth or oke tree ſtood, and ſo continued from the beginning of the world, till the time of *Conſtantine* the Great, it being lawfull for none to cut a bough of it, or touch it with a hatchet, becauſe it was in thoſe daies accounted a holy tree, and viſited by diuers ſtrangers: and then *Helena* cauſed a fair church to be built in that place; and ſo much the rather, for that *Abraham* ſitting vnder that tree, the three Angels appeared vnto him in the ſimilitude or likeneſſe of men, *Gen.*8. 1,2. And ſome are of opinion, That becauſe of this, the Iewes offered Incenſe to their gods, and committed idolatry vpon high mountaines and vnder green trees, *Ezek.*16. There was alſo a double Caue made of white marble, which as *Ioſephus* ſaith, was very faire and beautifull to the eye, and curiouſly wrought and poliſhed; wherein *Abraham*, *Iſaac*, and *Iacob*, with their Wiues *Sarah*, *Rebecca*, and *Leah* were buried: and as ſome thinke was that caue which he purchaſed of the Hittites, *Gen.*23.34. But that *Adam* and *Evah* lie buried in the ſame place, ſeeing there is no warrant for it in the holy Scriptures, I let it paſſe; becauſe whatſoeuer hath not authoritie of Scripture to proue it, may as eaſily be contemned as allowed. But *Abrahams* ſepulchre in *Ieroms* time was to be ſeen, being old and decayed.

Of Hebron.

THis City was not onely a Kings Seat, but a Prieſts alſo, being built not long after the Floud, and ſome ſeuen years before that City of the Egyptians called Zoan or Tanis, *Numb.*13. and was placed vpon a goodly high mountaine very pleaſant and delectable. It taketh the name from *Chabar*, which ſignifieth to accompany; and from thence, Chebron, or Hebron, A pleaſant and delectable ſociety. It was a metropolitan city in the tribe of Iuda, and after called Kiriatharba, as it appeareth in *Ioſhuah*, 14. taking that name from *Arba* the chiefe Gouernour of that Citie. This man was one of the Anakims, and a very mighty Prince.

Others

Others there are that say, the city being diuided into foure parts was thereof called קרית ארבע: for Arba signifies a quaternion, from the Rote Raba foure square. It was first built by *Heth*, the sonne of that cursed *Canaan*, whose posterity (the Hittites) inhabited in it; and such was their hospitalitie, that they entertained *Abraham*, being a stranger and traueller. These people dwelt * there vntill *Ioshuahs* time; and then one *Hoham* was King thereof, who with other Kings opposing the Children of Israell, was by them slain, and had their country wasted and destroyed. This town was after made a towne of refuge, and belonged to the inheritance of *Caleb*, and was together with Mamre in the tribe of Iuda, *Ios.* 20. Heere *Dauid* was first anointed King, and reigned therein for the space of 7 yeares, 2 *Sam.* 5. But this town by the iniury of time and oppression of the enemy is now become desolate, only some few old reliques are to be seen, to shew there had bin a town there. Neuertheless there is a town not far from it which retaineth the name, placed in a very fruitfull valley called Mamre to this day. Heere while it was vnder the jurisdiction of the Christians, stood a Cathedral church, and a Bishops See; but the Turks haue turned it into a Mosko, or one of their churches. Into this place they wil not suffer any Christian to enter. The inhabitants take vpon them to shew vnto strangers many things, as the vault or caue wherein *Abraham* was buried, the place where *Cain* killed *Abel*, the Well where *Adam* and *Eua* wept seuen years for the death of their son; with many such like fables which are to no purpose, seeing they are not warrantable by Scripture.

* Here also dwelt *Sisai*, *Abiman*, and *Thalmai* the sons of *Anak*.

Some bows shoot Eastward from this place is the field of Damascus, where the red earth lieth whereof they feigne man to be made. It is naturally tough, & may be wrought like wax or pitch. There is also that is white of the same kind, and this is conueyed to many places by the Saracens, and sold at deare rates. They vse it either for the teering of Sepulchres, or to mingle with salues and vnguents.

Of Gerar.

GErar is the vttermoſt towne in the land of Canaan, and lieth betweene the deſarts of Sur and Cades, *Gen.*20. Here King *Abimelech* kept his court at ſuch time as *Abraham* came thither; & here *Iſaac* was born, *Gen.*21. It takes the name from Gor, which ſignifies a Pilgrim or Traueller, and did well agree with the condition of the antient patriarchs that ſomtime liued there, becauſe for the moſt part they were like Pilgrimes and wayfaring men, *Gen.*47. It lay ſix miles from Hebron Southweſt, and from Ieruſalem 30, vpon the territories of the tribe of Iuda.

Of Beerazaba.

BEerazaba is a towne ſcituated vpon the vtmoſt bounds of the Holy land, forty miles from Ieruſalem Southweſtward, and is deriued from Berr and Shebuah, and ſignifieth the Wel of couenant: for *Abraham* hauing digged a Wel neere to this place, *Abimelech* King of Gerar entred into league with him, and his poſteritie *Iſaac* alſo renued this league in this place, as appears, *Gen.*21. It is now called Gallim or Giblin by the Iewes. In S. *Hieromes* time it was a great towne.

Of Moriah.

VPon this Mount *Abraham* would haue offered his ſon *Iſaac*, and ſtood not far from Salem or mount Sion, where *Melchiſedech* dwelt. They were ſo neere, that *Melchiſedech* vpon the tower of Sion might eaſily ſee the Angell that ſpake with *Abraham*, when he renewed the couenant with him concerning his ſeed and poſteritie: and is deriued from Mor or Marar, which ſignifies bitter Myrrh, becauſe, as *Gregorius* ſaith, the Church is euer ſubiect to affliction, For all they that will ſeruc God and liue religiouſly muſt ſuffer perſecution, *Mat.*16. 2 *Tim.*3. and Iarr, which ſignifies to feare.

How Abraham *may be typically apprehended.*

ABraham signifies The father of a multitude, from *Ab, pater*, a Father, *Ram, excelsus*, Mighty; and *Hamon, multitudinis*, Of a multitude. Not in regard of the Iewes only, but all those that in succeeding times shall be ingraffed into the Church, and partake of euerlasting life through the mediation of Christ Iesus the promised seed, *Gal.* 3. *Ephes.* 1. *Acts* 3. and is a Type and figure of God the Father; for as that *Abraham* was the father of many, yet had but only one son; so although God be the father of all nations, yet had but one only son, Iesus Christ, begotten of his owne essence from before the beginning of the world. And as *Abraham* so loued God, that for his sake he would not haue spared his only son; so God so loued *Abraham* and the World, that hee gaue his only begotten son to die for the saluation of their soules.

The Trauels of Lot.

LOt trauelled with *Abraham* from Vr in Chaldæa, to Haran in Mesoporamia, which is 336 miles, *Gen.* 12.

2 From Haran they trauelled to Sichem in the land of Canaan, being 400 miles.

3 From Sichem they trauelled through Moræ, to the hil lying between Bethel and Hay, which is 24 miles.

4 From the hill between Bethel and Hay, they went into Egypt, which is 240 miles, *Gen.* 13.

5 From Egypt they went into the land of Canaan, to the hil lying between Bethel and Hay, where *Abraham* had dwelt before, which is 240 miles, *Gen.* 13.

6 From the hil between Bethel and Hay *Lot* separated himselfe from *Abraham*, and went to the towne of Sodom Eastward, which is 28 miles, *Gen.* 13.

7 In the town of Sodom *Lot* was taken prisoner, hee and all his household, and led away to the town of Dan, which is 32 miles *Gen.* 14.

8 And when *Abraham* had deliuered him out of the hands of his enemies, & purſued them, he returned with him from Dan to Hobam in Phœnicia, lying on the left ſide of Damaſcus, being 80 miles.

9 From Phœnicia *Abraham* came again with *Lot* to Sodom, which is 160 miles.

10 Laſtly, when the Lord had determined to raine fire and brimſtone on Sodom, *Lot* according to his commandement went thence to Zoara a little town neere adioyning, where being drunk with Wine hee committed inceſt with both his daughters; but after comming to the knowledge of his offence, he was ſo ſore afflicted in his conſcience, that with extreme grief he died. *Luther* ſaith that *Abraham* tooke him to Hebron with him to comfort him, and that there he died. Hebron is 36 miles from Sodom.

So all the trauels of the Patriarch *Lot* were 1652 miles.

The Deſcription of the Townes and places where he trauelled. And firſt of Sodom.

THe cities that were deſtroyed with fire and brimſtone from heauen were foure in number, that is, Sodom, Gomorah, Adama, and Zeboim, lying 24 miles from Ieruſalem South-eaſtward, where now the dead ſea runs. The fift was the city Bela, called alſo Zoar, which was ſpared for *Lots* ſake, & diſtant from Sodom two miles. This, *Lot* accounted but a little City; but there are that ſay it was a very ſpacious and princely place, neere to which his wife for her diſobedience was turned into a pillar of ſalt, and not far off he committed inceſt with his two daughters. And although *Luther* be of opinion, that that alſo within a while after was burnt, yet this cannot bee certainly prooued, eſpecially becauſe it remaineth euen to this day, ſeituated both in the antient place, and called by the antient name; vnleſſe ſome new City hath beene lately built in the ſame place, and is now called after that name, which I cannot thinke to be true. *Sodamah* ſignifieth a Myſterie; *Gomorah*, a Faggot of Thornes; *Adamah*, Red earth; *Zeboim*, Fertile and Pleaſant; *Zoar*, The burning of Bæla; for

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in antient times it was called Bæla. It is the receiued opinion, that the country wherein these fiue rich and opulent cities stood was called *Pentapolis*.

Of the Lake or dead Sea, called Asphaltides.

IN the very same place where these Cities were burnt and destroyed, there is at this day to be seene a Lake about 36 miles long, and in some places six, in others eight and 12 miles ouer. It boileth with pitch and brimstone, and in some places passeth by the name of the salt sea, and in others, the dead sea, because of the noisome and venomous aire that riseth out of it, in somuch as the very birds that fly ouer it fall down dead, and if a beast doe but drink of it mixt with water, it makes him incurably sick. It is of a wonderfull nature, for whatsoeuer heauy thing you fling into it will not sinke, but swim vpon the top, be it either iron, lead, copper, or any other weighty matter. Of which *Vespasian* the emperor hauing notice, to make experience of what he had heard, made a journy of purpose to see it, and with him tooke certain condemned men who for their offences had deserued death; these he manacled, and where he thought it to be deepest caused them to bee thrown in; but they rose vp againe with such violence as if some storm or tempest had sent them vp. The water thereof changeth three times a day, and shineth against the sun with diuers colors, casting out fire and great cakes of pitch much resembling Bulls without heads, and of that quantity. This pitch is good for diuers things, as to calk ships, to lay vpon cables, and to vse in medicins; wherefore such as come to this sea and know the nature of it, haue certain Skiffs and instruments wherewith they draw these cakes of pitch to their ships, to which it cleaueth so fast, it being naturally tough, that being brought to land they cannot get it off again but by the help of vrine. Vpon the banks thereof grow trees that beare fruit of diuers kinds, as apples and such like, which are faire and pleasant to the eie, but if you either touch or open them you shall finde nothing but dust.

Britten-

Brittenbacchus saith, In this place the Serpent Tyrus (whereof they vse to make treacle) is found, It is a little serpent about half a cubit long, and a finger thick, being of diuers colours, and is so venomous, that where it biteth there is no remedy, vnlesse by cutting off the member. The head of it is rough and hairy, and there seemeth to lie vpon the tongue of it, if it be angry, a fiery flame. The same Author saith, That a little from Zoar, betweene this Lake and the mountaines of Engedi, the pillar whereinto *Lots* wife was turned, is yet to be seen shining like salt. The furthest part of this sea Northward lies 14 miles from Ierusalem: toward the East the riuer Iordan runneth into it.

The trauell of the two Angels that led Lot *out of Sodom.*

THese two Angels hauing spoken with *Abraham* in the valley of Mamre neere Hebron, forthwith went to Sodom some 40 miles distant from that place, where *Lot* hauing entertained them into his house, by their helpe was deliuered, together with his wife and two daughters, from that miserable desolation of the Sodomits.

Of Lots *two Daughters.*

Lot escaping this desolation, and seeing a president of Gods iudgement fallen vpon his wife for her disobedience, fearing that he should not continue safe in Zoar, left that & turned aside into the wildernesse, and continued there among the mountains, although the Lord had promised him safety in this town: wherefore continuing in a Caue in the Wildernesse, the eldest of his daughters losing her husband in this destruction, supposing that all men had beene destroyed from off the earth, counselled her sister to commit incest with her father. *Lot* being now oppressed with care, by reason of the former calamities, gaue himself at the inticement of his daughters, to drinke Wine, in somuch as with the excesse he became drunke: at which time not being himselfe he begat by his two daughters two sonnes: the eldest had a sonne whom shee called *Moab*, which signifies The begotten of his Father; whereby the impudencie of this woman is laid open to the World, in that she was not ashamed of her sinne. Of him came

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the Moabites, and dwelt vpon the North side of the lake Asphaltides, some 32 miles from Ierusalem. The yongest daughter had a son, which she called *Ben-ammy*, that is, The son of my people; for although she bare him with great shame, yet she dwelt among the people of God. Of him came the Ammonites that dwelt beyond mount Gilead, threescore miles from Ierusalem Northeastward.

Of the foure Kings that tooke LOT *prisoner.*

THe first of them was called *Amraphel* King of Shinear or Babylon, the son of *Ninus* and *Semiramis*, as some thinke, and is called somtime by the name of *Berosus*, sometime *Ninus*. He kept his court at Babylon in Chaldea, which is 680 miles from Ierusalem Eastward. This *Ninus* is called *Amraphel*, because of the notable victories that he won, and the number of countries and prouinces he conquered.

The second was *Arioch* or *Arius* his sonne. He was thus called because of his courage and crueltie in war; for *Arioch* signifies A mighty roaring Lion; *Arius*, *Mars*. This man during the life of his father was created king of Lassir, that is, Assiria, for so it is called in the Chaldæan tongue; the chiefe city whereof is Nineueh, and lies from Ierusalem Northeastward six hundred eighty foure miles.

The third was *Keder laomer* King of the Elamites in Persia, 1200 miles from Ierusalem toward the East. This Prince had a great command in that country. *Keder* signifies an Ornament or Crowne; *Laomer*, Well deseruing.

The fourth was *Thideall* King of the Nations. Hee kept his court in Damascus, the Metropolis of Assyria, some 160 miles from Ierusalem Northward. *Thideal* signifieth An exalted Lord; of *Alah*, that is, To be lifted vp.

These foure kings were confederats, and bent their expedition principally against Astaroth and Kiriathaim, which they tooke, and spoyled all the Countrey round about with fire and sword: and their Armies being retyred from the spoyle, met in the vally of Siddim (where now the dead Sea runneth) and there pitched their

their tents. In this place after a cruel and sharp war, they conquered the fiue Kings of that beautifull and pleasant soile of Pentapolis, (for so it was called because of those fiue cities that were in it) where among others they tooke *Lot* captiue with all his substance.

Of Asteroth.

ASteroth seemes to be the city of *Venus*, because the citisens thereof worshipped her: for *Asteroth* is a goddesse of the Sidonians, and is compounded of *Ash*, which signifies a company of stars, and *Tor*, placed in order. The Syrians call *Venus* Ashtoroth. This towne lay in the land of Gilead, and belonged to the halfe tribe of Manasse beyond Iordan, 56 miles from Ierusalem North-Eastward. In this city the foure Kings of the East conquered the gyants of Karnaim, that were mighty princes and commanders there, when they made war against that and Kiriathaim. Not far from hence also in the land of Ham there dwelt certaine Gyants called *Zusim*, of *Zus* and *Hamah*, which signifies to stir vp commotion. These were very great strong and stately people, and had the command of all the Countries thereabouts, which they held in great feare, and were conquered by the foure Kings.

Of Kiriathaim.

KIriathaim was a City in the tribe of Reubin beyond Iorden, *Ios.* 13. 22 miles from Ierusalem toward the East, and so called because it was diuided into many parts and diuisions. The heathens corruptly cal it Carthage. The Hebrews deriue it from *Kiriath*, which signifies a city, and *Emah*, Terror. Here dwelt the Emims, a graue and fearfull people; for so their name signifies.

Of Hazezon Thamar.

THis Citie tooke the name from a Palme tree, or a Palme banke. Of this kinde of wood the Israelites made their arrowes, and therefore deriue it from *Charar*, which signifieth to shoot; and *Thamar*, a Palme Tree. This City standeth vpon the banke of the dead sea, twenty miles from Ierusalem North-East,

vpon

vpon a very fruitfull soile, where was found plenty of Palm trees and pretious balsam: and by some called *Engedi*, or the Lambes Well; being deriued from *Ein* and *Gedi*, which signifieth *Fontem hœduli lactantis*, that is, The Wel of a sucking lambe or goat. Not far from hence stood the Caue where *Dauid* cut off the outward lap of King *Sauls* garment, 1 *Sam.* 24.

Of the plentifull valley Siddim.

THis valley stood there where now the dead sea runneth, and took that name from the fertilitie of the soile, and seems to haue some affinity with the Hebrew word *Sadel*, which signifies a field, partly arable, partly pasture and medow, furnished with trees, herbs, and orchards. In this place stood diuers Wels of Bitume, from whence the inhabitants fetcht cæment to build their houses with; but after for their wickednes (which was so great, as it appeareth in *Gen.* 18. *that the cry thereof ascended into heauen*) the Lord did grieuously punish them, first with war, by which the inhabitants were destroied: and after that, with fire and brimstone from heauen; so that (as is aforesaid) this goodly vally is nothing but a stinking lake.

The Trauels of the Egyptian maid Hagar.

AFter *Sara* had preferred *Hagar* to that high grace as to make her equal with her selfe, shee growing proud thereof, contemned her Mistresse, and in recompence of that fauour carried her selfe very presumptuously towards her; which *Sarah* seeking to restraine, offered to her some hard measure; which *Abraham* (vpon her complaint) winked at: Whereupon *Hagar*, partly oppresst with griefe, partly with enuy, priuily stole away from her mistresse, and went from the valley of Mamre neer Hebron, to the Well of life sixteene miles Southward, *Genesis* 16. and it is to be thought that her journey tended towards Egypt, which was her natiue countrey. For this Well lay directly in the way as they went downe into Egypt. This flight of *Hagar* without doubt did greatly trouble *Abrahams* house, and put him and his wife into a great

great ſorrow and feare, leſt ſhe ſhould deſtroy her ſelf and the infant, or fall into ſome other danger. Wherefore that God might make euident the exceeding care he had of them, he ſent an angel vnto *Hagar*, and willed her to returne vnto her maſter: which Angel ſome think was the ſon of God, for he was called by the name of *Iehovah*, *Gen.* 16. which name was not communicated to any created Angell. Whereupon *Hagar*, according to his commandement, went backe againe to her miſtreſſe *Sarah* into the valley of Mamre, 16 miles, *Gen.* 16.

From Hebron *Hagar* went with her miſtreſſe to that kingly city Gerar, 6 miles, *Gen.* 20.

At Gerar ſhe and her ſonne *Iſmael* were put out of her maſters houſe, and going in the way that leadeth into Egypt, they loſt themſelues in the wildernes of Beerſaba, after they had trauelled 12 miles from Gerar: where oppreſt with want both of water and other neceſſaries, ſhe feinted and her ſon alſo; wherefore ſhe layd him vnder a tree, and about a bowes ſhoot off ſate down and wept, expecting nothing but death. As ſhee was in this miſerie, God heard the voice of the childe, and ſent an Angell vnto her ſaying, *Feare not, for I will make of thy childe a great Nation. And God opened her eies, and lo, cloſe by her there was a Well, ſo ſhe went and filled her bottle, and gaue her boy drinke.* At this time *Iſmael* was 15 yeres of age. So God bleſſed the child, and he became an Archer, and liued in the wilderneſſe.

From thence ſhe and her ſon went into the wildernes of Pharan, 80 miles, where *Iſmael* maried an Egyptian, *Gen.* 21. So all the trauels of *Hagar* the Egyptian maid were 132 miles.

Of the Fountaine of Hagar, *which is alſo called the Well of Life.*

THis Wel lieth betweene Bared and Kades-Bernea, 10 miles from Ieruſalem towards the South. Some call it the Well of the Liuing and Seeing, becauſe God did there look mercifully vpon *Hagar* when ſhee fled from her miſtreſſe. Here *Iſaac* dwelt and had his two ſonnes *Eſau* and *Iacob*, *Geneſis* 26. Afterwards it was called the Well of the liuing God, and ſeemeth myſtically

to repreſent Baptiſme, the lavor of grace and regeneration by the operation and ſpecial working of the Spirit: for the Church (like *Hagar* with her ſon *Iſmael*) trauelling through the wilderneſſe of this world, is preſt with a multitude of ſins; and ſeeing her owne miſerie, finds no remedie but by faith in Chriſt Ieſus, to be deliuered from ſo heauy a burthen: wherefore they ioyning together in praier, craue the merciſull audience and gratious aſſiſtance of God, That it would pleaſe him of his goodneſſe to refreſh them with the water of life, the doctrine of grace, that ſo they may bee made capable of eternal glory. For *Hagar* ſignifies a Pilgrim, and *Iſmael*, a godly and good man whom the Lord heareth: Who trauelling together with his mother the Church in this world, fighteth againſt the enemies thereof, and ſhooteth the arrows of faith againſt all infernal and cruell beaſts. For *Schamah* ſignifies, Hee hath heard; and *El*, The almighty God, who mercifully heareth the feruent prayers and petitions of the Iuſt; according to that of *S. Iames, cap.* 5.15.

Iſmael was born *An. mundi* 2035. *Abraham* being then 86 years of age. He was circumciſed at 13, he went from his father at 15; he was at *Abrahams* funeral being 89 yeares of age: he died when he was 137 yeares of age, fifty yeares after the death of *Abraham*, and left behinde him twelue ſonnes as *Iacob* did, which were the Princes of their families, as was his. Of which the Apoſtle *Paul* hath an excellent Allegorie; *Abraham* had two ſons, one by the bond-woman, another by the free-woman: he that was of the bond woman was according to the fleſh, but he that was of the free woman was by promiſe. By which things another thing is meant; for the one, which is Agar of mount Sinai, gendereth vnto bondage: for Agar or Sinai is a mountaine in Arabia, and anſwereth to Ieruſalem that now is; and ſhee is in bondage with her Children: but Ieruſalem which is aboue is free, for it is written, *Reioyce thou Barren, &c.* Wherefore we are no more of the bond woman (which is the Law) but of the Free, not by our owne works or righteouſneſſe, but by fairh in Chriſt, who maketh vs heirs of that heauenly Ieruſalem.

Where

Where Ishmael *dwelt.*

PAran a city of Arabia the Stony, stood 104 miles from Ierusalem Southward, and taketh the name from fertilitie; for *Parah* with the Hebrews signifies a fruitfull root. From this Metropolitan towne, the desart of Arabia the stony neere Cades taketh name: of which mention is made, *Num.* 13 & 14. *Deut.* 1. *Gen.* 14. 21. *Abac.* 3. and is called the desart of Pharan. Here *Ishmael* that excellent Archer and hunter dwelt, after with great power and strength he had conquered all the neighboring princes and people thereabout. His posteritie also inhabited these parts, and after his name were called Ismaelites, some eighty miles from Ierusalem toward the South. These people were excellent soldiers, and of noble courage; their principal delight was shooting, and therein they exceeded others; liuing for the most part by hunting and pillage, and so they continue to this day. The Saracens who likewise had their abiding in those parts were deriued from that family, though they had rather take their name from *Sara*, and from thence Saracens: These are of the opinion of the Turks.

The Trauels of Eleazer *the seruant of* Abraham.

AFfter *Eleazer* had sworne to his master to take a wife for his son *Isaac* of the generation of his fathers, he went from the valley of Mamre neere Hebron, to Haran a City of Mesopotamia, 468 miles off, and there made a Contract with *Rebecca* the daughter of *Bethuel*, and sister of *Laban*, whom he tooke along with him and returned to his master. So that his journey to and againe was 944 miles. These things hapned in the yeare of the world 2089, and before Christ 1879, *Isaac* then being forty yeres of age.

This *Eleazer* was Steward of *Abrahams* house, and borne at Damascus the chiefe City of Syria. Hee was so called, because God was his helpe: *Eleazer* being a compound word of *El* and *Ezar*,

Ezer, which signifies *Almighty God the helper*. From whence we may perceiue that God is the keeper of the poore, and a ready helper in time of tribulation; according to that in the *Psalmes*, *All they that know thee trust in thee; because thou, O Lord, heareſt their prayers, and bringeſt them out of trouble*.

Rebeccha, as it ſhould ſeeme, tooke her name from the expectation of *Eternall life*: for *Rebechan* in Hebrew doth denote ſuch a woman, *which expecteth a free deliuerie from all calamitie, and an inheritance of eternall life*. Therefore *Rebeccha* is a notable type of the Church of God, which is the Spouſe of Chriſt, ſhadowed in *Iſaac*; as ſhall hereafter be more plainely manifeſted.

The Trauels of the Patriarch Isaac.

ISaac being young, went with his father *Abraham* from Berzeba to mount Moriah, where his father would haue offered him vnto God, as the Lord commanded him, which is fortie miles, *Genſ.* 22.

2 From thence with his father hee returned againe to Berzeba, which is forty miles.

3 From Berzeba he trauelled with his father to Hebron, by the plaine of Mamre, which is 16 miles.

4 From the plaine of Mamre *Iſaac* trauelled Southward, to the fountain of life, which is 16 miles, & there he dwelt, *Gen.* 24.

5 From thence he returned backe again to his fathers burial, who was laid in that double caue in Mamre, which is 16 miles.

6 From thence he returned backe againe to the Well of life, where he dwelt, 16 miles.

7 From the Fountaine of life, hee went to Gerar, which is 8 miles; where *Abimelech* ſeeing the beauty of his wife *Rebeccha*, would haue rauiſht her, and for feare ſhe told him that ſhe was his ſiſter, *Gen.* 26.

8 From Gerar *Iſaac* went Weſtward to the valley of Gerar which is 8 miles, and there he cauſed the Well to be digged vp

againe, which the inhabitants had stopped vp, *Gen.* 26.

9 From thence he went to Beersaba, which is foure miles; where the same night the Lord appeared vnto him, and said, *I am the God of thy father* Abraham, *feare not, for I am with thee and will blesse and multiply thy seed for my seruant* Abrahams *sake*, Gen. 26.

10 From Beersaba he returned againe to Hebron by the plain of Mamre, which is 16 miles: here *Abraham*, *Sarah*, and *Rebeccha*, died, and were buried, *Gen.* 35. So all the trauels of the Patriarch *Isaac* were one hundred forty eight miles.

The typicall signification of Isaac.

THe name of *Isaac* is deriued from laughter: for *Zakah* in Hebrew is as much as *quod risit* is in Latine, which signifieth that he laughed; and from hence *Zechock* signifies *a Laughter*, and *Isaac*, *mirth*, or *one that reioyceth with mirth*. This name was giuen to him by God before his natiuitie, *Gen.* 17. 18. There were seuen that were named by God before their natiuitie, *viz. Ishmael Gen.* 16. *Isaac*, *Gen.* 17. *Cores* or *Cyrus* King of the Persians, *Esa* 44. *Sampson*, *Iudg.* 13. *Iosia* King of Iuda, 1. *Kings* 13. *Iohn Baptist*, and *Iesus Christ* the sonne of God, *Luke* 1. of whom *Isaac* was a notable type. For Christ is our true rejoicing, the laughter, mirth, and delight of the whole Church of God. *Abraham* vpon the day of the natiuitie of *Isaac* made a great feast, to which, no doubt, he called many godly men, and perhaps some of the Patriarchs: for there was then liuing *Sarag*, *Arphaxad*, *Salah*, *Heber*, *Thamar*, and *Sem*, the sonne of *Noah*, who also had a certaine knowledge of Gods promise to *Abraham*, and that of the seed of *Isaac* should come the Sauiour of the world.

And as *Abraham* when hee would haue offered his sonne vnto the Lord, carried the fire and the sword; but *Isaac* the wood vpon which he should be slaine and burned (O miserable sight, especially to a father, to see his onely sonne and heire, which was miraculously begotten, euen then when he was without hope of issue, burnt to ashes before his face? this was on mount Moriah, a little from Salem or Ierusalem) euen so our Sauiour Christ, for the sinnes that man commits and carries about him, bore vpon his shoulders the woodden crosse whereupon he was offered an acceptable

acceptable ſacrifice to his father, that ſo by his mediation and ſatisfaction we might receiue pardon for them: And this was likewiſe done vpon mount Caluarie, a little from Ieruſalem. And as the Lord prouided another ſacrifice for *Abraham*, that ſo hee might ſaue his ſonne, which was, a Ramme tied and intangled in thornes: ſo God prouided a ſacrifice for the ſaluation of the world euen Ieſus Chriſt our mediatour, who is that immaculate and pretious Lambe of God; whoſe head being crowned with thornes, and hanging vpon the croſſe, by his precious death opened vnto vs the doore of eternall life, and made vs capable of euerlaſting happineſſe, *Iohn* 19. 1 *Peter* 1. Such was the loue of *Abraham*, a father vnto God; ſuch the loue of God, a father vnto man: that they ſpared not their only ſonnes, the one typically to repreſent the other. The other, that is, the only begotten ſonne of God, to dye effectually for *Abraham*, *Iſaac*, and all mankinde, *Ioh.*3. *Gen.*22.

The Trauels of the Patriarch Iacob.

FRom Beerſaba *Iacob* went to Bethel, which is 48 miles and there hee ſaw a Ladder that reached downe from heauen, whereby the Angels aſcended and deſcended *Geneſ.*28.

2 From Bethel he went to Haran in Meſopotamia, which is 432 miles; where he married *Leah* and *Rachel*, *Gen.*28.

3 From Haran in Meſopotamia hee went to mount Gilead, which is 380 miles: and when *Laban* purſued him (at the commandement of the Lord) he made a league with him, *Gen.*31.

4 From mount Gilead hee went to Mahanaim, which is 16 miles, and there he met with the Angels of God, *Gen.*31.

5 From Mahanaim he paſſed the water and went to Penuel, which is foure miles, and there wreſtled with the Angel of God, *Gen.*32.

6 From Penuel hee went to Succoth, where hee pitched his Tents, 2 miles, *Gen.*33.

7 From Succoth hee passed the riuer of Iordan, and went to Sichem, not far from Salem (about eight miles) where his daughter *Dinah* was rauished, *Gen.* 33.

8 From thence he went to Bethel, which is eight and twenty miles, *Gen.* 31.

9 From Bethel he went to Bethlehem Euphrata, which is twelue miles; in which way *Rachel* died, and was buried not farre from Bethlehem; then *Iacob* went forward, and set vp his Tents neere to the Tower of Eder, a mile from Bethlehem towards the South, *Gen.* 35.

10 From Bethlehem Euphrata and the Tower of Eder, he returned againe to the valley of Mamre neere Hebron, to his father *Isaac*, which is 20 miles, *Gen.* 35.

11 From Hebron hee went to Beersaba, which is 16 miles, *Gen.* 38.

12 From Beersaba, he went to the Towne of Ony a little off Ægypt in the land of Gossen, which is 168 miles, where *Ioseph* his sonne gaue him honourable entertainement, *Gen.* 46.

* This was the chiefe Citie of Ægypt.

13 From Ony he went to the citie * Zoan, which is also called Tanis, 28 miles, where he was presented to K. *Pharaoh*, *Gen.* 47.

14 From Tanis he returned to Ony, which is 28 miles, and there he dwelt and dyed in the land of Gossen, *Gen.* 49.

The Description of the Townes and places to which *Iacob* trauelled.

Of Bethel.

BEthel was a Towne in the Tribe of Benjamin, eight miles from Ierusalem toward the North, and signifies *The house of God*. In times past it was called Luz: but *Iacob* seeing in that place the vision of the Ladder, with the Angells ascending and descending vpon it, and because there the Lord renued the couenant with him concerning his seed, and the comming of Christ; he therefore called it Bethel.

Afterward, *Ieroboam* hauing vnlawfully vsurpt the kingdome of *Rehoboham*, caused a calfe to be set vp there: for which cause it was then called *Bethauen*, which signifieth *the house of*

sinne

ſinne and abhominable offence. Vatablus is of opinion, that there are two Bethels, one in the tribe of Benjamin, the other in the tribe of Ephraim, both not far from Hay: but if this ſhould be granted, then theſe two townes ſhould ſtand within two miles one of the other, which ſeemeth very abſurd; therefore I dare boldly affirme, that there was but one Bethel, which ſtood vpon the borders of Benjamin and Ephraim, both tribes bordering vpon the South ſide of the towne of Luz, *Ioſh.* 16. & 18.

This towne of Bethel was at firſt in the Suburbs of Luz, vntill the diuiſion of the tribes; for then both theſe Tribes of Ephraim and Benjamin, ending in that place, ſo much increaſed this town, that they became both one city, and ſo were called Bethel, *Ie.* 28. & 35. *Ioſh.* 7. & 18.

From hence there is a two-fold miſtery to be apprehended: the firſt, of *Iacob*, whoſe ſleeping in this place vpon a ſtone, cauſed this Citie or Towne to be built, and to retaine the name of Bethel, that is, *The houſe of God.* So whoſoeuer ſeekes to haue eternall life, muſt reſt vpon that corner ſtone Chriſt Ieſus, the ſonne of the euerliuing God, and by faith bee incorporated into the Church, which is the houſe of God, of which Chriſt (the Annointed of the Lord) is both King and Prieſt for euer. Secondly, as *Iacob* reſting vpon this corner ſtone, ſaw the Angels aſcending and deſcending from heauen vnto earth, ſo by this incorporation into the body of the Church (of which Chriſt is the head) by Faith and Baptiſme, our ſoules are made capable to aſcend into that heauenly Tabernacle, which he hath prepared for all thoſe that beleeue: according to that in *Iohn* 14. *I am the way, the truth, and the life, no man commeth vnto the father but by me only.* And whoſoeuer is aſſured of this ladder (that reacheth from heauen vnto earth) may well ſay with *Iacob*, ſurely the Lord Ieſus Chriſt is in this place; here is nothing but the houſe of God, and here is the gate of heauen; as Chriſt himſelfe teſtifieth in the tenth of *Iohn*, *I am the doore, and whoſoeuer entreth not by me, &c.* So that Chriſt is the head of his Church, the ladder that aſcendeth into heauen, and the doore whereby we may enter into eternall life.

Of Gilead.

THis land of Gilead was a country that lay betweene Iordan and the mountaine of Gilead, or rather betweene the sea of Galilee and the mount Gilead, sixtie miles from Ierusalem towards the Southeast: for the mountaines of Gilead, beginning at mount Gilead, extended thence vnto Arabia the stony, and seperated the countrey of Israel beyond Iordan, from the countrey of the Amonites. But that part which lyeth betweene the Sea of Galilee and Ammon, is properly called Gilead; for when *Iacob* and *Laban* maden couenant either with other, in the mount Gilead, they gathered a heape of stones, and making a banquet eat together vpon it, *Gen.* 13. and from thence that mountain and all the countrey thereabouts tooke the name, For *Laban* in the Syrian tongue is called IEGAR SAHADVTA, *the heap of couenant*. But *Iacob* in the Hebrew language called that mountain together with all the Countrie thereabouts, *Galeed* or *Galaad*, *the heape of testimonie*: for *Gal* signifieth *a heape* or *grane*, and *Galal*, *He rolled* or *he thrust into a round heape*. From whence the Greeke word κυλω, *to roule*, and κυκλος *a circle*, is deriued: Also *Edah* signifies *testomonie* with the Hebrewes, being deriued from *Id* which signifies *testatus est*, that is, *he beareth witnesse*; and from hence ειδω among st the Grecians is deriued, which signifieth, *a witnesse*. This land of Gilead was very fertile and pleasant, being adorned with many Castles and strong Cities: And in this countrey the Prophet *Eliah* was taken vp into heauen in a fierie Chariot, 1 *Reg.* 17. 2 *Reg.* 2. The Græcians call this, *Decapolin*, from ten cities that are strongly built in that countrey, *Marc.* 7.

Of Machanaim.

MAchanaim was a Citie of the Leuites in the Tribe of Gad, neere to the floud of Iordan and Iaboch, fortie foure miles from Ierusalem toward the Southeast, and scituate in the land of Gilead beyond Iordan; being so called of the Patriarch *Iacob*, because there he saw the Tents and Armie of Angels, which he vnderstood to be his assistants against his brother *Esau*, whom hee feared, *Genesis* 31. For *Chana* signifieth *Castrametatus est*, that

that is, *the Tents are measured out*: from whence Machanaim is the proper name of a place, being deriued from *two Tents of Angels* which appeared to *Iacob*, That they might defend him in his journey; *For the Angels of God compasseth them about that feare him*, *Psal.* 33. and therefore *Iacob* with great ioy brake out and said, *The tents of God are here*, and called it *Machanaim*. This was assigned to the Leuits, *Iosh.* 21. and here *Dauid* was receiued when he fled from his sonne *Absalon*, 2 *Sam.* 17. Here *Iacob* wrastles with the Angell, *Gen.* 32.

Of Pnuel or Penuel.

THis Towne was vpon the East side of Iordan, close by the mouth of the riuer Iaboch, in the tribe of Gad, fortie miles from Ierusalem towards the Southeast; and is deriued from *Panah* and *El*, which signifies, *He beheld the Almighty God face to face*, and for that cause he called it *Pennel* or *Pnuel*, which is, *the face of God*, *Gen.* 32. The Tower of this Towne was destroied in *Gedeons* time, *Iudg.* 8.

Of Succoth.

THis is a towne beyond Iordan, not farre from Penuel, in the tribe of Gad, 40 miles from Ierusalem towards the Southeast. Here *Iacob* set vp his tabernacles and continued for a while; from whence it borrowes the name. For *Sachach*, signifies *A couering*, and from thence it is called *Succha*, and סכה with the Greeks, which signifies, *A shield, couering, defence*, or *tabernacle*: Of this towne there is mention in *Iosh.* 13. 2 *Chr.* 4. *Gedeon* caused the Citizens of this towne of Succoth to be torne to pieces with thornes, *Iudg.* 8.

Of Salem.

SAlem is a town of the Sichamites, lying towards the East side of the riuer Iordan, and in the midst of the tribe of Manasses, fortie miles from Ierusalem towards the North, not farre from Sichem, where *Dinah*, *Iacobs* daughter was rauished, *Gen.* 33. & 34. in Ænon neere to this place *Iohn Baptist* baptised, and signifies, *A Citie of Peace and Integritie.*

Of Bethlem Euphrata.

THis town was distant from Ierusalem towards the South, six miles; it was scituated in a pleasant and fruitfull countrey, and from thence tooke the name: for *Bethlachem*, is called *The house of bread*; *Euphrata* signifies, *fruitfull*, being deriued from *Parah*, that is, *to fructifie*; and *Baith* signifieth *a house*, from the affinitie that it hath to *Banah*, that is, *to build*: so that *Baithlachem* doth denote vnto vs *The house of bread*, and other fruits and meats that are fit to be eaten. Here was Christ the sonne of God borne, that bread of life, of which whosoeuer eateth shall liue eternally, *Io.6.* And here *Dauid* was the second time annointed King, 1 *Sam.16.* Of this towne you may reade more in the second of *Luke.*

Of Rachels graue.

ABout a mile from Bethlem towards the North, *Rachel* the wife of *Iacob* was buried, ouer whom hee set a stately sepulchre made of twelue marble stones, or Pyramides: these stones are seene to this day vpon the right hand of the way, as you goe from Bethlem to Ierusalem: and from thence all the land thereabouts is called the land of *Rachel.* For when *Herod* killed the innocent children, all the inhabitants thereabouts wept, and would not be comforted, *Matth.2. Ierem.31*

Of the Towne of Æder.

THis was a watch Tower of the Bethlamites, about a mile from Bethlem towards the South, and was so called from the flockes of Sheepe that resorted thither: for *Migdal* signifies *a Tower*, and *Æder* a flocke or heard: for thereabouts were very fertile pastures. Here the Angels told the sheepheards of the nativitie of Christ, lying at Bethlem in a manger: and in the place of that tower there was a Church built, which in *Ieroms* time was called *Angelus ad Pastores*, because the Angels there appeared to the sheepe-heards. Here *Iacob* dwelt for a time, and in this place *Reuben* lay with *Billah* his wife, *Gen.36.*

of

Of Goſen and Ony.

GOſen was a very delectable and fruitfull country in the land of Ægypt, the Metropolitane whereof was Ony, two hundred miles from Ieruſalem towards the Southweſt: in this Citie *Iacob* dwelt.

The typicall ſignification of the Patriarch Iacob.

IAcob ſignifies, *a ſupplanter*, and was a type of Chriſt, who is that ſupplanter of Sathan, and by his death hath broken his head in pieces. Againe, he is the type of a Chriſtian man: For as he wreſtling with the Angell, obtained a bleſſing; ſo euery good man continually ſtriuing with perſeuerance in prayer, ſhall at length obtaine an euerlaſting bleſſing: for, for this cauſe was *Iacob* called *Iſrael*, that is, the Prince of God, in that he preuailed with God: ſo all thoſe that beleeue in Chriſt, are called Princes of the kingdome of heauen: becauſe by his mediation they haue preuailed with God, and are made partakers of eternall life.

Iacob had two wiues, *Leah* and *Rachel*; *Leah* ſignifies, *wearied*, and was a type of the old Moſaicall Church: for that was oppreſſed and wearied with the lawes of *Moſes*, and brought forth Prieſts, Leuites, Kings, and warlike Princes, by which the people of the Iewes became oppreſſed and wearied by extreame labors, and at length were miſerably extinguiſhed: for as it is in the 15 of the *Acts* of the Apoſtles, *The law of Moſes was an intollerable and troubleſome burthen*. But *Rachel* ſignifies a *Sheepe*, and is a type and ſigne of the Church of God in the New Teſtament, as Chriſt himſelfe ſpeaketh in the tenth of *Iohn*, *My ſheepe heare my voice and follow me, and I will giue them eternall life*.

Sheepe are naturally patient and peaceable; ſo all ſuch as are of Chriſts Church, ſeeke after patience and peace. *Leah* was nothing ſo faire, but much more fruitfull: *Rachel* was nothing ſo fruitfull, but a great deale fairer. *Leah* was the mother of *Benjamin* which ſignifieth *ſorrow*: *Rachel* of *Ioſeph*, who was a type of Chriſt.

of

Of the Trauels of Esau.

ESau trauelled from mount Sier in Mesopotamia, to the towne of Pnuell or Penuell, eightie miles to meet his brother *Iacob*: where the singular ciuilitie and humilitie of *Iacob* towards him, is worthy obseruation. For hee first sent to meet him, then hee did him obedience to the ground seuen seuerall times, and so saluted him, saying, Loe, these are the children which God of his grace haue giuing his seruant. From whence it may be gathered, That it becommeth euery man (if it be possible) to win his enemy to peace and concord rather by humanitie and humilitie, than by force: for *Esau* seeing this kind of reuerence, though before he had a full determination to doe him violence, yet now he comes to meet him, embraces him, takes him about the necke, beginnes to weepe, and kisses him, yea such was their loue, that they both wept with joy, *Gen.* 35.

After, *Esau* returning, went home to Sier backe againe, eightie miles: these things hapned in the yeare of the World 2206, when both brethren were about 89 yeares of age, and in the yeare before Christ 1762.

Of mount Sier.

MOunt Sier where *Esau* and his posteritie dwelt, is forty miles from Ierusalem towards the South; and was so called of Sier, the King or Lord thereof, of whom came the Horrites; who being driuen thence by the fourteene sonnes of *Esau*, into Arabia the stony, where they continued, *Gen.* 36. It was called Edom of Esau, and then, Idumæa, *Gen.* 25. and the inhabitants thereof Edomites, or Idumæans.

The typicall meaning of Esau.

ESau signifies *a Factor*, and was so called from rednes: The enemies of the church colouring themselues red with the blood of the godly: For as *Rebecca* had in her wombe two sonnes, that

is,

is, *Esau* and *Iacob*; one elected, the other reprobated: so in the Church there are found two sorts of people, good and euill; some are wicked and impious, contemners of Gods word, and persecuters of the Church; as after, the posterity of *Esau* was. But there are others that are the faithfull children of God, that hope through the mediation of our blessed Sauiour, to be made heires of euerlasting happinesse, and be crowned with him in his kingdome with the crowne of Glory. So that here the saying of our Sauiour may be verified; *the first shall be last, and the last shall be first.* for *Esau* was the eldest, yet lost his birthwrite; and *Iacob* was the youngest, yet got the blessing.

Of the Trauels of the Patriarch Iuda.

IVda trauelled from Sichem, where *Iacob* dwelt, and went to the towne of Odulla, some forty and foure miles, where he was married to the daughter of one *Chananei* whose name was *Sthuah* which signifies, *A happy Sauiour*, by her he had two children in that place, *viz.* *Er* and *Onan*.

From thence hee went to Timnah to sheare his sheepe, six miles; and as hee turned aside out of the way, hee committed incest with his daughter in law, *Thamer*, when shee was about 26 yeares of age.

Afterward hee went twice with his brethren into Ægypt, to buy corne at Zoan, where *Ioseph* at that time was; for the famine was very great round about. So that reckoning his journey twice two and againe, it amounted to eight hundred twentie and two miles; for Zoan was 208 miles from Hebron where *Iacob* and his sonnes dwelt.

Lastly, he returned againe with his father and his brother into Ægypt, two hundred and eight miles. These things happened in the yeare of the world 1239. and before Christ 1729.

The

The deſcription of the Townes and places to which the Patriarch *Iuda* trauelled.

Of Odullam.

THis was a towne in the tribe of *Iuda*, eight miles from Ieruſalem towards the South-weſt, and ſignifies *The teſtimonie of the poore*: being deriued of *Ed*, which ſignifies *a teſtimonie*, and *Dallimo*, ſuch as are called *poore*. Here *Dauid* hid himſelfe from the furie of *Saul* in a caue, 1 *Sam.* 22. *Ierom* knew this towne, and ſaith that it was a village. This was a type of the faithful, who being ſtill ſubiect to the calamities and miſeries of this world, and perſecuted for righteouſneſſe ſake, are glad with *Dauid* to ſeeke holes and caues to defend them from their wicked perſecuters.

Of Thimnah.

THimnah is a Citie in the borders of the Tribe of *Iudah*, and *Dan*, ſcituated in mount Ephraim, ſix miles from Ieruſalem towards the Northweſt, and ſignifieth *a perfect and fully finiſhed Citie*; being deriued from *Thamam*, that is, *fully and abſolutely finiſhed*; for it was adorned with many very faire and ſpacious buildings, ſet vp by *Ioſuah*: for in his time it was a faire and large Citie, and at ſuch time as the children of Iſrael inuaded Canaan, he had much adoe to win it: Therefore the children of Iſrael for his great valour, and to manifeſt their thankefulneſſe towards him, they gaue it to him and to his poſterity for euer, and here he lyeth bured, *Ioſuah* 24. Here *Sampſon* married his wife, and by the way killed the Lion, mentioned in the 14 of *Iudges*. This is a type of the Church, wherein Chriſt Ieſus the true *Ioſuah* is the head, illuminating the ſame by the bright ſhining beames of his Goſpell, the luſtre whereof hath gone throughout the whole World.

Of

Of the Trauels of the Patriarch Ioſeph.

WHen *Ioſeph* was ſent from Hebron by his father *Iacob*, hee went to Sichem to ſeeke his brothers, 60 miles, *Gen.*37.

2 From thence he went to Dothan, foure miles, where by his brothers he was throwne into a Pit, and after ſold to the Iſhmalites, *Gen.*37.

3 From Dothan hee was carried to Tanis in Ægypt, and there ſold to *Potipher*, *Pharaohs* chiefe ſteward, 272 miles.

4 From Tanis he went to meet his father in the land of Goſen, which is 28 miles, *Gen.*46.

5 From thence he turned backe againe to Tanis, and preſented his father and brethren vnto *Pharaoh*, *Gen.*47. which is 28 miles.

6 From thence hee went backe to Ony to ſee his father, who now was ſick vnto the death, there receiuing his bleſſing, he cloſed his eies, which was 28 miles.

7 From thence he returned backe againe to Tanis, which is 28 miles.

8 From Tanis he went backe to Ony, with a great company of horſes and chariots, preparing an honourable funerall for his father, *Gen.*15. being 28 miles.

9 From Ony he went to Atad which lies vpon the further ſide of Iordan toward the Eaſt; which is 240 miles, where hee made a great lamentation for the death of his father 7 daies, *Gen.* 50. The reaſon why Ioſeph went thus far about, was, becauſe hee went with ſuch a company towards Hebron, that the Idumæans, through whoſe countrey he ſhould haue gone, would not ſuffer him to paſſe that way, ſtanding in feare of his power.

10 From Atad he went to Hebron the Metropolis of the tribe of *Iudah*, neere to which ſtood the double caue in the vaile of Mamre, where *Iacob* was buried, which was 40 miles, *Gen.*50.

11 From thence to Heliopolis, a city of the Ægyptians, where

Ioſeph

Ioseph set vp a stately Academy for all Ægypt, which was accounted 200 miles.

12 From thence he went to Tanis or Zoan, which was the chiefe defence and Metropolitan citie of all Ægypt, being accounted 6 miles.

So all the Trauels of the Patriarch *Ioseph* was 1962 miles.

A description of the places and cities through which *Ioseph* trauelled.

Of Dothan.

DOthan was a Citie in the tribe of *Manasseth*, fortie and foure miles from Ierusalem towards the North, & distant six miles from Tiberias towards the West, and signifies *A commandement*, being deriued from *Dothor Dathath*, that is, *he commandeth or ordaineth*. Here *Ioseph* was thrust into an emptie ditch, and sold to the Ismaelites, *Gen.* 37. Here *Elias* the Prophet being besieged by the Syrians, shewed to his seruant the host of Angels that defended him with the Chariots of fire, &c. 2 *Kings* 16. Here *Holipher-nes* was slaine, who had pitched his tents against Bethulia: for Dothan is a Citie which at this day remaineth at the foot of the Mount of Bethuell, beeing scituated in a fertile and pleasant place, compassed about with faire vines, oliues, and pleasant meadows, where the inhabitants do shew that ancient ditch wherein *Ioseph* was cast, when his brothers sold him to the Ishmaelites, according to that of *Solomon*, *One generation passeth, and another commeth, but the earth indureth for euer.*

Of Heliopolis, or the Citie of the Sunne.

THis City is called by the Prophet *Esay Ca.* 19. *Irheri*, which signifies *The Citie of the Sunne*, and is deriued of *Ir* and *Cheres* which signifies *The brighnesse of the Sunne*, and is distant from Ierusalem 224 miles towards the Southwest, six miles and a halfe from Zoan or Tanis. This was a goodly Citie, and in times past the Kings of Ægypt haue in that place kept their Courts and places of residence. Here was a flourishing Academie, wherein was taught Astronomie, Cosmographie, and many other liberall

arts

arts and sciences, with great care and diligence, but principally diuinitie (as *Munster* saith) being adorned with many benefits and priuiledges: for it was thought that the Patriarch *Ioseph* was the first founder of it, and taught there, *Gen.* 47. Here dwelt *Dionisius* the Areopagit, a student of Athens, who at such time as our Sauiour Christ was crucified, at noone day (the Moone then being in the full) seeing the Sunne totally darkened, said to this master *Apollophan*, *Either the God of nature suffereth, or the fabricke of the world is dissolued.* The said *Dionisius* was afterward conuerted by the Apostle *Paul*, in the citie of Athens.

Of Goran Atad.

THis towne or corne floore was beyond Iordan, not far from Bethabara, 16 miles from Ierusalem towards the Southeast, (Here *Ioseph* and the rest of the Ægiptians, bewailed the death of *Iacob*) and tooke the name from thornes and briers that compassed it euery where about.

The interpretation or allegorie of the Patriarch Ioseph, *and of his life.*

Ioseph was a type of Christ diuers waies: for as *Iosephs* coat being of diuers colours, was dipped in the bloud of Goates, so Christ being very God, taking vpon him the humane nature, and sprinkled with the bloud of his stripes and wounds (being the lambe of God slaine for the sinnes of the world) was also made changeable and of diuers colours. Againe, as Ioseph was sent by *Iacob* to seeke his brethren: so Christ was sent by God his father to seeke the lost sheepe of Israel, which according to the flesh, were his brethren, *Mat.* 15. And as the brethren of *Ioseph* were so great enemies to him, that it was not possible for them to dissemble their hatred towards him, but that both in words and deeds, they must needs expresse their bitternesse, (enuie being the common companion of vertue) so the Iewes, the brethen of Christ, to whom the knees of all things both in heauen, in hell, and in earth bow, persecuting him with taunts, mockes, and stripes, yea, vnto death, because he professed himselfe to be a good man, and the sonne of the euerliuing God.

And

And as the Iſmalites and Midianites, to whom *Ioſeph* was ſold by *Iudah*, was of the ſtocke of *Ioſeph*, the one being deriued from *Iſmael* the ſonne of *Abraham* by his maid *Hagar*, the other of *Midian* the ſonne of his ſecond wife *Keturah*: So Chriſt was ſold by *Iudas* his diſciple, to the Iewes his kindred according to the fleſh, if you reſpect the nation. The difference was in the price; *Ioſeph* the type being ſold but for twenty pieces of ſiluer, Chriſt the ſubſtance ſold at thirtie.

The end of the booke of *Geneſis*.

Of the Trauels of the Prophet Moſes, *and the children of Iſrael out of Ægypt.*

IN the yeare of the world, 2412, and before Chriſt 1554, *Moſes* (being then about forty yeares old) fled out of Ægypt into the land of Midian, 180 miles, where he married *Ziporah*, the daughter of *Rinel*, *Exod.* 3.

2 From thence he went to Mount Sinai or Horeb, 64 miles, *Exod.* 3.7.

3 From mount Horeb, he returned to Midian to his brother, 65 miles, *Ex.* 4.

4 From Midian he went to Thanis in Ægypt, 180 miles, *Ex.* 12.13.

5 From thence he went with the children of Iſrael to Raemſes, 48 miles, *Ex.* 12.

6 From Raemſes, he went to Succoth, 8 miles, *Ex.* 13. *Num.* 33.

7 From Succoth he went to the wilderneſſe of Etham, eight miles.

8 From Etham hee came to Hahiroth, which lyeth right againſt Baal-zephon, 16 miles, *Num.* 3.

9 From Hahiroth, they paſſed through the middle of the red ſea, and trauelled three daies through the wilderneſſe of Etham, reſting themſelues at Morah, which is 40 miles: There *Moſes* threw a piece of wood into the water being bitter, and preſently it

it became ſweet as ſoone as the wood was throwne in. *Exod.*15. *Num.*33.

10 From Marah he went to Elim,where there ſtood 12 wels of water,and 70 palm trees,which is 8 miles, *Ex.*16. *Nu.*33.

11 From Elim they went toward the South,*6* miles,and reſted themſelues by the red ſea,*Num.*33.

12 From the red ſea they went to the wildernes of Zin,where it rained Manna from heauen,which is 16 miles,*Num.*32.

13 From the wilderneſſe of Zin they went to Daphca,which is 12 miles,*Num.*33.

14 From Daphca they went to Alus,which is twelue miles, *Num.*33.

15 From Alus they went to Raphidim,being 8 miles: there *Moſes* ſtrook the rock,and preſently water iſſued forth,*Ex.*27.

16 From Raphidim they went to mount Sina,which is eight miles: there God gaue the Commandements,*Ex.*19 *&* 20.

17 From Sina they went to the Graves of Concupiſcence, becauſe there the children of Iſraell murmured againſt God for fleſh,& lo it rained Quails into the camp:which is 8 miles,*Nu.*11

18 From the Graues of Concupiſcence they went to Hazeroth,which is 8 miles,there *Miriam*(*Moſes* ſiſter) was ſtrook with leproſie,*Num.*12.

19 From thence they went to Rithma,which is eight miles, *Num.*33.

20 From Rithma they went to Rimon-Parets, which is ſixe miles,*Num.*33.

21 From Rimon-Parets they went to Libanon,which is ſixe miles.

22 From Libanon they went to Riſſa,which is *6* miles,*Nu.*33

23 From Riſſa they went to Kehelatha,*6* miles,*Num.*33.

24 From Kehelatha they went to the hil of Sephar,which is 4 miles.

25 From the hill of Sephar they went to Harada,four miles and a halfe,*Num.*33.

26 From Harada they went to Maceheloth,4 miles, *Nu.*33.

27 From Maceheloth they went to Thahath,4 miles,*Nu.*33.

28 From Thahath they went to Thara,4 miles,*Nu.*33.

29 From Thara they went to Mithka, 4 miles, *Num.* 33.
30 From Mithka they went to Caſmona, 8 miles, *Nu.* 33.
31 From Caſmona they went to Moſeroth, 32 miles, *Nu.* 33
32 From Moſeroth they went to Bneiaëcon, 24 miles.
33 From Bneiaëcon they went to mount Gidgad, twentie miles.
34 From mount Gidgad they went to Iotbatha, 24 miles, *Num.* 33.
35 From Iotbotha they went to Ebrona, 20 miles, *Nu.* 33.
36 From Ebrona they went to Eziongaber, 28 miles.
37 From Eziongaber they went to the Wilderneſſe of Zin-Kades, 48 miles.
38 From Zin-Kades they went to mount Hor, as God commanded, 48 miles, where *Aaron* died.
39 From mount Hor they went to Salmona, 28 miles.
40 From Salmona they went to the town of Phunon, twenty miles.
41 From Phunon they went to Oboth, 24 miles.
42 From Oboth they went to Igim vpon the hill Abarim, 16 miles.
43 From Igim they went to Dibon Gad, 16 miles, there is the water Sarum, *Num.* 31. 33.
44 From Dibon Gad they went to Almon Diblathaim, 16 miles, *Num.* 33.
45 From Almon Diblathaim they went to the hill Abarim, 16 miles.
46 From the hill Abarim they went downward ouer the Riuer Arnon, to the field of the Moabites, to the town of Iachra, 16 miles, where *Moſes* ouercame *Sehon* King of the Ammorites, with all his camp. *Num.* 21. *Deut.* 2.
47 From Iacra they went to Hesbon, 4 miles, which Towne *Moſes* won from the King of the Ammorites, *Num.* 21. *Deut.* 2.
48 From Hesbon they went to the towne of Iaëzer, which *Moſes* won, 8 miles, *Num.* 21. *Deut.* 2.
49 From Iaëzer they went to Edrei, 12 miles: there *Moſes* ouerthrew King *Og* with all his army at Baſan, *Num.* 21. *Deut.* 3.
50 From Edrei they went to mount Libanus, 56 miles, which

Moſes

Moſes won. *Num.* 21. *Deut.* 3.

51 From mount Libanus they returned backe againe to the field of the Moabites, 40 miles, by which field lieth the high hill Piſga, where *Moſes* died, *Deut.* 34.

So all the trauels of the Patriarch *Moſes* were 1424 miles.

The deſcription of the townes and places by which *Moſes* trauelled with the children of Iſrael.

Of Midian.

MIdian was a metropolitan city of the Midianites, neer to the Red ſea, ſome 160 miles from Ieruſalem toward the South, and ſignifies a meaſure, being deriued of *Madad*, which ſignifies, He hath meaſured. Here *Iethro* (*Moſes* father in law) dwelt. In this town the Kings of Idumæa kept their court, 1 *Reg.* 11. There was alſo another city of the ſame name, that ſtood neere to Arnon, ſome 24 miles from Ieruſalem toward the Eaſt; ſo that the Midianites had their ſeat partly neere the red ſea in Arabia Pætrea, and partly vpon the confines of the Moabites, taking their beginning from *Midian* the ſonne of *Abraham* which he had by his wife *Kethura*, *Gen.* 25.

Of Horeb.

HOreb is a mount of the Midianites, and is ſometimes called by the name of Sina. It lieth 420 miles from Ieruſalem toward the South. In this place God appeared to *Moſes* in a flame of fire, *Ex.* 3. And as *Bernard Britenbach* ſaith, In this place there is a chappel built, called the Church of S. *Mary* in the buſh. In this Chappel there is a place ſhewed where God ſpake with *Moſes*, *Ex.* 3. but how true that I leaue, becauſe there are many Churches built by Monks, for no other purpoſe but to deceiue trauellers and pilgrims of their mony.

Of Raemſis.

THis is one of the ſtrong cities which the Iſraelites built for *Pharaoh*, and is a metropolitan city in the land of Goſſen,

174 miles from Ieruſalem toward the Southweſt, & ſignifies Ioy and delight, being deriued of *Raam* and *Sus*, that is, To leape for joy.

Of Pihachiroth.

THis was a certain Plain lying between two hils neere to the Red ſea, and was called *Pinachiroth*, which ſignifies, a mouth cut or carued out; where the Children of Iſrael pitched their tents. Here *Pharaoh* inuaded them when they went out of Egypt, taking opportunitie of the place: for they hauing on either ſide of them an high mountaine, before them the red ſea, and behinde them a cruell and mighty tyrant, to the iudgment of man had no means to eſcape. But the Lord to expreſſe the mightines of his power, and that the Children of Iſraell might know who it was that deliuered them, made them a paſſage, & led them vnder the conduct of *Moſes* through the red ſea, in that very place drowning their enemies, which had thought to make a prey of them. A little from this place the temple of the idol *Baalzephon* is to be ſeen

Of the Red ſea.

THe Red ſea is 160 miles from Ieruſalem Southward, betwixt Arabia and Ægypt, and as ſome are of opinion, it taketh the name of the red ſcales that grow therein, wherefore in Scripture it is alſo called the Scaly ſea. Some ſay it taketh the name from red ſand that lies on the ſhore, caſt vp by the ſea. Others ſay, that the redneſſe thereof hapneth becauſe of the ſhadow caſt into the water by the mountaines thereabout. The vulgar are of opinion, that it is naturally red by reaſon of the water; but it is not ſo, becauſe it is like the water of the Ocean, cleare and ſalt. *Strabo, li. 16* obſerueth, that this ſea was ſo called from *Erithræa*, and thence *Mare Arithræum*, becauſe the word *Erithræum* in Greek ſignifieth red or purple: the Latines call it *Mare rubrum*, and we, the red ſea. This *Erithræa* was ſonne to *Perſeus* and *Andromada*, who ſometimes dwelt in the Iſland of that ſea. It is alſo called the Arabian gulf, running from the South to the Weſt, and by the Hebrewes, *Iamſuph*, a ſcaly ſea: all which names are at this day vſed at the vtmoſt

bounds

bounds hereof are ſeene the admirable workes of *Pharaoh Meco*, who would haue brought this Sea to the riuer Nilus, that ſo he might haue ſailed thence into the Mediterranian Sea: But this worke he could not finiſh, being oppoſed by the wiſe men of Ægypt. Here alſo growes certaine trees that are as red as Braſill wood.

Of the miſterie of the red Sea.

AS *Moſes* led the children of Iſrael through the red Sea, and deliuered them from the bondage and captiuitie of the Kings of Ægypt; So Ieſus Chriſt the Sonne of God, by his precious bloud, hath deliuered vs from the houſe of bondage, and the tyranny of Sathan: and as *Pharaoh* and all his hoſt was there drowned; ſo the ſinne of *Adam*, Death, and the Diuell, in that ſea of Chriſts bloud is vtterly drowned, and we deliuered from the pit of hell.

Of Baal-Zephon.

THis was an Idol erected by the Ægyptians neer to the ſhore of the Red Sea, and is called *Baal-zephon*, that is, *the Lord of defence and watchfulneſſe*, becauſe as they thought, hee reſiſted fugitiue ſeruants, as *Fagius* and other Hebrewes obſerue: being deriued from *Baal*, which ſignifies, a Lord, and *Zapha*, that is, That hath ſeene, or, to behold and ſee. The temple of this Idol ſtood cloſe by the ſhore of the Red ſea, vpon a high hill, very curiouſly wrought, ſo that the children of Iſrael going through the ſame, could not chuſe but ſee it, yet neuertheleſſe they went ſecurely, when *Pharaoh* and all his hoſt were drowned, notwithſtanding, that their God of defence was ſo neere them.

Of Marah.

THis is a place in the Deſart, which took the name of bitterneſſe, diſtant from Ieruſalem 160 miles towards the South-weſt. Here *Moſes* made the water ſweet by throwing in wood: The miſterie whereof is, when *Adam* and *Euah* had eaten of the forbidden fruit, they brought bitterneſſe through all the World, yea, the bitterneſſe of ſin and death: but God ſhewed vnto *Moſes* another tree, that is, our Lord Ieſus Chriſt, who being throwne into the waters of bitterneſſe, afflictions calamities, miſeries, yea,

and the death of the Croſſe, for our ſakes and ſins vnderwent the curſe of the Law; that ſo taking away the bitternes, we might be made capable of that ſweet and delectable place of eternall life.

Of Elim.

THis was the ſixt reſting place of the Iſraelites in the deſart, 120 miles from Ieruſalem toward the Southweſt; and is deriued from *Aial*, which ſignifies a Hart, a ſtrong and ſwift Creature, of which it ſeems there were great multitudes which reſorted to this place to drink: and from thence it is called Elim. Here ſtood 12 fountains and 70 Palme trees.

Of Sin.

THis was a thorny place in the deſart, 156 miles from Ieruſalem toward the Southweſt. Here it rained down Quailes and Manna from heauen; being a type of our Sauior Ieſus Chriſt that heauenly Manna which raiſeth vs vp vnto eternall life, *Ioh.* 6. and is deriued of *Manah*, which ſignifies to diſtribute; and therefore *Man* or *Mannah* ſignifies a diſtributiue gift, or meat falleh from heauen diſtributiuely. *Sin* ſignifieth a thorny place, from *Zemeh*, which ſignifies a buſh: for Chriſt flouriſheth in the midſt of his enemies *as a Lilly amongſt thornes*, *Can.* 2. *Pſal.* 10.

Of Raphadim.

RAphadim was a place where the children of Iſraell pitched their tents in the deſart, not far from mount Sinai, 132 miles from Ieruſalem towards the Southweſt; and ſignifieth a Graſſe bench ſtrewed with ſweet herbs and floures: being deriued from *Raphad*, which is as much to ſay in our Language, as To make a bed or place for one to lie down on. Here *Moſes* ſtrook the rock, out of which water iſſued, *Exod.* 17. which was a type of that ſpirituall Rock Chriſt Ieſus, 1 *Cor.* 10. who being ſtrooke with the ſtaffe of the curſe of the Law, out of his pretious wounds and ſide ſent forth that Water of life which runneth into eternall happineſſe. In this place the children of Iſrael fought againſt the Amalekites, and ouercame them, *Ex.* 17. and here *Iethro* came vnto *Moſes*, where according to his counſell there were ſeuenty Elders

choſen

choſen ouer the people, *Ex.* 18. This was a fruitfull and pleaſant place.

Of Mount Sinai.

SInai is 120 miles from Ieruſalem towards the South, and becauſe in that place there are many buſhes and thorns, it is called Sinai: for *Senaëh* ſignifies a Buſh. Here the Law (which wee call the ten Commandements) was giuen; & not vnfitly, becauſe like thornes they prick and vex the hearts and conſciences of wicked men. It is alſo called Horeb, or *Chareb*, which ſignifies a place made dry. *Bernard Breitenbacchus* and many others in the moneth of September 1483, went purpoſely to ſee this mountaine, and with great labor aſcended to the top thereof; for (as he ſaith) it is a great mountain, and of an extraordinary height; in the lower part round, in the vpper part diuided into two tops or mountains, one ſtanding toward the Weſt, the other toward the Eaſt. That toward the Weſt is called Horeb, that to the Eaſt, Sinai. And from theſe two it is ſomtimes called Horeb, ſomtimes Sinai, being both one hill of the baſe. Between theſe there lies a faire and ſpatious Plain, in the middle whereof (and as it may be thought in the midſt of the mountain) there ſtands a monaſterie, neere to which there is adioyning a very pleaſant Garden and Orchard, plentifully furniſhed with Date trees, Fig trees, and many others very profitable and pleaſant; where in antient times were many Monks that continued there. But it hapned that a certain number of Pagans, in hope to find ſome booty, came from a hauen of the red ſea, called Thor, and vpon a ſudden broke in vpon them, and put forty of them to the ſword; from whence it was euer after called the Abby of the forty Martyrs. Now it remains deſolate, few or none inhabiting there, onely two Monks of S. *Katharines* Order, and theſe are alſo grieuouſly troubled with the incurſions of the Arabians. The orchard alſo is deſtroyed with locuſts and the ground become barren. In this orchard there ſtands a little chappell, in which there is a caue where S. *Onuphrius* the Anchoriſt liued.

At the foot of Mount Sina vpon the North, ſtandeth the monaſterie of Saint *Katherin*, of which the Emperour *Iuſtinian* was the firſt founder: it is compaſſed about with a wall; cloſe by it ſtandeth a goodly Orchard furniſhed with diuers trees, of fruit pleaſant and delightfull; in that there ſtandeth a goodly fountain which watereth all about it. In this place there are a great number of poore Monkes, which get their liuing by their hands, in the deſart thereabouts. They ſay that here ſtood the golden calfe ſpoken of in the 32 of *Exodus*. And they ſhew a round ſtone lying there, where they ſay *Moſes* broke the two Tables that were giuen him by God. To pilgrims alſo they ſhew the tomb of Saint *Katherine*, ſtanding vpon the right ſide of the Quire, with certain other reliques of hers. Vpon the left ſide of the quire, there ſtands a little doore by which you enter into a place called the Chappell of Saint *Marie* of the Buſh, where they ſhew the place of the Buſh in which God appeared vnto *Moſes*: And to giue grace vnto their ſuperſtitions, there may none enter into that place, but hee muſt put off his hoſe and ſhooes. There is another place, where they ſay God commanded *Moſes* to bring vp *Aaron*, *Nadab*, and *Abihu* with him, and the ſeuenty Elders; with many other ſuperſtitious chappels, which would be too tedious & friuolous to recite. Not far from this there ſtandeth alſo a Mosko of the Sarazens, ful as faire and ſpacious as that of Saint *Katherines*, to which there is adjoyned a certaine Turret: hither the Arabians and Sarazens do alſo often come to viſit Saint *Katherine*.

At the aſcent of the Mount Horeb, neere to the Monaſtery of ſaint *Katherine*, there ſtandeth a fountaine of very cleare water, in the likeneſſe of a bow, made of ſtone, reaching from the one ſide of it to the other; and ſtandeth like vnto an arch or gate. A little aboue that, at the foot of Mount Horeb, is to be ſeene the caue where *Eliah* reſted when the Lord ſpake vnto him, 1 *Reg*. 19. Something aboue that, the cliffe of the rocke where *Moſes* ſtood by Gods appointment, when he paſt by, and he ſaw his backe parts, *Ex*. 33. A little beyond that, is the top of Mount Horeb, where is built a little chappell that hath an iron doore, the keyes of which are in the Monkes cuſtody of the Abbie of ſaint *Katherine*. In this place they ſay *Moſes* receiued the two tables of ſtone, wherin the ten

ten Commandements were written by the finger of God. *Ex.*34. There is none that enters into this Chappel but with great reuerence, bare foot and bare legged, and caſting themſelues vpon the earth, kiſſe it. About fifteene paces from this, they ſhew the Caue wherein *Moſes* faſted fortie daies and fortie nights, *Exod.* 24.34. A little aboue that, there is a Moske, to which there daily reſorts Arabians and Saracens in honour of *Moſes*, whom they reuerence as a Prophet. Betweene theſe there lyeth a Well of cold wholeſome water, which is called *Moſes* Well. Here ſeemeth in times paſt to haue beene ſome Monaſtery; for there are diuers ruins of walkes and buildings to be ſeene. This mountain is round, and difficult to aſcend: it is 7000 ſteps to the top, & from thence the red ſea & the arme therof (where *Pharaoh* was drowned when he followed the children of Iſrael) may eaſily be diſcerned.

Mount Sina is much higher than this, and lyeth two daies journey from the Red ſea: Vpon the top whereof are many rocks and great ſtones. From thence you may ſee ſundry places, as, a mountain lying in Thebaidæs, the great hauen of the red Sea, the Deſart of Elim and Sur, with many others. The deſarts round about take the name from the height thereof; and are called, The deſarts of Sina.

Of the Graues of Concupiſcence.

THeſe Graues are 112 miles towards the South from Ieruſalem, where the children of Iſrael luſting after meat, were fed by the Lord with Quailes; and for their diſobedience died miſerably. It was alſo called *Tabarah*, which ſignifies *an inflammation*; being deriued from *Baar*, *to burne*, becauſe here the wrath of the Lord was kindled againſt them, and he ſtrooke the vttermoſt parts of their Tents with fire from heauen, and conſumed them, *Numb.*11.

Of Hazeroth.

THis is a place in the deſart, ſome 32 miles from Ieruſalem towards the South, the name thereof being deriued from *Chazer*, which ſignifieth, *a Caue*, about the mouth whereof there groweth long Graſſe: And therefore from hence *Chazer*

is

is alſo taken for Graſſe. Here *Miriam* the ſiſter of *Moſes* and *Aaron* was ſtrooke with leproſie.

Of Rithmah.

RIthmah takes name from Iuniper; for *Rothæm* in Hebrew ſignifies Iuniper. It is diſtant from Ieruſalem 112 miles toward the Southeaſt. Heere the children of Iſrael pitched their Tents, *Num.*33. and here it is very likely the Angell of the Lord appeared to the prophet *Eliah*, and brought him meat and drinke.

Of Rimmon Parez.

IN this place the children of Iſrael the 16 remoue made their abiding, being 108 miles from Ieruſalem towards the South-Eaſt. Here it is thought the children of Iſraell found great ſtore of Pomegranats, whereof diuiſion was made amongſt them. For *Rimmon* is as much as a grained apple or a Pomegranat; & *Parez*, He hath diuided.

Of Libnah.

LIbnah is the 17 place where the children of Iſrael ſtayed, and was ſo called of the aboundance of Frankincence that was found there; for *Libnah* ſignifies white Frankincenſe. This is 104 miles from Ieruſalem toward the Southweſt.

Of Riſſa.

HEere the children of Iſrael pitcht their Tents, being about 100 miles from Ieruſalem toward the Southeaſt; it took the name from the fruitfulneſſe and aboundance of floures & herbes that grow there; and is deriued from *Raſa*, which ſignifies to make moiſt, for there were vſually exceeding pleaſant and ſweet dewes

Of Chehelah.

CHehelah was the nineteenth place where the children of Iſrael made their abiding in the deſart, being 92 miles from Ieruſalem toward the Southweſt, *Num.*33. and ſignifies a Congregation or Church, being deriued from *Rahal*, that is, He hath aſſembled. This was a type of the Church, where all the Elect and faith-

faithful people of God trauel through the wildernes of this wicked world.

Of Saphar.

SAphar is a mountaine in the deſart of Arabia Petræa, 88 miles from Ieruſalem toward the Southweſt. This was the twentieth Remoue; the name of the place beeing ſo called partly of their tents, partly of the roundneſſe of the mountains.

Of Harada.

HArada was full of wilde beaſts, which ſtrook the people into a mighty feare; ſo called as beeing deriued from *Charada*, which ſignifies terror or trembling. Here the children of Iſraell ſtayed the 21 time, it being 80 miles from Ieruſalem toward the Southweſt.

Of Thahath.

THis is a certain valley 68 miles from Ieruſalem towards the Southweſt, and is deriued from *Tachath*, which ſignifieth a ceriain Plaine or low place.

Of Maceheloth.

THis was the 22 abiding of the Iſraelites, beeing 72 miles from Ieruſalem towards the Southweſt. Here a congregation of the tribes of Iſrael was called; for *Maccheloth* ſignifieth a congregation or meeting together. Somtimes it is taken for the Church, being deriued from *Rahal, i.* He aſſembleth together.

Of Tharah.

THis was a memorable place in the Wilderneſſe, where the Iſraelites had a breathing time: for now growing neere to the borders of the land of Canaan, after ſo many journies they began to reſt themſelues, becauſe of the warres they were ſhortly to vndertake. And it is deriued of *Roah* and *Tarah*, which ſignifieth a breathing time. Here was the 24 manſion of the Iſraelites.

Of Mithca.

HEre was the 25 manſion of the Iſraelites, being but 56 miles from Ieruſalem toward the Southweſt, in the vtmoſt borders

of

of the land of Canaan, and no doubt tooke the name from the delightfull and pleaſant taſte of Grapes: For *Mitka* ſignifies the ſame that *Mithetk*, that is to ſay, ſweetneſſe and pleaſantneſſe.

Of Cades Barnea.

CAdes Barnea a citie of the Idumæans (being deriued of *Kadæs* and *Barah*, that is, A holy place) is fortie miles from Ieruſalem towards the South: from this place *Moſes* ſent ſpies into the land of Canaan, who brought of the fruit of the Land, but all of them diſcouraged the people, onely *Caleb*: wherefore they murmured, and the Lord was angry, and would not ſuffer them to enter into the land of Promiſe: So turning their journey, they went to Exeongaber, 148 miles, ſo that they trauelled in the deſart 40 yeares, before they could enter into the land of Promiſe. Of this you may reade, *Gen.* 14. 16. 20. *Num.* 13. 27. 33. 34. *Deut.* 1. *Pſal.* 29. *Ezech.* 47.

Of Chaſmona.

IN this place the children of Iſrael ſet vp their tents, a little before they ſent ſpies into the land of Canaan: it is not far from Cades Barnea towards the South. For the twelue Spies were not ſent from the Citie of Cades Barnea, but from their Tents; and of this ſtill diſtribution, or ſending, (for one out of euery Tribe was choſen) it tooke the name. For *Caſmona* ſignifies, a ſtill diſtribution, being deriued of *Chaſca* and *Manah*, hee ſtilly diſtributed.

Of Moſeroth.

MOſeroth was the 27 manſion of the children of Iſrael in the wilderneſſe, and diſtant from Ieruſalem 72 miles towards the South, where the Lord cauſed them to returne backe for their murmuring, towards the South, that ſo they might liue juſt forty yeares in the wilderneſſe, *Num.* 14. 33. This place ſeemeth to take the name therof from Traditions, for there *Moſes* repeated to the Iſraelites the Law of the Lord: and for this cauſe their tents were called *Moſeroth*, which ſignifies Traditions, and is deriued of *Maſar*, that is, to Preach.

Of

Of Benei Iaacon.

THis was the 28 manſion of the Iſraelites, ſo called becauſe there their tents were fairly ſet vp, with pleaſant walkes and places about them: for *Benei Iaacon* ſignifieth a Building or faire walk; being deriued of *Bana* and *Akah*, that is, Hee hath ſet vp an houſe: and was 96 miles from Ieruſalem Southward, *Num.* 33.

Of Hor Gidgad.

AT this mountaine the children of Iſrael ſtaied a while, becauſe it was a fertill and pleaſant place, as *Moſes* himſelfe witneſſeth. It is 112 miles from Ieruſalem toward the South; being deriued of *Harar*, a Mountain, and *Glebam*, a Plough, *Plin. l.* 20 *cp.* 20.

Of Iotbatha.

THis was the 30 manſion of the Iſraelites in the wilderneſſe, being 132 miles from Ieruſalem toward the South, & took the name from the pleaſantneſſe and fertilitie of the wilderneſſe; being deriued of *Iatab* & *Batha*, A certain good and pleaſant waſt or wilderneſſe.

Of Arbona.

THis place being very diſcommodious and no whit profitable, the children of Iſrael were conſtrained to remoue their tents with great weeping and lamentation: for Arbona being deriued from *Abar* and *Naha*, ſignifies partly to remoue, and partly to weep.

Of Æzion Gaber.

THis was a town of the Idumæans, neer the red ſea, 148 miles from Kades-Barnea, and 174 miles from Ieruſalem towards the South. Here the Iſraelites ſet vp their tents, and here *Solomon* made his Navy which he ſent to Ophir to fetch gold, 1 *Kings*, 9. This city no doubt took the name of the ſtrength and multitude of trees, whereof theſe ſhips were built; for they were very faire ſhips, and of excellent workmanſhip. Æzion Gaber ſignifieth A ſtrong tree; beeing deriued of *Ez* and *Gaber*, that is, A Tree of ſtrength.

of

Of Zin-Kades.

THis was a great Wilderneſſe lying betweene Ezion-Gaber and Kades-Barnea, being 184 miles in length, abounding with thorns and high mountaines. Vpon the North ſide thereof lay mount Seir, and Kades-Barnea, and towards the South the red ſea. It was called Paran and Zin, of the aboundance of thorns that grew there; for Zin, of *Zanan*, ſignifies a ſharp thorne; *Zinnim*, full of thorns; and *Kadeſh*, Sanctity or holineſſe. Here *Moſes* and *Aaron* hauing ſtrooke the rocke twice, at length it brought forth water: but for their murmuring & incredulity God would not ſuffer them to goe into the land of Canaan. This lay 120 miles from Ieruſalem toward the South.

Of the mountaine Hor.

HOr is a mountain of the Idumæans, 88 miles from Ieruſalem toward the Southeaſt, and is deriued of *Harar*, which ſignifieth a great mountain: here *Aaron* died. The King of the Canaanites which dwelt toward the South, in a town called Arad, vpon the borders of Iudæa and Arabia Petræa, hearing that *Aaron* was dead, inuaded the Iews with a great army, diſcomfited them, and tooke ſome of them captiues. But after, the Iſraelites to reuenge this iniury, tooke and deſtroyed diuers cities which belonged to the Canaanites, and put the citiſens to the ſword. This countrey is called *Chormah*, which ſignifieth a curſe or deſolation.

Of Zalmona.

THis was a place in the deſart of Zin-Kades, where the Iſraelites pitcht their tents, being 80 miles from Ieruſalem to the Southeaſt; and took the name from ſhades or little ſheds vnder which the Iſraelites dwelt: for Zalmona ſeems a compound of *Zel* and *Mun*, which ſignifies a ſhady place, and ſeemes to haue affinitie with *Manah*, to diſtribute here and there.

Of Phunon.

THis was a city of the Idumæans, ſcituated in the wildernes of Arabia Petræa, 64 miles from Ieruſalem towards the South-

Southeaſt; and takes the name from a faire and flouriſhing city. For *Panan* in Hebrew ſignifieth an high pinnacle, from whence one might ſee all parts of the world. Here *Moſes* ſet vp the braſen Serpent.

Of Oboth.

THis was the 37 manſion of the Iſraelites in the wilderneſſe, & was 56 miles from Ieruſalem towards the Southeaſt, and ſignifies a ſerpent called *Python*. Here the Arabians receiued an anſwer from the Diuell by way of conjuration.

Of Igim.

THis was the 38 Manſion of the Iſraelites; ſo called becauſe of the multitude which were aſſembled neer to a mountain called Abarim, 52 miles from Ieruſalem toward the Southeaſt; for *Igim* ſignifieth a Congregation.

Of Dibon Gad.

THis was the 39 ſtation of the Iſraelites in the deſart, beeing 52 miles from Ieruſalem toward the Southeaſt, neere to the floud Zared, bordering vpon the Idumæans and Moabites, running from thence into the red ſea, and as it ſeemes taketh name from deſcending into a ſtrong place.

Of Almon Diblathaim.

THis place ſtands beyond the red ſea, ſome 40 miles from Ieruſalem toward the Eaſt; and taketh name from a Fraile of dried figs; from *Alam* ſignifieth, he hath hidden; and *Debeleth*, A Fraile of dried figs. Here was the 40 manſion of the Iſraelites, and lay cloſe by the riuer Arnon, *Num.* 21. & 23.

Of the mountaines Abarim.

THeſe mountaines lay 32 miles from Ieruſalem towards the Eaſt, and taketh the name from Paſſing along; for *Abar* is as much to ſay as He went along. Between theſe mountains and the lake Aſphaltites, neere to the Eaſterne riuer of the Dead ſea, the Moabites inhabited.

aſſ

Of Iahza.

THis was a city of the Levits the ſons of *Merar*, in the Tribe of Benjamin, 24 miles from Ieruſalem Eaſtward, *Ioſ.* 21. here *Moſes* ouercame the King of the Ammonites, and put them to death, *Num.* 21.

Of Chezbon.

THis was the Metropolis of *Sehon* King of the Ammorites, who held the country beyond Iordan; and becauſe he would not ſuffer the children of Iſrael to paſſe through his Dominions, therefore *Moſes* made warre vpon him, put him to death, and gaue all his country to the tribes of Reuben and Gad. This was a faire towne, and after fell to the Levits, *Num.* 21. 33. *Deut.* 1. 2. *&c.* and tooke its name from *Cheſchebon*, which ſignifies An artificiall vnderſtanding: for *Chaſchaf* is as much as *excogitavit*, that is, he hath found out; and *Cheſchaf* is, An artificiall and ingenious Worke.

Of Iazir.

IÆzir was a city of the Prieſts in the Tribe of Gad, 36 miles from Ieruſalem toward the Eaſt, and in *Ieroms* time was a ſmall village, and ſignifies, The Lord is my help; being deriued of *Iah*, that is, The Lord God; and *Ezar*, The helper.

Of Edrie.

THis is a city in the countrey of Gilead, beyond Iordan and the Galilean ſea, 32 miles from Ieruſalem South-Eaſtward, neere the lake of Gaderin; where *Og* the King of Baſan was ouercome by *Moſes*; and after fel to the Tribe of Manaſſes, *Num.* 21. *Ioſ.* 13. *Deut.* 13. S. *Ierom* ſaith, That in his time this towne was called Adar. *Og* ſignifieth a Cooke, or one that baketh bread vpon coles. *Ædriæ* ſignifies an heap of bright clouds; being deriued of *Adar* and *Hi*, that is, a cleare heape.

Of Aſteroth.

THis was a metropolitan City of Baſan, foure miles diſtant from Edri, and 56 from Ieruſalem toward the Southeaſt. It ſtood beyond Iordan, and belonged to the half tribe of Manaſſes: of which you may reade before in the trauels of *Lot*.

Of

Of Piſgah.

THis was a high mountaine in the plaine of the Moabites, againſt Iericho, 240 miles from Ieruſalem Eaſtward. It took the name from the cities Piſgah and Nebo, and therefore is called ſomtimes Piſgah, ſomtimes Nebo. Here *Moſes* died. *Nebo* ſignifies a city of the Prophets: *Piſgah*, The top of a hill.

The Trauels of the Prophet Balaam.

THere are many which thinke that this Prophet *Balaam* was of the poſteritie of *Nahor* the brother of *Abraham*, and an inhabitant of the city of Charan in Meſopotamia, *Gen.* 11. *Ioſephus* ſaith he dwelt neere to Euphrates: and S. *Ierom*, in a Citie called Phatura, of which there is mention, *Num.* 22. and ſignifies an obſcure Prophet, or oracle which interpreteth. For *Pathar* with the Hebrewes, is the ſame that He hath interpreted, is with vs.

Wherefore this Prophet trauelled from Pithora or Phatura in Meſopotamia, to Abel or the plaine of Vines, where his Aſſe ſpake, *Num.* 22. which is 400 miles.

From thence he went to the land of the Moabites, 40 miles; where in the mount of Peor he bleſſed the children of Iſrael.

So all the trauels of this Prophet were 440 miles.

Of the Plain of the Vines.

THere is often mention of this place in the Scripture; & for the fertilitie of the countrey, and plenty of ſweet Wines, there was a beautifull city built, called Abel, of the Vines, ſome 56 miles from Ieruſalem South-Eaſtward; and was placed iuſt in the way as they went from Meſopotamia into the country of the Moabites. Whereby it appeareth, that neere to this place the Aſſe ſpake to *Balaam*, *Numb.* 22. In S. *Ieroms* time there was

found a little Village ſo called, where there was great plenty of Vines. Here *Ieptha* ouercame the Ammorites, and made a great ſlaughter, *Iud.* 11.

The Trauels of that noble Captaine IOSHVAH.

IOSHVAH and *Caleb* trauelled with *Moſes* from Raemſis out of Ægypt through the Red ſea, and came to Kades-Barnea, 268 miles.

From Cades-Barnea they were ſent forth with other Spies to the land of Canaan, *Num.* 13. and went out of the wilderneſſe of Zin and Paran, and came to the towne of Rechob in Galile, 140 miles.

From thence they went to the towne of Hamath in Syria, which was after called Antiochia, 188 miles.

From Hamath or Antiochia they returned againe to Hebron, 304 miles, where vpon the ſide of the riuer Eſcol they cut off a bunch of grapes, with the ſtalke, which was as much as both they could beare vpon their ſhoulders, *Num.* 13.

From Hebron they returned againe to Kades-Barnea, twentie miles. There all the people murmured againſt *Moſes*, *Num.* 14. Heereby it is to be ſeene, that the Spies in forty dayes trauelled 648 miles in the land of Canaan, that is, euery day 16 miles and a little more.

After that, *Ioſhuah* and *Caleb* trauelled with *Moſes* and the children of Iſrael to Ezeon-Gabir, and from thence to the towne of Iahza, 464 miles.

From Iahza they paſt through two kingdoms to mount Libanus, 80 miles.

From mount Libanus they returned againe into the Land of Sittim, that lay by the hill Piſgah in the field of the Moabites, 80 miles.

From the land of Sittim they paſt through the riuer of Iordan and

and came to Gilgal, 6 miles, where *Ioſhuah* pitched his Campe, *Num.*21.*Ioſ.*4.5.

From Gilgal he went to Iericho,2 miles: there he aſſailed the towne with the ſound of baſons,and won it,*Ioſ.*6.

From Iericho he went to Ai,being 4 miles,and took and burnt the whole towne,*Ioſ.*7.8.

From Ai he returned to Gilgal,4 miles,and there vpon the hil of Ebal he built an altar vnto the Lord, and there were the bleſſings and curſings pronounced,*Ioſ.*8.*Deut.*27.

From Gilgal hee went to Gibeon, twelue miles. There the Sunne ſtood ſtill during the battaile againſt the three Kings, *Ioſhuah* 10.

From Gibeon he went to Ajalon,2 miles, here the Moon ſtood ſtill,*Ioſ.*10.

From Ajalon he went to Aſeka,4 miles: there it hailed vpon the enemies that fled before Iſrael,*Ioſ.*10.

From Aſeka *Ioſhuah* returned againe into the Camp at Gilgal, 20 miles,*Ioſ.*10.

From Gilgal hee went to Makeda, where hee hanged the fiue Kings,*Ioſ.*10.

From Makeda he went to Libna, 2 miles,and tooke the towne, *Ioſ.*10.

From Libna he went to Lachis,8 miles.

From Lachis he went to Eglon,8 miles.

From Eglon he went to Hebron,which is ſixteene miles, *Ioſhuah* 10.

From Hebron he went to Debir,a mile,*Ioſ.*10.

After that, *Ioſhuah* with one continued War won all that part of Iudæa which lay towards the South,bordering Eaſtward vpon the Dead Sea, Southward vpon Cades-Barnea, Weſtward vpon Aſdod and Gaza, and Northward vpon Gibeon and Gilgal: This circuit of land containeth about one hundred fifty and ſixe miles.

From Gilgal *Ioſhuah* went out with his army about 22 miles, to the riuer of Merom,where he ſlew the reſt of the Kings of the Canaanites in a memorable battell,*Ioſ.*11.

From the riuer of Merom *Ioshuah* chased his enemies and followed them to Sidon, which was 612 miles, *Ios.* 11.

From Sidon he went again to Hazor, 32 miles, which towne he burnt, *Ios.* 11.

After that, *Ioshuah* at one time won all the townes in the Holy land which lay Northward in the lands of Samaria and Galilea, from Gibeon to mount Libanus, and from the riuer of Iordan to the great sea, called *Mare Mediterranean*; which countries in circuit contain 280 miles.

After that, *Ioshuah* returned again to his camp at Gilgal, which lay 72 miles from the towne of Hazor, where he made a diuision of the land amongst the children of Israel, *Ios.* 14, 15.

From Gilgal he went to Shilo, 12 miles, where he made an end of diuiding the land, *Ios.* 18.

From Shilo he went to Timnah Sera, eight miles, and there he dwelt; for the children of Israel gaue him that town for his own inheritance, *Ios.* 19.

From Timnah Sera, *Ioshuah* not long before hee died came to Sichem, forty miles. There he assembled all the tribes of Israel, *Ios.* 24.

From Sichem he returned againe to Timnah Sera, 40 miles, where he died and was buried, *Ios.* 24.

So all the trauels of Prince *Ioshuah* were 2392 miles.

The description of the seuerall townes and places to which *Ioshuah* trauelled.

¶ *Of Rechob.*

THis was a city of the Levits in the tribe of Ashur, 100 miles from Ierusalem toward the North, *Num.* 13. and signifieth a broad street, being deriued from *Radhab*, that is, To extend out in length.

of

Of Hamah or Chamah.

THis was a city of the Levits in the Tribe of Nepthaly, and was 100 miles from Ierusalem, vpon the vtmost bounds of the holy land, at the foot of Antilibanus, *Num.* 11.34. *Ios.* 19. deriued from *Chamah*, that is, furious, or burning with anger.

Of Gilgal.

THis was a town between Iordan & the city Iericho, 12 miles from Ierusalem Southeastward; where the children of Israel hauing past the riuer of Iordan, first made war vpon all the Nations of the land of Canaan. Here they solemnised the first paschal Lambe. After they came into this land, Manna ceased, because they then ate the fruits of the countrey. Here *Ioshuah* taking 12 stones out of Iordan, pitcht them vp for a memorial. Here the tabernacle of God stayed for a time, which was the reason that afterward the Israelites committed idolatry in this place, *Ios.* 4.5. *Hos.* 2.4.9. *Amos* 5. Neere to this place, *Ehud* the third Iudge of the Children of Israel receiued gifts of them to carry to *Eglon* King of the Moabites dwelling at Iericho, where hee killed him with a knife. Here *Saul* was the second time confirmed King of Israel, 2 *Sam.* 10. and as it seemes taketh name of Roundnesse, *Ioshuah* at this time building his tent in a circular fashion: for *Galal* signifies a round wheele or Tent, compassed about with Ditches and bulwarks.

Of Iericho.

THis is a city in the tribe of Benjamin, two miles from Iordan & six from Ierusalem Southeastward. *Ioshuah* ouercame this with the sound of horns or trumpets, *Ios.* 26. *Heb.* 11. Heere Christ restored the blind man to sight, *Mat.* 6. conuerted *Zachaus Luke* 19. and was called the city of Palms, by reason of the great plenty of Palmes that grew there. You may reade more of this hereafter.

Of Hai or Ai.

HAi is a Towne in the tribe of Benjamin neere to Bethel, toward the East, where *Abraham* dwelt, *Gen.* 12. *Ioshuah* won this

towne, *Ios.*7.8. it was so called of a Prophet that dwelt there, and signifieth, To be placed vpon a heape: for *Ai* signifies A heape, lying partly equally, partly vnequally. The ruines of this towne were scarce to be found in S. *Ieroms* time.

Of Gibeon.

THis was a Metropolitan city in the Tribe of Benjamin, the inhabitants wherof became petitioners to *Ioshuah* for peace *Ios.*9.10.18. 2 *Sam.*21. Afterward it was giuen to the Priests. It is deriued of *Gibeah* or *Gibeon*, which signifies a curled hill. It was scituated on a mountain foure miles from Ierusalem toward the North. Here stood the tabernacle of the Couenant, & the brasen Altar. Here *Saul* was first made King of Israel. Here hee put the sons of *Abimilech* the priest to death, 1 *Sam.*12. Here *Ioshuah* ouercame the fiue Kings of the Ammorites. Here the Sunne stood still. Of this you may reade more hereafter.

Of Ajalon.

THis was a city of the Priests in the tribe of Dan, four miles from Ierusalem toward the Southeast, and taketh the name from a Hinde; for *Aialah* signifieth an Hinde, a beast very strong and swift. Here the Moon stood still. Here *Ionathan* tasted hony, contrary to his fathers command, for which he was iudged to dy, 1 *Sam.*14.

Of Azeka.

AZeka was a city of the Ammorits in the tribe of Iuda, eight miles from Ierusalem toward the West, neer to Odullam, where *Dauid* killed *Goliah*; and as it seems taketh the name from Munition, or a place compassed about with an hedge; being deriued from *Itsek*, he hedged about. This was a faire city in Saint *Ieroms* time.

Of the valley of Achor.

THis valley is distant from Ierusalem 12 miles, and not farre from Iericho and Gilgall towards the North, taking name (as it seemeth) of *Achon* that Theefe mentioned in *Ioshuah*, who was stoned there; from whence it is called *Achor*, which signifieth

nifieth Trouble, becauſe of the terrible words that *Ioſhuah* ſpake vnto him there. You may reade of this, *Hoſ.* 2. *Eſay* 25. *Ioſ.* 11. 15.

Of Makedah.

BEtween Elewtheropolin and Bethlehem this town ſtood, being in the tribe of Iudah, ſome 8 miles from Ieruſalem, towards the Weſt, and taketh the name of a floure that hangs down the head, being deriued of *Kadad*, which ſignifieth to hang down. Here *Ioſhuah* hanged the fiue kings of the Ammorites, which he had formerly conquered, *Ioſ.* 10.

Of Libna.

LIbna is a city belonging to the Levites in the tribe of Iudah, and is ſcituated between Eglon and Makeda, ten miles from Ieruſalem toward the Northweſt, where the 14 King that *Ioſhuah* conquered kept his court; and taketh the name from the aboundance of frankincenſe that is found there: for *Libonah* ſignifieth white frankincenſe. *Zenacharib* beſieged this city. Some ſay it taketh the name from the Hebrew *Laba*, which ſignifieth White Bricks, becauſe there is found much matter whereof ſuch kind of bricks are made.

Of Lachis.

LAchis is a city in the tribe of Iudah, and lieth betweene Eleutheropolin and Hebron, 20 miles from Ieruſalem towards the Southweſt, and 2 miles from Rechila toward the North, *Ioſ.* 15. 2 *Chr.* 11. and taketh the name from Walking; beeing deriued from *Ialach*, which ſignifieth, He hath walked. *Ioſhuah* tooke the King of this City and put him to death: and *Zenacharib* King of the Aſſyrians beſieged it, but to little purpoſe.

Of Eglon.

EGlon was a city in the tribe of Iuda, 12 miles from Ieruſalem Southward. *Ioſhuah* took the king of this city & hanged him. It taketh the name from *Æcal*, ſignifying a Calfe.

Of Debir.

DEbir was a city of the Levites, 22 miles from Ieruſalem towards the South, and almoſt halfe a mile from Hebron to-

wards the Northwest. *Athniel* the brother of *Caleb* won this town, wherefore he gaue him his daughter *Archsa* to wife. Formerly it was called Kiriath-Sepher, *i.* A city of Scribes and Students; for it was consecrated to learning. From hence it was called Debir, which signifies an oracle, or an holy altar; because the Lord there by his priests that were assigned for that purpose, did foretell and prophecie of things to come: being deriued from *Debar*, that is, He hath spoken.

Of Asdod or Azotes.

THis was a city of the Philistines, scituated vpon the shore of the Mediterranean sea, in the tribe of Dan, and 22 miles from Ierusalem towards the West. This town was conquered by *Ioshuah*, *Ios.* 11. 1 *Reg.* 5. it was also taken by *Psammiticus* King of Egypt, in *Manasses* time, as *Herodotus* saith, it is now a little town, and is called Azotus. In times past it was a faire city, and tooke name from the fire of loue; being deriued of *Esh*, which signifies a fire: and *Dod*, beloued.

Of Gaza.

GAza was a faire city of the Philistims, vpon the shore of the red sea, some 24 miles from Ierusalem towards the South-west, and signifieth a strong town, being deriued from *Gazez*, To confirme. *Sampson* being inclosed within this towne, tooke away the gates and barres thereof, and laid them at the foot of mount Hebron, *Iudg.* 16.

Of the riuer Merom.

THis was a lake not far from Dotham, some 4 miles from Tiberias Westward, and 44 miles from Ierusalem towards the North; and is so called from the deepnesse of it, being deriued of *Rom*, which signifies it was high, & *Marab*, bitter; whence Merom, a high bitter water. Here *Ioshuah* ouerthrew the Kings of the Canaanites, *Ios.* 11.

Of Sidon.

SIdon takes the name of *Zod*, which signifies, Hee hath hunted, and was a famous mart town in Phœnicea, being a place scituated at the foot of that high hill Antelibanus, neere to the shore of the Mediterranean, 16 miles from Ierusalem Northward.

Of

Of Libanus.

THis is a mountaine of an extraordinary height, ſome 104 miles from Ieruſalem Northward, looking into Syria and Phœnicia. From thence the riuer Iordan taketh the beginning, being ſo called of two ſprings or wels, that is, Ior, and Dan, riſing from the bottom of this hill. It ſeems to take the name from the aboundance of floures and varietie of ſweet ſmels or dewes that are there; and alſo of frankincenſe or gum Olibanum found vpon it: it is a very fruitfull place, ful of ſprings and wholſome herbs, ſo that no ſerpent will abide in it: it is diuided into two parts, the one lieth neere Sidon Weſtward, called Antelibanus; the other toward Damaſcus vpon the Eaſt, and is only called Libanus. It is ſo high that it ſerues for a ſea marke, and ſo much the more remarkable, for that (as ſome ſay) ſnow lieth continually vpon the top of it, ſo that a far off it ſeemeth white.

Of the riuer Iordan.

IOrdan is a pleaſant ſweet riuer watering the holy land (whereof you may read before.) It is named Iorden at Cæſarea Philippi, a little from the foot of Antelibanus, 104 miles from Ieruſalem Northward: it paſſeth through the lake Samachoniten, and diuideth it into two equall parts; from thence running thorow a great part of Galilee, it falls into the ſea Tyberias, & there as it were diuideth it into two parts, it watereth that part of Iudæa called Samaria; and about Eaſter, which is the beginning of that harueſt, it floweth ouer the banks, and fructifies many countries lying neere it: at length it falleth into the lake Aſphaltites and there endeth, about 14 miles from Ieruſalem Eaſtward. So that from the firſt beginning of this Riuer, to the end of it, is 92 miles. It is called *Palah* by the Hebrewes, which ſignifieth ſwift and hidden; becauſe it riſeth from a certain wel or pit called Phiala, which is alwaies full of water, but from whence it ſpringeth is vnknown. *Ioſhuah* about Eaſter paſſed vpon dry ground through this riuer, euen then when it was fulleſt of water, *Ioſ.* 3. So did *Eliah* & *Eliſha*, 2 *Reg.* Here *Naaman* the leper waſht himſelf, 2 *Reg.* 5 Here Chriſt was baptiſed by S. *Iohn Baptiſt*, *Mat.* 3. *Luke* 3.

Of

Of Hazor.

THis was a town in the vpper Galilee, belonging to the tribe of Nepthali: it was the chiefe Hold and city of the king of the Canaanites, being distant from Ierusalem 80 miles towards the North. This *Ioshuah* destroyed with fire and sword. *Deborah* also the Propheteſſe beſieged it, tooke it, and put *Iabin* the King thereof to death. In times past it was a very strong city, as the ruines thereof testifie.

Of Siloh.

SIloh the city and house of God, was scituate on a high mountain in the tribe of Ephraim, 4 miles and somwhat better from Ierusalem towards the North. Here the Arke of the Couenant continued from the time that the Israelites first entred into the land of Canaan, till *Eli* the Priest fetcht it thence; in whose time it was taken by the Philistims, and he for very griefe therefore fel downe and brake his necke against a stone, 1 *Sam.* 4. The inhabitants hereabouts shew the ruines of a certaine sepulchre standing vpon the top of this mount, where they say *Samuel* was buried: but that canot be true, for he was buried at Ramath, which now is called Arimathea. Therefore it seems to be either the ruins of *Elies* sepulchre, who died miserably in that place; or else of the House of the Lord, which many yeares past stood there. *Schiloh* signifies Happy and peaceable, being deriued from *Schalah*, that is, to liue at ease and in peace.

Of Timnah.

Of this you may reade in the Trauels of IVDAH.

The type and mysterie of IOSHVAH.

Ioshuah and *Iesus* is all one in signification, that is, Sauour, or a Defender; and did typically represent our Sauior Christ, that as this *Ioshuah* brought the children of Israel through Iordan into the land of Canaan, so Iesus Christ the true *Ioshuah* and Sauiour of the world, through that Iordan of Baptisme bringeth vs into that place of Promise, Eternall life.

Where

Where the one andthirty Kings dwelt, ouercome and ſlain by IOSHVAH, *Ioſ.* 10.

AS the Prophet *Moſes* won all the land vpon the one ſide of Iordan, ſo *Ioſhuah* won all the Countrey on the other, from the towne of Baalgadan, beginning at mount Libanus, not farre from Mount Hebron, till you come to the town of Cæſarea Philippi, and to the hill Seir, where ſomtime *Eſau* dwelt: all which is 160 miles long, and 28 or 32 miles broad.

The firſt King that *Ioſhuah* ouercame, dwelt in Iericho.

The ſecond King held his court in Ai.

The third King dwelt in Ieruſalem, and was called *Adoni-Zebec*, that is, a Lord of Righteouſneſſe. This King *Ioſhuah* hanged at Makeda, *Ioſ.* 10.

The fourth King, called *Hoham*, dwelt at Hebron, and was likewiſe hanged at Makeda, *Ioſ.* 10.

The fift King, called *Percam*, dwelt at Iarmouth in the tribe of Iuda, 20 miles from Ieruſalem Weſtward.

The 6 King, called *Iaphia*, dwelt at Lachis, 2 miles from Iarmouth Southward. He was alſo hanged at Makeda, *Ioſ.* 10.

The ſeuenth King dwelt at Eglon, called *Debir*, and was alſo hanged at Makeda.

The 8 King was called *Horam*, and held his princely ſeat in the tribe of Dan, in the town of Gezer, 16 miles from Ieruſalem weſtward: whom *Ioſhuah* ſlew with all his men, *Ioſ.* 10.

The ninth King dwelt at Debir.

The tenth King held his court at Gerar, in the tribe of Iudah, 14 miles from Ieruſalem Weſtward.

The 11 King dwelt at Harma in the Tribe of Iudah, which is vpon the borders of Arabia *deſerta* not far from Ziclag, 40 miles from Ieruſalem Southweſtward: this town in times paſt was called *Zephal*, that is, a watch-tower, becauſe it ſtood vpon a hill. But when the children of Iuda had ouerthrowne the whole army of the Canaanites, they called it *Haram*, a Curſe, *Iud.* 1.

The 12 King dwelt at Arat, 22 miles from Ieruſalem Southward, which was a towne of the Ammorites, and tooke the name from

from the Aſſes that were in great troups within the woods thereabout. It lay in the tribe of Iuda.

The 13 King dwelt at Libnah in the tribe of Iuda.

The 14 King dwelt at Odullam.

The 15 King dwelt at Makeda. In this towne *Ioſhuah* hanged fiue Kings, *Ioſ.* 10.

The 16 King dwelt at Bethel.

The 17 King dwelt at Tapnah, not far from Iordan & Iericho, 12 miles from Ieruſalem Northeaſtward.

The 18 King dwelt at Hepher, 6 miles from Ieruſalem Northward; part of this towne was allotted to the tribe of Zabulon. *Ionas* the Prophet was borne in this towne, 2 *Reg.* 14. and is 4 miles diſtant from the town of Nazareth Southward.

The 19 King dwelt at Apheck, 44 miles from Ieruſalem Northward, and 2 miles from Ieſreel. There alſo the Arke of the Lord was taken, and there alſo the ſons of *Eli* the high prieſt were ſlain, 1 *Sam.* 4. This town was in the halfe tribe of Manaſſes.

The 20 King dwelt at Lazaron, 18 miles and a half from Ieruſalem Northweſtward, not far from Ioppen and Lidda.

The 21 king dwelt at Nadan, 14 miles from Ieruſalem Northweſtward.

The 22 King dwelt at Hazor.

The 23 King dwelt at Simron, which town was allotted to the tribe of Zabulon, *Ioſhuah* 14. It lieth ſixty eight miles from Ieruſalem Northward, not farre from the town of Nazareth in Galilee.

The 24 king dwelt at Achſap, 88 miles from Ieruſalem Northward; which town was allotted to the tribe of Aſer.

The 25 King dwelt at Tanaach, 44 miles from Ieruſalem: this town belonged to the Levits, and ſtood in the tribe of Manaſſes, 6 miles from Ieſreel Southward, *Ioſ.* 21.

The 26 King dwelt at Megiddo, 44 miles from Ieruſalem Northward, ſcarce 4 miles from Taanach. By this towne of Megiddo *Ioſias* King of Iuda was ouerthrown by *Pharaoh Necho* King of Egypt, 2 *Reg.* 23. In the trauels of *Ioſiah* King of Iuda I will ſpeake of this town more at large.

The

The 27 King dwelt at Kades, *Ios.* 19. 21.

The 28 King dwelt at Iaknedam, 27 miles from Ieruſalem Northward, being vpon the Mediterranean ſea. This towne was alotted to the Tribe of Zabulon, and giuen to the Levits, *Ios.* 21.

The 29 King dwelt at Naphet Dor, which towne lay vpon the ſea coaſt between the hill Carmel and the town of Ceſarea Stratonis, 48 miles from Ieruſalem Northward.

The 30 King dwelt at Gilgal, between Iericho and the Riuer Iordan, and was the firſt King that *Ioſuah* ouercame and ſlew al his hoſt.

The 31 King dwelt at Thirtza, in the Tribe of Manaſſes, 24 miles from Ieruſalem. In this towne *Ieroboam*, and after him all the Kings of Iſrael kept their courts, before Samaria was built.

THE BOOKE OF IVDGES.

The Trauels of Caleb *and* Athniel.

CAleb and *Athniel* with all the Children of Iuda, went from Iuda to Beſeck, 44 miles, where they tooke King *Adoni-Beſeck* priſoner, and cut off his fingers and toes, *Iudg.* 1.

From Beſeck they went to Ieruſalem, 44 miles, which they tooke by force and burnt it, *Iudg.* 1.

From Ieruſalem they went to Hebron, 22 miles, which they tooke, and ſlew the Gyants that inhabited therein, *Iudg.* 1.

Not far from Hebron lay the towne of Debir, which *Athniel* won, and therefore *Caleb* gaue him his daughter *Achſa* for his wife *Iudg.* 1.

From Debir they went to Zephat, 16 miles, which town they won, *Iudg.* 1.

From Zephat they went to Gata, 4 miles.

From

From Gaza they went to Aſcalon, *6* miles, *Iudg.* 1.
From Aſcalon the went to Hebron, 14 miles.
From Hebron they went backe again to Debir, where *Athniel* dwelt, 12 miles.
So all the trauels of *Caleb* and *Athniel* were 132 miles.

The Deſcription of the Townes and places to which they trauelled.

Of Beſeck.

BEſeck was a metropolitan city of the Canaanites, neere to the water Merom, where *Adoni-Beſeck* kept his Court, 44 miles from Ieruſalem toward the North, and tooke the name of *Deſack*, or *Beſeck*, which ſignifies lightning. Of this King you may reade, *Iudg.* 1.

Of Zephah.

THis was a town vpon the borders of the tribes of Iudah and Simeon, not far from Sielag, *Ioſ.* 15. It takes the name from *Zaphah*, which ſignifies a watch-tower: and was alſo called by the ſons of Iuda, (who deſtroyed all the country) *Chorma*, which ſignifies a Curſe, or a deſolat place. To the citiſens hereof *Dauid* ſent gifts, 1 *Sam.* 36.

Of Gaza.

OF this town you may reade more hereafter in the Trauels of the Arke of the Couenant.

The typicall ſignification of CALEB.

CALEB ſignifieth An hearty man, or, A man after Gods owne heart, louing his Neighbour with all his heart. For *Col* is as much as *Omnis*, which ſignifies All; and *Cala*, Hee forgiueth all; and *Leb* or *Lebbah* ſignifieth an Heart, the ſeat and fountain of all life. So that *Caleb* ſeems to take his name from a ſingular heartie affection, whereby he forgiueth his neighbour. For as this man being of a noble reſolution and courage, in the 29 yeare of his

age

age won Hebron a ſtrong City, and put to death the three ſons of *Anak*, terrible Gyants: ſo Chriſt the Son of God, that ſo loued the world that he gaue himſelfe for it, with a more than humane reſolution conquered hell, and thoſe three mighty Gyants incident vnto it, the ſons of Sathan, Sin, the World, and Death.

Of Athniel.

IN the yeare of the World 1503, and before Chriſt, 2565, *Ioſhuah* died: after whoſe death, *Caleb* and *Athniel* iudged Iſrael; about which time the Iſraelites committed idolatry, and worſhipped *Baal* and *Aſteroth*: wherefore the Lord ſuffered them to fall into the hands of *Chuſhan Riſhathaim* King of Meſopotamia. But becauſe of their oppreſſion they cried vnto the Lord, and hee ſtirred vp *Othniel* the yonger brother of *Caleb*, who in the yeare of the world 2512 conquered *Chuſhan*, deliuered the people, and gouerned Iſrael 40 years, *Iudg.* 3. *Athniel* or *Othniel* ſignifies the god of time, being deriued of *Æth*, that is, an Age: and is a Type of Chriſt, who is the God of time; and in his due time conquered the world, and Sathan the prince thereof, thereby deliuering the poore afflicted members of his Church out of his miſerable ſeruitude and bondage: for which cauſe God hath made him judge ouer it, and giuen him fell power and authority to rule and gouern it.

The Trauels of Ehud *the third Iudge of Iſrael.*

EHud was the ſonne of *Gira* of the Tribe of Iuda, and dwelt in the City of Iericho or of the Palmes. Hee was a valiant and reſolute man, lame of his right hand, *Iudg.* 3. and to the iudgement of man not fit to bee a Captaine, beeing ſo infirme. Yet it happened that this man growing in fauor with *Eglon* King of the Moabites, who at this time kept his Court in Iericho, (which towne he had but eighteene yeares before conquered) tooke opportunitie by the Children of Iſraels comming to Gilgal (for they came thither to offer to the Idoll, and to bring gifts

gifts of the king) to preſent theſe preſents vnto him; and becauſe of his former familiaritie, was admitted to ſpeake in priuat with him in his ſummer parlour; where as he was talking with him, he thruſt him into the belly with a ſhort knife: and locking the dore he fled back to Seirah, and told the children of Iſraell what he had done. From thence they preſently went to Ephraim, there blew the trumpet, and ſet vpon the Moabits and put them to the ſword, *Iudg.* 3.

The Trauels of Ehud.

EHud went from Iericho to Gilgal, 2 miles.
From Gilgal he went to Iericho, 2 miles.
From Iericho he went to mount Ephraim, 6 miles.
From Mount Ephraim he went to Iorden, 4 miles, where he ouerthrew 10000 Moabites.
So all the trauels of *Ehud* were 14 miles.

Of Mount Ephraim.

THis mountain is about 8 miles from Ieruſalem towards the South, and extends it ſelfe in longitude to the city neer the Mediterranean ſea, called Ioppa, which is diſtant from Ieruſalem 20 miles toward the Northweſt.

The Trauels of the ſonnes of Hobab *the Kenite.*

THe ſons of *Hobab* the Kenite (*Moſes* brother in law) went from Iericho to Arad a City in the tribe of Iuda, ſcituated in the deſart toward the South, *Num.* 10. *Iudg.* 1. 44 miles.

Of Arad.

ARad is a city in the Tribe of Iuda, 22 miles from Ieruſalem towards the South, taking the name of a multitude of aſſes that were found thereabouts in the deſart, and is deriued from *Arod*, which ſignifies a wilde Aſſe, a rude creature.

Of

The Trauels of Iael, *the wife of* Heber *the Kenite, who killed* Sisera *the Captaine.*

FRom Arad shee and her husband went to the plaine of Zaænaim, and dwelt there, neere to a Towne called Kades, a Towne of refuge of the Leuites, in the Tribe of Nephthali, 166 miles, there she killed *Sisera*. This towne lieth 92 miles from Ierusalem towards the North.

Of Deborah *and* Barak.

Deborah was the wife of *Lapidoth*, and dwelt vnder a palme tree between Bethel and Ramath, in mount Ephraim, eight miles from Ierusalem towards the North: the inhabitants thereabouts shew this tree euen to this day. *Barak* the sonne of *Abineam* a noble Captaine, liued in her time at Kades, a citie of refuge belonging to the Leuites. She succeeded *Ehud*, in *An. mun.* 2632, and before Christ, 1336, yeares.

The Trauels of Deborah *and* Barak.

Barak went first from Kades Naphtaly to the Palme tree, where *Deborah* dwelt, which are 84 miles,

From thence he went with *Deborah* backe againe to Kades, which are 84 miles.

From Kades with 10000 men, they went to the hill Thabor, 36 miles. Here (as *Iosephus* writeth, *lib. antiq.* 4.) there fell such a shoure of raine and haile vpon the enemies of the Israelites, that through the extreme violence thereof, they were dispersed: and *Sisera* their captaine constrained to leaue his chariot, and to saue himselfe by flight, neuer staying till he came to the Tabernacle of *Iael*, the wife of *Hebar* the Kenite, scituated in the valley of Zaænaim, 36 miles from the foot of the mountaine Thabor: where being asleep, by reason of his great journey, *Iael* strooke a naile into the temple of his head, so he died.

From thench *Barak* purſued the enemies with great ſlaughter, to Haraſeth of the Gentiles, a Citie in the vpper Galile, neere to the lake of Samachoniten, 28 miles. This citie is 80 miles from Ieruſalem towards the North, *Ioſeph. Ant. lib.* 5.

From Haraſeth, he went to the plaine of Zaænaim, where hee found *Siſera* ſlain in the tabernacle of *Iael*, as *Deborah* the propheteſſe had told him.

From thence *Barak* with all his armie went to Hazor, where *Iabin* king of the Canaanites kept his court, and of a ſudden conquered the citie, and put to death all the inhabitants, *Ioſeph. Antiq. lib.* 5.

Of Thabor.

THabor is a round & high hill, ſcituated vpon the borders of the tribes of Iſſacher and Zabulon, 56 miles from Ieruſalem towards the North, and extendeth it ſelfe to the riuer Kiſon towards the South, and taketh the name of *light* or *a pure aire*, being deriued of *Bo*, *To goe and come*; *Tebuah*, *To bring forth fruit*, and *To giue light*. For this mountaine Thabor, by reaſon of the puritie of the aire, is wonderfull fertile and fruitfull: There was alſo a towne at the foot of it called by the ſame name. Here the kings of the Midianites, *Zeba* and *Zalmuna* were ſlaine by *Gideon*.

Of Hazor.

THis is a great citie in the tribe of Nepthali, 80 miles from Ieruſalem towards the North, which *Ioſhuah* deſtroyed with fire and ſword; ſo did *Barak* alſo: The ruines of this citie is to be ſeene to this day.

The Miſtery of Deborah.

THe word *Deborah* ſignifies, a Bee, and is a memorable type of the Church. For as a Bee in all her actions ſoundeth pleaſantly; ſo the members of Gods Church in all their actions ſing and ſound forth the praiſes of God, or by continuall prayers implore his ayde and aſſiſtants; with the Bee ſucking from the floures of the holy Scriptures, the ſweet and acceptable

doctrine

doctrine of faith, by which the hope of euerlasting life is strengthned in vs, with the sting of Gods word repulsing all vaine delusions and idle imaginations, (the temptations of the Diuel) and those waspish affections of cruell and wicked men; according to that of *Ecclesiasticus*, *The Bee is but small, yet bringeth forth most pleasant fruit, and presenteth vnto man many memorable instructions.* And as *Plato* saith, *The King of Bees, although without a sting, yet ruleth and gouerneth his Commonwealth with great seueritie and justice.* So Christ the head of the Church, though he be a delectable Sauiour of soules, and without any sting of bitternesse, yet doth hee rule and gouerne it with singular justice and sinceritie.

Of Barak.

AFter *Deborah* was appointed Iudge of Israel, shee ordained *Barak* for her chiefe Commander or Captaine. He taketh his name from *Thunder* and *Lightning*; typically representing the glory of Christ Iesus, as chiefe Captaine of the Church, who with the thunder of the Law, and the bright shining glory of the Gospell, destroyed the enemies thereof; and by the hosts of Angels and Saints at the end of the World, will cast them downe with thunder and lightning into that bottomlesse pit, there to remaine for euer.

Of the trauels GIDEON.

DEborah being dead, *Zaba* and *Zalmuna* (Kings of the Medianites) cruelly inuaded the Land of Iudæa; but the Lord taking compassion vpon his People, sent them a helper, one GIDEON the sonne of *Ioas*, of the family of *Abiezer*, who was borne at Ophra or Ephron, a Citie in the Tribe of Manasses, not far from Mahanaim on the East side of Iordan, some foure and forty miles from Ierusalem towards the North-East; and signifieth, a Rooter out; from GADA, That is,

Hee hath rooted out. This man at the appointment of the Lord, tooke vpon him the charge of the people, and at Ophra, which signifies, *Duſt*, he deſtroied the Idol *Baal*, pitching vp in that place an Alter to the Lord: wherefore he was after called *Ierū-Baal*, taking that name from Reuenge, becauſe he had deſtroied the Idol. He began to rule in Iſrael in the yeare of the World, 2672, and before Chriſt 1296.

From Ophra *Gideon* went to Harad, which ſtandeth in the halfe Tribe of *Manaſſeth*, where he blew the Trumpet. From this place he ſent back 22000 of his army, becauſe the Lord had ſo appointed. But the Midianites hearing of this preparation, prouided a great hoſt, and pitched in the valley of the hill Moreh: ſo *Gideon* taking onely 300 with him, went ouer Iordan, and came to the towne of Ieſrael, (for *Ioſephus* ſaith) 16 miles from Harod, where he gaue the Midianites a wonderfull ouerthrow, *Iudg.* 7. hee alſo tooke there two princes, *Oreb* and *Zeb*, and returned to the riuer Iordan, where he put them to death.

From thence he went to Succoth with his army in expectation to haue refreſhed themſelues, but the inhabitants ſhut him out of the towne, and gaue him many deſpightfull words. This towne lay cloſe by Iordan, and here *Iacob* ſometime pitched his Tent.

From thence he went to Penuel, which is two miles; there alſo they vſed him vnkindly and gaue him bad language.

From thence he went to Nobach with his army, which is two miles.

From thence he went to Iagbetha, which is 4 miles, where he conquered *Zeba* and *Zalmuna*, Kings of the Midianites, who thinking themſelues ſecure, made no preparation for warre, till they were beſieged. This was a memorable battell, and here the two Kings were put to death.

From thence he followed the enemy with a great ſlaughter to Carkor which is foure miles.

From thence he went backe to Succoth, which is 8 miles: here he put the inhabitants of this Towne to the ſword, and all the Elders and Princes he tore to pieces with thornes, becauſe they had formerly denied him entrance into the citie.

From

From thence hee went to the Caſtle of Penuel, which is two miles, and vtterly deſtroied it, euen to the ground, and put all the inhabitants to death becauſe of their mocks.

From thence he went to Ophra, foure miles, where gathering together all the gold which hee had taken from the Midianites, he made a rich Ephod, *Iudg.* 8.

From Ophra hee went to Sichem, where his ſonne *Abimalech* was borne, which is 10 miles.

From thence he returned backe to Ophra, which is ten miles, and there he died, after he had judged Iſrael 10 yeares.

So all the trauels of *Gedion* were 82 miles.

The Deſcription of the Townes and places to which GEDION trauelled.

Of Ieſreel.

IEſreel was a faire Citie ſcituated vpon a hill, neere to the flood Kiſon, bordering vpon the Tribe of Iſacher, 48 miles from Ieruſalem towards the North; and ſignifieth *the ſeed of God*, being deriued from *El* and *Dara, the ſeed of the Almighty God.* There was another of this name in the tribe of Iuda, *Ioſ.* 15. In times paſt this was onely the ſeat and chiefe abiding place of the Kings of Iſrael. For *Ahab* and *Ieſabel* kept their Court there, and *Ioram* their ſonne, whom *Iehu* ouercame: and here *Ieſabel* was eaten vp of dogs. At this day this faire citie hath in it but thirtie houſes; and is called by the inhabitants of the holy land Sanatham, being ſcituated at the foot of the mountaine Gilboah Weſtward: in it there is a Watch tower, vpon the top whereof you may ſee through all Galile to Carmel, and the mountaines of Phænicia, alſo to mount Thabor, and the mountaines beyond Iordan called Gilead. Of this Towne you may reade, *Ioſ.* 17. 19. 2 *Sam.* 2.

Of Nobach.

THis was a citie beyond Iordan, and ſtood in the halfe Tribe of Manaſſes, 38 miles from Ieruſalem Northeaſtward. In times paſt it was called Kenah, but after, *Nobach* Prince of the halfe Tribe of Manaſſeh had conquered it, he called it Nobach,

*Num.*23. and signifieth, *a Prophet*, being deriued of *Nabah*, or *Nabach*, *he hath propheſied*, or *cryed out*.

Of Iogbeha.

THis towne was built by the children of Gad, and lies beyond Iordan, 34 miles from Ieruſalem Northeaſtward, and taketh the name from the height of the place where it ſtandeth; being deriued from *Gabah*, which ſignifieth, *it excelleth in height*. Of this you may reade, *Iudg.*8. *Numb.*32.

Of Karkor.

KArkor is a citie in the halfe Tribe of Manaſſeh, and is ſcituated beyond Iordan, ſome forty miles diſtant from Ieruſalem Northeaſtward; and taketh the name from *Kir*, which ſignifies *he hath deſtroyed*, or *ſubuerted the walls*, for here the two Kings *Zeba* and *Zalmuna* were taken. Saint *Ierom* ſaith in his booke *de locis Hebraicis*, That in his time it was a faire Towne.

The typicall ſignification of GEDION.

THis *Gedion* (whoſe name ſignifieth *to root out*) deſtroied and ſubuerted the enemies of the Iewes: ſo Chriſt hath deſtroied the kingdome of Sathan, and daily rooteth out all his impious and wicked members, which are enemies to his Church.

The Trauels of Abimalech *the ſixt Iudge of Iſrael.*

GEDION being dead, *Abimalech* his ſonne went from Ophra to Sichem, which is ten miles, and there was choſen by the citizens to ſucceed his father in the gouernment.

From thence he went backe to Ophra, which is ten miles, and there put to death his 70 brethren, all ſonnes of *Gedion*, but by diuers concubins; for God permitted Bigamie, but did not command it.

From Ophra he went ten miles into the land of Sichem, and there was choſen King, about the yeare of the World 2712.

From

From Sichem (which was the ſeat of the kingdome) he went to Ophra being ten miles; there he iudged Iſrael three yeares.

After that, hee went the third time backe to the Sichemites, which is 10 miles; but they breaking promiſe with him, for very madneſſe he cauſed the citie to be deſtroied, and ſalt to be ſowne in the place, that ſo euer after it might become barren, accurſed, and vnhabitable.

From Sichem hee went with his hoaſt to Thebets or Tebez, which is two miles, where he was mortally wounded by a woman that flang a ſtone vpon him at the ſiege of that towne, wherof he died, *Iudg.* 9.

So all the Trauels of *Abimelech* were 52 miles,

Of Thebez.

THis was diſtant from Sichem two miles Northward, and from Ieruſalem 38, it tooke the name from *Bitzah*, which ſignifieth, *a deepe pond.*

Abimelech tooke his name from an *hereditary kingdome*, or rather becauſe he obtained the kingdome ouer Iſrael, after his father; and is as much to ſay, as, *My father is a King*; becauſe good Princes differ little from good fathers: for *Mælach* with the Hebrews ſignifieth *a King*; *Malechah*, *a Queene*, and *Malchech*, *a kingdome*. So that this name *Abimelech* properly ſignifieth, *a King*, or *one that is a father of his people.*

Of the flight of Iotham *which was the brother of* Abimelech.

Iotham ſignifieth, *a perfect and ſwift man*, being deriued from *Iatham*, that is, *perfect and ſwift.* This man at ſuch time as *Abimilech* put to death the reſt of his brethren, to ſaue his life fled to Mount Carizin, where hee propounded the riddle mentioned, *Iudg.* 9. And after, from thence he went to Beerah, where he hid himſelfe from the fury of *Abimelech*. All this was, 44 miles.

Of Mount Gerizim.

GErizim or Garizim was a mountaine in the kingdome of the Samaritans, and extended it ſelfe in the longitude as farre as

Iericho neere to mount Hebal. In theſe two mountains the bleſſings and the curſings were recited, of which more ſhall be ſaid hereafter; and it taketh the name from the felling down of trees, being deriued from *Garaz*, which ſignifieth, to cut or to fel down: here Chriſt ſpoke with the Samaritan, *Iohn* 4.

Of Beerah.

BEerah was a Towne in the Tribe of Iudah, ten miles from Ieruſalem Weſtward. Neere to this Citie *Iudas Machabeus* fought a memorable battell againſt *Bacchides* and others, whom he conquered. It taketh the name from a cleere Well, being deriued of *Beer*, that is, he hath made cleere.

Of Thola *the ſeuenth Iudge of Iſrael.*

In the 3 yeare of this mans rule, *Hercules* king of the Argiues, (famous for his twelue labors) began to raign *Macrob. lib.* 1.

THola takes his name from a *red worme*, or *purple colour*, which colour is proper to Princes. Hee ſucceeded *Abimelech* in the gouernment of the Iewes, and began to rule *An. mun.* 2715. and 1253 yeares before Chriſt. His fathers name was *Puah* of the Tribe of Iſſacher. He dwelt in Samir a citie of Mount Ephraim, not far from Iericho, twelue miles from Ieruſalem towards the North, and there he was buried, as you may ſee, *Ioſh.* 15.

Of Iair *the eighth Iudge of Iſrael.*

In the 20 yeare of this Iudge, *An. mun.* 2747 and before Chriſt 1221, *Hercules* died and *Priamus* king of Troy began his raigne, which he loſt fortie yeares after.

IAir ſucceeded *Thola*, & began his gouerment in the yere of the world, 2738, and 1230 yeares before Chriſt. He took his name from the ſingular worth and noble diſpoſition that was in him. This *Iair* was one of the tribe of Manaſſeh, he was lame of both his feet, and was a man of great eſtimation among the Iewes, for there were thirty Caſtles and Townes that were called after his name, *Iudg.* 10. *Num.* 32. *Deut.* 3. *Ioſ.* 13. 1 *Chr.* 1. Hee dwelt at Kamon a towne in the Tribe of Gilead, ſome 48 miles from Ieruſalem towards the North-Eaſt.

The

The trauels of Ieptha.

IEptha was borne at Mizpah in the Land of Giliad, and being driuen into exile by his brothers, hee fled into the Land of Tob, 48 miles from Ieruſalem, *Iudg.* 11.

From thence he returned to Mizpah, 48 miles, and there was choſen Prince, and began his gouernment *Anno mundi*, 2760, and before Chriſt, 1208 yeares, *Iudg.* 11.

From Mizpah hee went with is army againſt the Ammonites to the Citie of Aroer, where he put them to flight, which is 26 miles, *Iudg.* 11.

From Aroer he purſued the enemies to Minneth, which is 8 miles, *Iudg.* 11.

From Minneth he went to the plaine of the Vines, which is 24 miles, *Iudg.* 11.

From Abel or the Plaine of the Vines hee went to Mizpah, where he offered his daughter for a ſacrifice to the Lord, *Iudg.* 11. At that time he and the Ephramites got a memorable battell, in which were ſlaine 22000, *Iudg.* 12.

So all the Trauels of *Ieptha* were 322 miles.

Of the Cities and places mentioned in his Trauels.

Of Thob or Tob.

THob or Tob to which *Ieptha* fled, is in the halfe tribe of Manaſſes beyond Iordan, not far from the mountain of Antilibanus, 104 miles from Ieruſalem Northeaſtward: this was a very faire and plentifull countrey, and therefore called Thob, being deriued from *Thobah* which ſignifieth, Good and Rare.

Of Mizpah.

MIzpha was a Citie in land of Gilead in the halfe Tribe of Manaſſes, 18 miles from Ieruſalem Northeaſtward, and ſignifieth

nifieth *a Watch-tower*, of *Zaphah*, *to looke out*. In this towne *Gideon* dwelt, and after him, *Samuel*. It was afterward destroied by *Iudas Macchabeus*: you may reade more of it, *1 Sam.7. 10. Ier.40.41. Iosh.8. 1 Reg.15. 2 Chr,6. Nehem.3.*

Of Aroer.

THis was a citie of the Moabites, beyond Iordan, neere the riuer Arnon, and fell to the tribe of Gad, *Iosh.12.13. Deut.*, and takes the name from *Turpentine*, being deriued from *Arar*, that is, *He hath destroied and rooted out*; and was so called, because *Ieptha* woon a memorable battell neere to this place, *Iud.11.* This is often mentioned in the Scriptures. There was another towne of this name close by Damascus.

Of Minueth.

IN S. *Ieroms* time (40 yeres after Christ) this towne was called Menneth of *Mercury*, which the Syrians call *Meni*, from *Manah to distribute*; being a towne of Merchants which disperse their commodities here and there; and stood beyond Iordan in the Tribe of Reuben, 32 miles from Ierusalem toward the East.

Of the Plaine of Vines.

Of this you may reade more in the Trauels of *Baladam.*

Of the death of Ieptha.

THis *Ieptha* was a famous Captaine, and from thence took his name; for *Iepthach* signifieth, *To make him an open way with the sword*, being deriued of *Patach*, *To open*; and after hee had iudged Israel six yeares, died: the manner of whose death is diuersly reported; some say, that because hee performed not his vow effectually, therefore God strooke him with a grieuous vlcer, so that as he was passing from citie to citie, in euery place he left a member. Others say, that he died in the citie of the Gileadites, and that in memorie of his singular actions and noble exploits, which by Gods especiall ayd he atchieued, his body was cut into pieces, and into euery citie of Gilead a member sent, and there buried; which, as I take it, is the better opinion.

Of

Of Ebzan.

EBZan was the tenth Iudge of Iſrael, and ſucceeded *Iepthah*; he began his gouernment in *Anno mundi* 2666, and before Chriſt 1402. He was a Bethlamite of the Tribe of *Iudah*; and as the Hebrews thinke, *Boez*, the grandfather of King *Dauid*. he had thirtie ſonnes and thirty daughters, and liued to ſee them all married, and tooke them home vnto him into his own family, (which doubtleſſe was a great bleſſing of God) and from thence tooke his name; for *Ibſan*, or *Abezan*, ſignifieth, *the father of a flocke*, or *multitude*. He liued, dwelt, and was buried in Bethlem Iuda, *Iudg*. 12.

Of Elom.

IN the yeare of the world 2773, and before Chriſt 1195. *Elon* the eleuenth Iudge of Iſrael began to rule, and dwelt in Aialon in the Tribe of Zabulon, who after he had gouerned ten yeares dyed, and was buried in the ſame towne. There was another citie of the ſame name in the Tribe of Dan, ſome foure miles from Ieruſalem towards the Weſt; where at the prayer of *Ioſhua* the Sunne ſtood ſtill.

In the 5 yeare of this mans rule the Trojan warre began, *Ann. mundi* 2777, before Chriſt 1190.

Of Abdon.

ABdon the twelfth Iudge of Iſrael ſucceeded *Elon*; and began to rule *Anno mundi* 2782, and before Chriſt 1185. Hee dwelt in the Tribe of Ephraim in a mountaine of the Amalakites, 16 miles from Ieruſalem Northwards. He ruled full eight yeares and then died, and was buried in Pirithon. *Abdon* ſignifieth, *a ſeruant*: for hee was a good Prince, but that in obeying others he loſt himſelfe. This *Abdon* was a great man, had fortie ſonnes, thirtie of which he ſaw married; and for his greater honour, had his Chariot drawne with 70 Aſſes: for they vſed them as we doe Horſes.

In the 5 yeare of this mans rule Troy was taken.

The

The trauels of Sampſon.

Sampſon was borne in the city of Zarea, & brought vp in the Tents of Dan and Eſtahol, *Iud.* 13. From thence hee went to Timnah, which is twelue miles; there he fell in loue with *Iudah* the daughter of a Philiſtine, *Iudg.* 14.

From Timnah hee went backe to his father to Zarea, and reuealed his affection; which is 12 miles.

He and his father went back again to Timnah to ſee the maid, and by the way as he went hee killed a Lyon; which is twelue miles, *Iudg.* 14.

From thence he returned back again, which is 12 miles, *Iud.* 14.

Within a while after, *Sampſon* and his friends went againe to Timnah, and by the way he found Hony in the Lyon that he had ſlaine, and gaue it to his friends to eat; and when he came to the Philiſtines houſe he propounded the Riddle, whereof you may reade, *Iudg.* 14. Theſe things hapned in *Anno mundi* 2791, and before Chriſt 1176, at which time he ſucceeded *Abdon* in the rule of the Iewes.

From thence he went to Aſcalon a citie of the Philiſtines, and killed thirtie of their men, and tooke away their garments; which is 24 miles.

From thence he returned backe againe to Timnah, and deliuered the Philiſtines which had vnfolded the Riddle, thoſe change of garments, *Iudg.* 14.

From thence (being angry that his wife had diſcloſed the riddle) he returned to Zarea to his friends; which is 12 miles, *Iud.* 14.

Within a while after, when his anger was ouer, hee returned backe to his wife to Timnah, which is 12 miles, it being then wheat haruеſt, and carried with him a Goat, that ſo hee might be merrie, and be reconciled to her: but her father ſhut him out of doores (becauſe he had married his wife to another man,) wherefore he tooke a company of Foxes, and tying them taile to taile, put fire-brands to their tailes, and turned them into the wheat of the

the Philiſtines,and they ſet fire of all the Wheat and Vines, and Oliues thereabout,*Iudg*.15.

From thence he went to a caue in the rock Eta,and there dwelt, which is 12 miles,*Iudg*.15. At the rocke Eta *Sampſon* was bound with two new cords,by the Iſraelites, and from thence led to Ramah Lehi,which is ſix miles,where hee killed 1000 Philiſtines with the jaw bone of an Aſſe,that he found in the way.

From thence he went to Gaza a citie of the Philiſtins,which is 42 miles: here he carried away the gates of the citie.

From Gaza he carried theſe gates with the poſts to the top of a hill neere Hebron,which is 20 miles,*Iudg*.16.

From Hebron he went to the riuer Sorecke, where hee dwelt with *Dalilah* the Harlot,and by her was deceiued and taken of the Philiſtines,which are 12 miles.

Being taken of the Philiſtines he put out both his eies, and bound him in chains,and led him from thence to Gaza,which is 32 miles:there they brought him into the houſe of their god *Dagon*,to make them ſport;but he pulled downe the houſe,& a multitude of them were ſlaine, where he alſo died, and was buried in the Sepulchre of *Manoah* his father,betweene Zerea and Eſthaol, 28 miles from Gaza, and almoſt 20 from Ieruſalem towards the Weſt. This was in the yeare of the World 1811, and before Chriſt,1157.

So all the Trauels of *Sampſon* were 240 miles.

The deſcription of the ſeuerall Townes and places to which SAMPSON trauelled.

Of Zarea.

THis is a city in the tribes of *Iuda* and *Dan*,neere the riuer Soreck,and taketh the name from a Cole or Leproſie;being deriued of *Sarag*, that is, He was Leaprous: it ſtood 18 miles from Ieruſalem Weſtward.

Of Eſthaol.

THis was a Towne in the Tribe of *Dan*,two miles from Zarea, and ſtood neere the Riuer Sorecke,ſome 20 miles from Ieruſalem towards the Weſt;and taketh the name from a *Woman*,and

Fortitude;

Fortitude; for *Iſca* ſignifieth a woman, and *El*, or *Ol*, ſtrong, or powerfull. Here *Sampſon* was brought vp. In S. *Ieroms* time this was called Aſto, not farre from whence *Sampſon* lieth buried.

Of Timnah.

You may reade of this in the trauels of *Iudah*.

Of Aſcalon.

THis was a citie of the Philiſtines, ſcituated vpon the ſhore of the Mediterranean ſea, ſome 30 miles from Ieruſalem Weſtward, and to this day retaineth the figure of halfe a circle: it taketh the name from an ignominious fire, being deriued of *Eſh* and *Kalon*, an ignominious light.

Of Gaza.

Of this Towne you may reade in the trauels of *Ioſhuah*.

Of the Riuer Sorek.

THis was a very pleaſant riuer, vpon the banke whereof grew great plentie of Vines and Palmes, from whence it ſeemeth to haue taken the name; for *Sorek* in Hebrew ſignifieth, a Myrtle branch, which bringeth forth a pleaſant berrie whereof excellent Wine is made. It takes the beginning at a fountaine in the tribe of Iuda, ſome 12 miles from Ieruſalem towards the Weſt, where there is a very fertile valley, in which *Dalilah* that betraied *Sampſon* dwelt: and from thence it runneth through the land of the Philiſtines, and falleth into the Mediterranean ſea.

Of the rocke Eta.

IN this rocke there was a caue wherein *Sampſon* dwelt, as in a ſtrong tower: it ſtood in the Tribe of Iuda, neere to the riuer Sorecke, 12 miles from Ieruſalem toward the Weſt, and ſeemeth to take the name from *Fowles*; for before that *Sampſon* inhabited there, a multitude of fowles bred vpon it, and therefore it was called Eta; for *Aith* ſignifies, a Fowle. This rocke growing to decay, was repaired againe by *Ierobaham* that idolatrous King of Iſrael.

Of

Of Sampſon.

SAmpſon, or Schimpſon, according to the Hebrew text, taketh his name from the Sunne: for *Schæmæs* in Hebrew ſignifieth the Sunne, and ſeemeth to haue ſome affinity with *Hercules*, which ſignifieth, The glory of the aire, for what can be ſaid to be the glory of the aire, but the Light of the Sunne, without which it would become exceeding darke? wherefore as ſome thinke, this *Sampſon* was the true *Hercules*; and thoſe noble exploits that hee did, the Græcians attributed to their *Hercules*.

The typicall ſignification of SAMPSON.

HE typically repreſenteth Chriſt diuers waies; firſt, in his perſon, hee was a mightie man; ſecondly, in his profeſſion, hee was a Nazarite; thirdly, in his calling, he was a Prince and Iudge; fourthly, in his manner of liuing, for he went from place to place, to reuenge himſelfe vpon the enemies of Gods people the children of Iſrael; and in his death: euen ſo our Sauiour Chriſt is that ſtrong man, who being mightier than the Diuel, hath diſpoſſeſt him of his tyrannicall juriſdiction ouer the ſoules of mankinde; hath taken away thoſe gates of death, by his mercy opening vnto vs the dore of life, that ſo being ſet at liberty from that helliſh impriſonment, we may be made partakers of euerlaſting happineſſe: he was alſo a Nazarite euen from his mothers womb, borne and bred there, tying himſelfe to a vow of bondage, that we might be made free: he is a Prince for euer, and a Prieſt after the order of *Melchiſadeck*: during the continuance of his life in this vaile of miſery, his chiefeſt actions were to go from place to place, to teach, to doe good, and to reſcue and relieue the poore diſtreſſed members of the Church, who lay miſerably afflicted vnder the hands of Sathan; healing ſome, relieuing others, and bringing a third ſort into the ſtate of grace: ſo that as *Sampſon* deliuered the Iſraelites from the bondage of the Philiſtins; Chriſt our Prince and Iudge deliuereth his from the ſlauerie of Sathan: by his death ſauing more ſoules, than in his life. And therby pulling down the ſtrong buildings (the temptations of Sathan) hath laid them leuel with the ground, that they ſhall neuer be reſtored

againe. And laſtly, after this life ended, he ſhall be our Prince and Iudge, and bring vs to that place of promiſe prepared for vs in his euerlaſting kingdome.

The trauels of the Spies of the Danites.

SHortly after the death of *Sampſon*, the Spies of the Danites went from Zarea and Eaſtaol to mount Ephraim, to the houſe of *Michah*, which is 24 miles, *Iudg.* 18.

From thence they went to Lais, which is a hundred and foure miles, *Iudg.* 18.

From thence they returned to Zarea and Eſthaol, which is 126 miles, *Iudg.* 18.

So all their trauels were 244 miles.

Of Lais.

LAis was a citie ſcituated at the foot of mount Libanus, ſome 104 miles from Ieruſalem towards the North; and was ſometimes called Belenus: this, becauſe it ſtood ſo farre from aid, was quickly conquered by the Danites, and by them vtterly deſtroyed: it ſignifieth, a roring or deuouring Lion. But after being rebuilt by the Danites, they called it Dan, and the Canaanites *Leſem Dan*: being deriued of *Laſcham*, which ſignifieth, a Lion.

The trauels of the Danites.

THe army of the Danites went from Zarea and Eſthaol to Kiriathiearim, and there pitched their tents, which is 16 miles, *Iudg.* 15.

From thence they went to mount Ephraim, to the houſe of *Micha*, and tooke his carued Image and his Leuite from him, which was eight miles, *Iudges* 15.

From thence they went to Lais, 104 miles.

So all the Trauels were 128 miles.

of

Of Kiriath-jearim.

KIriath-jearim was a city of the Levits in the tribe of Iuda, vpon the borders of the tribe of Benjamin, about a mile from Ierusalem Westward. It somtime belonged to the Gibeonites, *Ios.9.* and signifies a city of the desart or woods; beeing derived from *Kiriah*, which signifies a city, and *Iaar*, a wood or Forrest. Here stood the arke of the Couenant, after it had bin in the land of the Philistines seuen moneths, and stood in the house of *Abinadab*, whose son *Eliazer* (because he was of the family of the Leuites) by consent of the children of Israel was consecrated priest thereof to attend and keep it: here it remained 48 yeares, till *Dauid* fetched it thence with great ioy, 1 *Sam.7.* & 2 *Sam.6.* 1 *Chr.*14. Here *Saul* was anointed King by *Samuel*: here the company of the Prophets (that is, the scolers of the Wise) came downe from the more eminent places where the arke of God was, with holy songs and instruments of musick, and the Spirit of the Lord came vpon *Saul*, and he sung and praised God with them. They called this the Hill of God, because the Arke of the Couenant stood in it, 1 *Sam.*10. Here *Ionathan* the sonne of *Saul* thrust out a garrison of the Philistimes, which held this towne in subiection, 1 *Sam.*14. Neere to this place was the valley Rephaim or of the Gyants, where *Dauid* woh a memorable battel against the Philistims, and pursued them with great slaughter euen to the plain of Perizim, 2 *Sam.*15.

The Trauels of the Leuite, whose Concubine the Inhabitants of Gibeon most wickedly abused.

THis Leuite dwelt in Ramath in mount Ephraim, from whence he went to Bethlehem Iuda, which is 16 miles, to fetch back his concubine, or rather his wife, which was the daughter of a certain citizen in Bethlehem; but a bond seruant not free; such they called concubines, because they had neither the honor to be mistresse of the house, neither could their

posteritie inherit in lands or goods of their father, although before God they were lawfull wiues, *Iudg.* 19.

From Bethlehem they returned back again on foot to Ierusalem, which then was called Iebus, because the Iebusits inhabited there. Which is 6 miles, *Iudg.* 19.

From thence they went to Gibeah, not far distant from the city Gibeon, where after *Saul* kept his Royall seat, 1 *Sam.* 22. Here the Gibeonites abused the Levits concubine. Which was almost 4 miles.

From thence he went home to his own city Ramath in Mount Ephraim, and there cut the dead body of his wife in 12 parts, and sent them throughout all the tribes of Israel. Which is 8 miles.

So all his trauels were 34 miles.

Of Ramath.

THis was a city in Mount Ephraim, some 8 miles from Ierusalem toward the North, and signifieth a high and lofty Citie, being deriued of *Rom*, that is, It was high. This towne *Baësa* King of Israel would haue fortified and repaired, after it had bin decayed; but hee was hindred by *Benhadad* King of the Syrians, that he could not finish what hee had begun. There were many townes and Cities of this name; as Ramoth where *Ahab* dwelt, 1 *Reg.* 22. Ramathaim Sophim, or Arimathia, where the prophet *Samuel* dwelt, 1 *Sam.* 1. and there where the Ark of God stood, not far from Gibeah, was called Ramah also, *Iudg.* 19. There was another Ramath in the tribe of Nepthali, *Ios.* 19. all of them being so called because they stood vpon very high mountains.

The Trauels of the Children of Israel when they fought against the Benjamites.

FRom Mizpah in the land of Gilead, where they appointed to meet (for in the enemies land they could not assemble themselues) the whole army of the Israelites went to the Arke of God in Shilo, which was about 48 miles.

From

From thence they went with their army to Gibeah, where they lost 22000 of their men, which is 2 miles.

From thence they returned to Shilo, and intreated God for aid which was two miles, *Iudg.* 20.

From thence they went the second time to Gibeah, and entred battell againe with the enemy; but because they trusted in their own strength, therefore in this second expedition there were slain 18000 of their men. Which was two miles, *Iudg.* 20.

From thence the whole Army of the Israelites returned backe again, and before the Lord in Shilo lamented the ouerthrow they had twice sustained, and with earnest prayers implored his ayd, that they might obtain the victorie. Which was 2 miles, *Iud.* 20.

From thence they returned the third time to Gibeah, & there with great expedition renued the war; & because they trusted in God, and not to their own strength, they put to the sword 25000 of the Benjamits, and won a notable victorie, *Iudg.* 20. which was 2 miles.

Hauing taken and burnt the city of Gibeah with fire, they returned backe vnto the town of Shilo, which is two miles: & there before the Lord they began to lament the calamitie of the tribe of Benjamin, saying, *Wherefore hath this thing hapned, that one of the Tribes should be rooted out before thee, Iudg.* 21.

From thence they went to Iabes in Gilead, and besieged and tooke it, and destroyed it to the ground, which is 52 miles.

From thence they returned back again to Shilo, & with them brought 400 maids, which they gaue to the Benjamites to bee their wiues, *Iudg.* 21. Which was 52 miles.

So all the trauels of the children of Israel were 164 miles.

Of Iabes.

THis was a city in the land of Gilead, 52 miles from Ierusalem toward the Northeast; the inhabitants whereof buried the bones of *Saul* and *Ionathan* his son, 1 *Sam.* 31. it is deriued of *Iabesh*, which signifieth a dry city.

Here endeth the booke of IVDGES.

The trauels of ELIMELECH, *and his wife* NAOMI.

ELIMELECK and his wife went from Bethlehem Iuda, into the Land of the Moabites, where he died, which is 40 miles.

From thence she returned with her daughter in law *Ruth*, to Bethlehem Iuda, where *Boez* married *Ruth*, which was fortie miles.

So their Trauels were 80 miles.

The first Booke of SAMVEL.

The Trauels of HANNA, *the mother of the Prophet* SAMVEL.

HEr husband *Elkana* and she went from Ramathaim Sophim in mount Ephraim, to Shilo, the house of the Lord, which was 12 miles; where by earnest prayers she obtained of the Lord a sonne, 1 *Sam.* 1.

From thence shee returned backe againe to Ramathaim Sophim, and there *Samuel* was borne, 1 *Sam.* 1. which was 12 miles.

From thence she went to Shilo, to present her sonne before the Lord, and hee remained there with *Eli* to serue God all his life, 1 *Sam.* 1, which is 12 miles.

From Shilo she returned backe againe to her house, and bare *Elkana* a sonne and two daughters more, which is 12 miles.

So all her trauels were 48 miles.

Of Ramathaim Sophim.

THis Citie stood in mount Ephraim not far from Lidda and Ioppa, some 16 miles distant from Ierusalem Northeastward; and was sometimes called Ramah. Here *Ioseph* (whose addition was Arimathia) dwelt, that demanded the body of our Sa-

uiour

uior to bury in his own sepulchre. It seemeth to be called Ramathaim Sophim (which signifies, the high places of the prophets) because there was an Academy or publique schoole of Prophets which serued for the whole land, in this city. At this day it is called by the name of Ramath, hauing some affinitie to the antient name Ramah.

How the Arke of God was borne from place to place, after it was won from the children of Israel by the Philistines, 1 *Sam.* 4.5.6.

THe two sons of *Eli* the Priest, *Hophney* and *Phineas*, carried the Arke of the Lord to Ebenezer, which signifies, the stone of my help; which was 42 miles, and is not far from Aphec, some 48 miles from Ierusalem Northward. Here the Arke of God was taken, and *Hophney* and *Phineas* died: old *Eli* also broke his necke at this time, about the 98 yeare of his age, and the fortieth of his rule; for hee ruled from the time of *Sampson* vntill then, 1 *Sam.* 4. This hapned *Anno mundi* 2850, and before Christ 1117. The prophet *Samuel* succeeded him in the gouernment of the church, and ruled 40 yeares.

From Aphecke the Philistines carried it to Asdod or Azotus, and set it in the temple of their god *Dagon*, but the Idol fel down in the night, & was broken to pieces before the Ark of the Lord, 1 *Sam.* 4. which was 160 miles.

From thence to the city Gath, which was 4 miles.

From Gath to the sea town Gaza, 12 miles.

From Gaza to Ekron, 32 miles.

From Ekron, they placing it vpon a new cart drawne with two new milch Kine, it was brought back again to Bethsemes, which was 12 miles.

From thence it was caried to Kiriathjearim, and placed in the house of *Abinadab*, where it was kept vntill *Dauids* time, who fetched it thence to Ierusalem with great joy, about the yere of the world 2900, and before Christ 1068, which was two miles.

So all the while the Arke was from Shilo, it was caried hither and thither some 276 miles.

¶ *Of the Townes and places to which the Arke of the Lord was carried*

Of Aphek.

THis was a city of Samaria, alotted to the halfe tribe of Manasses, some halfe a mile from Israel toward the South, and 44 miles from Ierusalem Northward. It signifieth an impetuous or violent act; being deriued of *Aphak*, which is as much as, Hee worketh violently, or offereth violence. In this city *Benhadad* king of the Syrians going from one place to another to hide himselfe, was at length constrained to fly to *Ahab* King of Israel, to saue his life and craue his aid, 1 *Reg*. 20.

Of Asdod, Ascalon, and Gaza, you may reade before.

Of Gath.

THis was a hauen town scituated vpon the bankes of the Mediterranian sea, distant from Ierusalem 34 miles toward the West. It seemeth to take the name of the aboundance of Vines that grow thereabouts; for *Gath* signifieth a presse, or such an instrument wherwith grapes are pressed. This was *Goliahs* country. Here *Achis*, to whom *Dauid* fled, gouerned, 1 *Sam*. 21.27. and it is very like that all the Kings of this city were called *Achis*, as somtime the Emperors of Rome were called *Cæsars*. There were other Kings of the Philistines that were also called by this name.

Of Ekron.

THis also was a city of the Philistins not far from the Mediterranian sea, and neere to Asdod, some 16 miles from Ierusalem Westward. At this day it is but a smal town, and called by the name of Accaron, hauing some affinity with the antient name Ekron. The inhabitants of this towne worshipped *Baalzebub* for their god. It taketh the name from Extirpation, or such a towne as *Penitus distruit*, Hath rooted out euen the foundation; being deriued of *Akar*, which signifieth, To extirpate.

Of

Of Bethſemes.

THis was a city of the Levits in the tribe of Iuda, *Ioſ.*15.21. 4 miles from Ieruſalem Weſtward; and ſignifies, the houſe of the Sun. Of this you may reade more before.

The Trauels of the Prophet Samuel.

S*Amuels* mother brought him from Arimathia to Shilo, being 12 miles, where he was to ſerue the Lord God all his life.

From Shilo *Samuel* went to Mizpa in the land of Gilead; 48 miles. Here *Samuel* called a congregation, and made a ſolemn ſacrifice vnto the Lord, of a ſucking lambe; and the Lord at the ſame time thundred from heauen, and diſperſed the army of the Philiſtines, ſo that they fled, 1 *Sam.*7.

From Mizpa he went to Arimathia, 56 miles: There he dwelt, and built an altar vnto the Lord, 1 *Sam.*7.

From thence he went yearely to Bethel, 16 miles, 1 *Sam.*7.

From Bethél he went to Gilgal, 2 miles, 1 *Sam.*7.

From Gilgal he went to Mizpa in the land of Gilead, 36 miles 1 *Sam.*7.

From Mizpa he went again to Arimathia, 56 miles. Thither came vnto him the Elders of the children of Iſrael, deſiring him to chuſe them a King, 1 *Sam.*8.

Therefore he went out of the towne of Arimathia, about 16 miles, to Ramath, which lieth in the land of Ziph not far from Bethlehem Euphrata, and there *Samuel* anointed *Saul* the ſon of *Kiſh* to be their King, 1 *Sam.*10.

From Ramath he went to Gilgal, 16 miles. There he offered, and ſhewed *Saul* what he ſhould do, 1 *Sam.*10.

From Gilgal hee went to Mizpah in the land of Gilead, 36 miles: there *Saul* by caſting of lots was choſen King, 1 *Sam.*10.

From Mizpa he returned to Arimathia, 56 miles, 1 *Sam.*10.

From Arimathia he went to Beſeck, about 44 miles, where *Adoni-*

doni-Beſeck was taken, whoſe fingers and toes the children of Iſrael cut off. There *Samuel* and *Saul* cauſed an army of men to iſſue out againſt the children of Ammon, 1 *Sam.* 11.

From Beſecke, *Samuel* and *Saul* paſſed ouer Iordan to Iabes in Gilead, 16 miles, and there ouerthrew *Nahas* King of the Ammonites, and all his hoſt; which done, *Samuel* ſaid vnto the ſouldiers, *Let vs now go vnto Gilgal, and there renew the Kingdome.*

From Iabes in Gilead he went to Gilgal, 36 miles. There *Saul* was placed in his Throne royal, 1 *Sam.* 11.

From Gilgal *Samuel* went to Arimathia, which is 20 miles.

From Arimathia he went again to Gilgal, 20 miles, and there he ſharply rebuked King *Saul*, becauſe he had offered a Sacrifice contrary to his commandment, 1 *Sam.* 13.

From Gilgal he went to Gibeon, 12 miles, 1 *Sam.* 13.

From Gibeon he went to Arimathia, 12 miles.

From Arimathia he went to Gilgal, 20 miles; there rebuked king *Saul*, becauſe he did not wholly deſtroy the Amalekites; and *Samuel* himſelfe hewed the body of *Agag* King of the Amalekites in pieces, 1 *Sam.* 16.

From Gilgal he went to Arimathia, 20 miles.

From Arimathia he went to Bethlehem, 16 miles, and there he anointed *Dauid* King, 1 *Sam.* 16.

Then he returned again to Arimathia, 16 miles, where he died and was buried, 1 *Sam.* 28.

So all the trauels of the Prophet *Samuel* were 364 miles.

Of Arimathia, Mizpa, Ramath, and the reſt of the townes mentioned in his Trauels, you may reade before.

The Typicall ſignification of Samuel.

SAmuel is deriued of *Shemuel*, that is, deſired of God. And was a Type of God the Father: for as *Samuel* anointed *Dauid*, ſo God anointed his beloued Son with the oile of Gladneſſe and of the Spirit, *Pſal.* 45. *Eſay* 61.

The Trauels of King SAVL.

SAVL went from the town of Gibeon to mount Ephraim, four miles, to seek his fathers Asses, in *An. Mundi* 2870, and before Christ 1908.

From mount Ephraim he passed through the land of Salisa, to the borders of the town of Salem, 12 miles.

From Salem he went to the land of Gemini in the tribe of Benjamin, 16 miles.

From the land of Iemini he went to Rama, 4 miles; there by *Samuel* he was anointed King, 1 *Sam.* 10. This town lay not farre from Bethlehem, and close by it lay *Rachels* graue. There certaine men met with *Saul* in the borders of Benjamin at Zelach, and shewed him that his fathers Asses were found, which was about a mile from Ierusalem.

From thence *Saul* went about two miles to Zilzah; there three men met him (that trauelled to Bethel) and gaue him two loaues of bread, 1 *Sam.* 10.

Then he came to the mount of God, which is the town of Kiriath-jearim; there a company of Prophets met him and propheeied; then the spirit of God came vpon *Saul*, and he began to prophecie: which was about six miles from Bethlehem.

From Kiriath-jearim he went again to Gibeon, which is foure miles, 1 *Sam.* 10.

Then he went again from Gibeon to Gilgal, and there he offered, and *Samuel* shewed him what he should do: which is 12 miles, 1 *Sam.* 10.

From Gilgal he went to Mizpa in the land of Gilead, 36 miles where he was chosen King.

From Mizpa he went again to Gibeon, 48 miles.

From Gibeon he went to Beseck, 40 miles; there he gathered certain soldiers and led them against *Nahas* King of the Ammonites, 1 *Sam.* 11.

From Beseck he went with his army to Iabes, 16 miles; there he ouerthrew *Nahas* with all his host.

From

From Iabes in Giliad he went to Gilgal, 36 miles. There he was placed in his princely ſeat, 1 *Sam.*11.

From Gilgal he went to Michmas, 4 miles: there he ſent 3000 men out of Iſrael, to his ſon *Ionathan* to Gibeon.

From Michmas hee went to Gilgal with his army, 4 miles. There he offered, for which *Samuel* rebuked him, 1 *Sam.*13.

From Gilgal hee went to Mount Benjamin, about 12 miles, not far from Gibeon.

From Gibeon hee went to Michmas, 8 miles. There *Ionathan* ouercame the army of the Philiſtines, 1 *Sam.*14.

From Michmas *Saul* followed the enemy to Ajalon, 12 miles. There he would haue ſlain his ſon *Ionathan* becauſe he had eaten a little hony, 1 *Sam.*14.

From Ajalon he went to Gibeon, 4 miles, where he kept court.

From Gibeon he went to the land of the Moabites, 28 miles, which he ouercame, 1 *Sam.*14.

From the land of the Moabites hee went into the countrey of Ammonites, 40 miles; which country he ouercame, and tooke in all their towns.

From the land of the Ammonits he went to Gibeon, 60 miles, 1 *Sam.*15.

From Gibeon hee went into the land of Edom, or Idumæa (as it is commonly called) 40 miles, and ouercame all the countrey.

From Idumæa he returned again to Gibeon, 40 miles.

From Gibeon he went with an army about 600 miles, to Zoba in Armenia, which he ouercame, 1 *Sam.*14.

From the kingdome of Zoba hee returned to Gibeon, 600 miles.

After that, he went out againſt the Philiſtines, 12 miles, and as the hiſtorie ſheweth, *Saul* had wars with the Philiſtins during his life, 1 *Sam.*14.

From the Philiſtins he returned again to Gibeon vnto his palace, 12 miles.

From Gibeon he went into the wilderneſſe of Sur, 160 miles; there he ouercame the Amalekites, 1 *Sam.*15.

Alſo he ouercame the whole country, from the town of Peluſo to the red ſea, which is 92 miles.

From

From thence he went again into Iury, to the town of Carmel, 140 miles, 1 *Sam.*15.

And from thence he went vnto Gilgal, 32 miles. There the Prophet *Samuel* rebuked him, becauſe he did not wholly deſtroy and conſume the Amalekites: and there *Samuel* hewed the body of *Agag* King of the Amalekites into ſmall pieces, 1 *Sam.*15.

From Gilgal he went to Gibeon, 12 miles.

In the 11 yeare of *Saul*, *An.M.*2881, and before Chriſt 1807, *Dauid* being then about 20 yeares of age, was anointed King by *Samuel*. Within a while after, *Saul* was vexed with an euill ſpirit: then *Dauid* played vnto him vpon the harpe, by which he was eaſed. Soon after he went forth with his Army towards Socho and Aſecha, which was ſome 8 miles diſtant from Gibeah. There *Dauid* killed that famous champion *Goliah*, 1 *Sam.*15.

From thence the Iſraelites followed the chaſe of the Philiſtins to the vally and riuer Soreck, 4 miles; and thence vnto the gates of their cities, that is, to Ekron, which is eight miles; to Aſcalon, 20 miles; * and to Gath, which was 24 miles, all the way putting the Philiſtins to the ſword. So that there died in this fight 30000 of them, 1 *Sam.*17.

* From the place where *Dauid* killed *Goliah*.

Then they returned back again, and ſpoiled and burnt the Philiſtines tents, where they found great riches. 24 miles.

From Socho and Aſeka he returned again to Gibeon, 8 miles: there the women came out of all places in the town dancing, and with loud voices ſinging, Saul *hath ſlain a thouſand, but* Dauid *ten thouſand*, 1 *Sam.*18.

From Gibeon he went to Arimathia, 2 miles, minding to kill *Dauid*; and came to Naioth in Ramoth, where *Samuel* and *Dauid* were: but the ſpirit of God came vpon *Saul*, and he propheſied, falling downe vpon the ground before *Samuel* and *Dauid*, all that day and the night enſuing, 1 *Sam.*19.

From thence he returned again to Gibeon, 12 miles: there he thought to haue killed his ſon *Ionathan* with a ſpeare, becauſe he excuſed *Dauid*. There alſo he cauſed 85 prieſts to be put to death becauſe the high prieſt *Abimilech* at Nob had giuen *Dauid* of the Shew bread to eat, and had deliuered him *Goliahs* ſword, 1 *Sam.* 21.22.

From

From Gibeon he went to the Leviticall towne Nob, 12 miles, where he ſpared neither man nor woman, yong nor old, no not the innocent children, but put them all to the ſword, and wholly deſtroyed the town, 1 *Sam.* 12.

From the town of Nob he returned to Gibeon, 12 miles.

From Gibeon he went to the wildernes of Moan Southward, 20 miles.

From the wilderneſſe of Moan hee returned again to Gibeon, 1 *Sam.* 23. which was 24 miles.

From Gibeon he went to Engedi, where *Dauid* in a caue cut off a piece of his garment, which was 24 miles, 1 *Sam.* 24.

From thence he returned again to Gibeon, 24 miles.

From Gibeon he went to Ziph, 22 miles, and as he lay aſleepe vpon the hill Hachila, *Dauid* came ſecretly into the Campe, and took his cup and his ſpeare from his head, and would not kil him, 1 *Sam.* 26.

From the hill Hachila he returned vnto Gibea, 22 miles.

From thence hee went to fight with the Philiſtines at mount Gilboa, 40 miles.

From mount Gilboa, hauing changed his apparell, he went to Endor, which was 4 miles: There he asked counſel of a witch, and the Diuel appeared vnto him in the likeneſſe of *Samuel*, 1 *Sam.* 28

From thence he returned again to mount Gilboa to the camp 4 miles, and the next day he fought againſt the Enemy, in which battel his three ſonnes were ſlaine, and hee himſelfe put to flight, 1 *Sam.* 31. 1 *Chr.* 11.

From mount Gilboa he fled 8 miles to Bethſan, where he kild himſelfe, 1 *Sam.* 31. 1 *Chr.* 11.

From thence the body of *Saul* was brought to Iabes in Gilead, where it was buried, 2 *Sam.* 31. 1 *Chr.* 11.

So all the trauels of *Saul* were 2428 miles.

The description of the townes and places to which he trauelled.

OF Gibea, Salem, Ramath, and Iabes, you may read before, being memorable places to which *Abraham*, *Ioshuah*, and the children of Israel trauelled.

Of Bethsaliza.

THe land of Salisa, with the city Bethsaliza, was scituated in mount Ephraim 8 miles from Ierusalem toward the North-west. This was also called Baalsalisa, 2. *King*. 4. and signifieth the Trinity, being deriued of *Schilleseh*, to make threefold.

Of Michmas.

THis was a citie in mount Ephraim, in the borders of the tribes of *Beniamin* and *Manasses*, not far from Iericho, some ten miles from Ierusalem towards the North. Neere to this Citie, *Ionathan* and his armor bearer put the armie of the Philistins to flight, 1. *Sam*. 14. you may read of this towne in *Esd*. 2. *Isa*. 10. This was a strong citie of the Moabites, and seemeth to take the name of *Kemosch*, or *Chamos*, which was a god which they worshipped in their banquets & meetings for mirth: as *Bacchus* sometime was amongst the Romans. To this Idol *Solomon* built a temple, 1. *Reg*. 11. *Ier*. 48.

Of Zoba.

THe Kingdome of Zoba, which *Iosephus* calleth Sophenam, was in Armenia, neer to the mountains Antitaurus and Masius, 600 miles from Ierusalem towards the North, extending it selfe on both sides of the Riuer Euphrates. It was a very large fruitfull and pleasant country, wherein inhabited many Kings. This place *Saul* conquered, & *Dauid* retained it, 1 *Sam*. 14. 2 *Sam*. 8. And signifies An aspiring Kingdom, being deriued of *Zabah*, He hath aspired.

Of Carmel.

CArmel was a City in the tribe of Iudah, ſcituated in a fertile mountaine ſome eight miles from Hebron toward the East, but twelue miles from Ieruſalem towards the Southweſt, in the wilderneſſe of Moan, where that fooliſh and couetous fellow *Nabal* dwelt. There is likewiſe another Towne called by the ſame name in the tribe of Iſſacher, not farre from Ptolomais, which is vpon the ſhore of the Mediteranian ſea, 64 miles from Ieruſalem toward the North, ſtanding vpon a promontory which extendeth it ſelfe into the Ocean; of which you may reade, *Ioſ.* 19. *Ier.* 46. In this city the Prophets *Elias* and *Eliæus* dwelt; who put the Prieſts of *Baal* to death in that place, 1 *Reg.* 18. 2 *Reg.* 4. Carmel ſignifieth Spike, or a fertil field bringing forth Vines, herbs, and diuers kinds of floures and fruits; and is oft times vſed for a pleaſant place, *Eſay* 29. 32. 37. *Ier.* 24. There are a ſect of Monks that of this mountain are called Carmelits, who built for themſelues an Abby there cloſe by the Church of S. *Maries*, about the yeare of the world 5170, and in the yeare of our Lord 1170.

Of Azekah.

AZekah and Socho were two townes in the Tribe of Iudah, eight miles from Ieruſalem towards the South-weſt. Of theſe you may reade before.

Of Nobe or Nob.

THis was a Citie of the Prieſts in the Tribe of Benjamin, where *Abimelech* High-Prieſt of the Iſraelites dwelt. Who at ſuch time as *Dauid* fled from *Saul*, he gaue him of the Shew-bread, and the Sword that he tooke from *Goliah*. For the which cauſe *Saul* commanded foureſcore and fiue Prieſts to bee ſlaine, and the City with all the Inhabitants thereof to bee put to the ſword, 1 *Sam. cap.* 22. At this day (as *Bernard Brittenbacchus* ſaith) it is called Bethenopolis, and is in the way betweene Ieruſalem (from whence it is diſtant ſome ſixteen miles towards the North-

Northeaſt) & Dyoſpolim. It taketh the name from *Naba*, which ſignifieth, He hath prophecied. Of this you may read, 1 *Sam.* 20. 21, 22. and *Eſay* 10.

Of Maon.

THis was a town in the wilderneſſe of Iudæa, ſome 24 miles from Ieruſalem Southward, neere Ziph and Carmel, where *Saul* had beſieged *Dauid* and all his men, and would haue either put them to the ſword, or taken them captiues. But the Philiſtins on a ſudden inuaded the land, ſo that *Saul* was conſtrained to leaue the ſiege to oppoſe their incurſions. It taketh the name from a fruitfull habitation and a firm and ſafe manſion, 2 *Sam.* 23 *Ioſ.* 15.

Of Engedi.

THis was a caſtle or town ſcituated in a mountain neere to the ſhore of the Dead ſea, a little beyond Sodom, ſix miles from Ieruſalem toward the Northeaſt, and in the tribe of Iudah, *Ioſ.* 15. In times paſt it was a fruitfull place both of vines & other fruits: there alſo grew a kinde of balſam. But *Cleopatra* in the time of *Mark Anthony* brought the roots of it into Egypt, and there made a pleaſant garden, where now Chriſtians inhabit. There are yet ſome ſmall ſtalks here and there of this Balſam to be found vpon this hill Engedi, but the Saracens do not regard it, neither dwell any Chriſtians neere to dreſſe it, ſo that it groweth to decay. *Engedi* ſignifieth the fountaine or well of a Goat or Lambe. Theſe mountains are very high, and of a wonderfull nature; in ſome places great ragged rocks appearing, in others plain and fruitful vallies: inſomuch as they are fearefull and horrible to ſtrangers that behold them.

Of Ziph.

THis was a Towne in the Deſart of Ziph, placed in a certaine mountaine not farre from Hebron, in the Tribe of Iudah, ſome 22 miles from Ieruſalem towards the Northeaſt, *Ioſh.* 15. Vnto this deſart (neere to this city) *Dauid* oft times reſorted, and at laſt was betrayed by the inhabitants of this towne. It ſeemeth that the Towne and Wilderneſſe tooke that name of the abound-

dance

dance of pitch that was found in it; for *Zepheth* in Hebrew signifieth Pitch.

Of Gilboa.

THis was a mountain in the tribe of *Manasse*, neere to Sichem and Apheck, 40 miles from Ierusalem towards the North; it extendeth 8 miles to the city Bethsan, and two miles towards the North to mount Hermon. It seems to take the name from the bubling forth or springing vp of water: for the riuer Kison begins at the foot of this mountain, and diuides it self into diuers parts vntill it commeth to the hill Hermon, and then it runs into two principal streams, the one passeth toward the East into the sea of Galilee; the other to the West towards Carmel, and so into the Mediterranian sea. There be some that are of opinion, that neither raine nor dew falls vpon this hil, because when *Saul* was slain *Dauid* cursed these mountains, saying, *Let neither rain nor dew fall vpon you, ô yee mountaines of Gilboa, because the strong men of Israel were slaine there*, 2 *Sam.* 1. But this was but a figuratiue speech, whereby *Dauid* would expresse the greatnesse of his sorrow: for *Borchardus* the Monke speaking of this mountain, saith, That as he was ascending vpon it, there was such a violent showre fell, that he was wet through his clothes, and the waters in great aboundance ran into the vallies. And in the yeare of our Lord 1283, sleeping vpon this hill on the Eve of *All Saints*, there was a great dew fell vpon his clothes: onely some parts of it were very stony and barren, as are many other mountains in that country.

Of Endor.

THis was a town in the tribe of Manasses, neere the riuer Kison, *Ios.* 17. where *Saul* asked counsell of a witch, 1 *Sam.* 28. It seemes to take the name from a fountaine of durance; for *Dur* signifies he hath made sure. It is distant from Ierusalem 44 miles toward the North. In S. *Ieroms* time this was but a smal village.

Of Bethsan.

THis was a city in the Tribe of Manasses, betweene Bethulia and the sea of Galile, some 44 miles from Ierusalem toward

the

the North, *Iosh.* 17. It taketh the name from a *Church-yard*, or a *place of rest*: for *Beth* signifieth, a house; and *Iaschan*, he hath slept. Here *Saul* killed himselfe, and the Philistines cut off his head and set it vpon the wall of this citie. Afterward, about S. *Ieroms* time, *Ptolomie* called this Scythopolis. You may reade in the second booke of the *Macchabes*, how it was the towne of the Scythians; for the Scythians which dwelt some 800 miles from Ierusalem towards the North, came with a great army into the Holy land, and by force woon this citie, and dwelt there: of whom it was called the Scythian towne. *Ioseph. in lib. 2. de Bell. Iud. cap.* 18. remembreth a strange accident that hapned neere this towne; for the Iewes besieging it, there were of their own nation that dwelt within the city, who (that they might make a priuate gaine) took wages of the Scythians, to oppose their brethren and countreymen: by which meanes the Scythians got the better. But after a while, the Scythians considering that the number of the Iewes were great, and fearing some sudden insurrection or innouation, gaue them warning to depart and leaue the towne: they, though with great griefe, as being prest with a two-fold necessity, (their owne wants and the hatred of their kindred) did so, relying meerely vpon the courtesie of strangers. But about some two dayes after, in the night time the inhabitants of Scythopolis breaking out of the citie vnawarres, fell vpon them, and in recompence of their kindnesse put to the sword some thirteen thousand: many slaine vnawares, some as they were eating, and most in their sleepe. After they had committed this massacre, they compassed about the wood where they were, took away all their substance, and suffered not a man to depart aliue. Wherefore one *Simon* the soone of a certaine ancient and noble Citizen, called *Saul*, perceiuing their present miserie, and that there was no hope to escape iminent death and vtter ruine, in a cruell and desperate maner, breakes out into these words: O miserable wretch that I am, that against my owne conscience haue lift vp these impious hands against my countrey, committing daily massacres to pleasure them, who at this day lay violent hands vpon all wee haue; die therefore, thou that art thus profane, and with thine owne hands make an end of thy wretched life, since thou doest not de-

 serue

ſerue to die honourably in the face of the enemy, but wretchedly in a corner, and for thine owne offence. So ſoone as he had ended theſe words, he turned him about with a fierce countenance, and falling vpon his father, mother, wife, and children, put them all to the ſword; after, burnt his goods; and to make an end of the tragedy, ran himſelfe vpon his owne weapon. Theſe things happened but a little before *Veſpaſian* came into the land of Iudæa. At this day this Citie Sythopolis is called after the antient name Bethſan.

The typicall repreſentation of SAVL.

Saul if it be properly taken, doth ſometime ſignifie, a Graue or Sepulchre, and ſometimes Hell; being deriued from *Scheuol*, which may be taken for both. As therefore *Saul* perſecuted innocent *Dauid*, with an inueterate malice, euen vnto the death; ſo the ſonnes of Sathan (euil and wicked men) perſecute Chriſt and his members, with an immoueable malice, ſparing neither Prophets nor Apoſtles, neither ſuch as are religious, no nor Chriſt himſelfe; but with cruell torments put them to lingering deaths, till they be vtterly exrirpate (as they thinke:) and then wanting obiects to ſatisfie their ſauage mindes, they follow their owne diuelliſh councels, till with *Saul* they come to deſperate ends. *Schaul*, or *Saul*, if it be taken in the better part, ſignifieth, He hath deſired, or called.

The Philiſtines trauels from their Campe to Michmas.

THe Philiſtines incamped themſelues at Michmas, vpon Mount Ephraim, ſome ten miles from Ieruſalem Northward: and out of the Philiſtines campe there iſſued three armies to ſpoile the countrey.

The one marched towards Ophra, and went from Michmas to Salem, 28 miles.

From thence they went to Ophra, 4 miles.

The ſecond went from Michmas to Bethoron, 8 miles.

The third went from Michmas to the valley of Zeboim, eight miles. So all the Trauels of the Philiſtines were 58 miles.

Of

Of Zoboim.

THis valley is not farre from Ieruſalem in the Tribe of Benjamin, *Nehem.* 11.

The trauels of Ionathan, Sauls *ſonne.*

IOnathan went from Gibeah to Kiriath-jearim, which was two miles, where hee draue the Philiſtines out of their campe, 1 *Sam.* 13.

From thence he went backe againe, two miles.

From thence he went to Michmas, which is 8 miles, and there by the helpe of his Armor-bearer he gaue the Philiſtines a great ouerthrow, 1 *Sam.* 14.

From thence hee followed the enemy to Aialon, wich is 12 miles; there his father would haue put him to death becauſe he had taſted a little hony, 1 *Sam.* 14.

From Aialon *Saul* and his ſonne *Ionathan* returned to Gibeah his owne citie, which was two miles.

From Gibeah hee went with his father to Socho and Aſecha, which was 8 miles: where after *Dauid* had ſlaine *Goliah* (for that ſingular vertue and heroicall ſpirit which *Ionathan* ſaw in him) he loued him as he did his owne ſoule, and preferred him before his owne life and honour, 1 *Sam.* 18.

From thence he went with his father to Gibeah, ſome 8 miles, where women with great mirth & joy met him, ſaying, *Saul hath ſlaine his thouſand, and Dauid his ten thouſand:* for which cauſe *Saul* out of meere enuie (for then he did not know that he had been annointed by *Samuel*) would haue ſlaine him and his ſonne *Ionathan* alſo for excuſing him, 1 *Sam.* 18, 19.

From Gibeah *Ionathan* went into the deſart of Ziph, ſome 22 miles, to comfort *Dauid:* there they ſwore a ſolemne oath of mutuall friendſhip, to continue as long as they liued, 1 *Sam.* 23.

From thence *Ionathan* returned, which was 22 miles, 1 *Sam.* 23.

At laſt he went to the wars with his father to mount Gilboah, 40 miles: there he, his father, his brothers *Abinadab* & *Melchiſuah* were ſlaine. So all the trauels of *Ionathan* were 126 miles.

The trauels of Abiather, Abimelechs *ſonne.*

WHen *Doeg* the Idumæan, at the command of *Saul*, had ſlaine the Prieſts of the Lord, this *Abiather* the ſon of *Abimelech* the high Prieſt, fled to the Wood Hareth, not farre from Kegilah, ſome 20 miles, and came and told *Dauid* of all that had hapned, 1. *Sam.* 22. 23.

Of Kegilah.

THis was a Citie in the Tribe of Iuda 4 miles from Hebron towards the Eaſt, & 20 from Ieruſalem toward the South-weſt. From which towne *Dauid* droue away the Philiſtines that had beſieged it, 1 *Sam.* 23. You may reade of it, *Ioſh.* 23. *Nehem.* 3. In S. *Ieroms* time it was but a ſmall towne, where the inhabitants ſhew to ſtrangers the Sepulchre of *Abacuck* the Prophet. Not farre off toward the Weſt lieth Hareth, that wood when *Dauid* was when *Abiather* came to him. *Kegila* in Hebrew ſignifieth, a Tent.

The trauels of King Dauid.

Dauid was annointed King by *Samuel*, when he was 20 yeres old, *Anno mundi* 2881, and before Chriſt 1807. Within a while after, he was ſent by his father *Iſay* or *Ieſſe*, to Gibea, of *Saul*, which was eight miles; there he played to *Saul* vpon the Harpe, 1 *Sam.* 16.

When *Saul* went out with his Armie againſt the Philiſtins, *Dauid* returned backe to Bethlehem his owne countrey, which was about eight miles. There he fed his fathers ſheep, 1 *Sam.* 17.

From thence he went to Socho and Aſecha, and killed *Goliah*, which was foure miles.

From thence he carried the head of *Goliah* to Ieruſalem, which was 8 miles.

From

From thence hee went with king *Saul* to Gibeah, which was 4 miles.

From Gibeah he went 12 miles into the land of the Philiſtins: and to perform the promiſe which he had made, put to the ſword 200 of them.

From thence he returned and brought their forskins vnto *Saul*, in recompence of which noble exploit he was married to *Sauls* daughter, which was 12 miles.

A while after he made an incurſion vpon the land of the Philiſtines, and in a ſharp and cruell war got a famous victorie, and returned with glory to Gibeah, which was at the leaſt 24 miles.

But when *Dauid* perceiued that *Saul* went about to take away his life, and that (he was ſo narrowly purſued) he had no way to eſcape, but to be let down by a cord through a window: he made haſt and went from Gibeah to Arimathea, where he complained vnto *Samuel* of the injuries of *Saul*, and layd before him in what a miſerable condition he was, and to what ſtraits brought. Wherefore *Samuel* to comfort him brought him to Naioth; which ſeemeth to be ſo called, of the faire ſcituation and pleaſantneſſe of the place: for *Mabah* ſignifies, a laudable and comely place: this was a Colledge of ſuch as were profeſſors of that ſacred ſtudy of diuinity. Now *Saul* hearing that *Dauid* was in this place, came with ſome of his ſeruants on purpoſe to make him captiue. But at the ſight of *Samuel* he began to ſing Pſalmes and Hymnes after the manner of the Prophets.

From thence *Dauid* returned back vnto Gibeah, ſome 12 miles, where at the ſtone of Ezel (not farre from Gibeah toward the South) *Ionathan* went to *Dauid*, & counſelled him to depart with all ſpeed, for that his father meant euill towards him. So they tooke leaue either of other with teares, 1 *Sam.* 20. *Ezel* ſignifies an Angle, as was a ſtone full of angles or corners.

From thence he went to Nob, which was 12 miles.

From thence he went to Gath a citie of the Philiſtines, where he faigned himſelfe mad, becauſe of *Achis* whom hee feared, 1 *Sam.* 21. which was 24 miles.

From thence hee went to the caue of Odullam, which was 24 miles, and thither reſorted vnto him many of his kindred, and

ſuch as were indebted and in danger, to the number of 40 perſons. In this place he wrote the 57 and 142 Pſalmes, as may appeare by their titles.

From thence he went to Mizpah, in the land of the Moabites, where at this time the King kept his court; and there he carefully commanded his friends and followers to his ſafe protection, till ſuch time as the fury of *Saul* was aſſwaged, 1 *Sam.*22.

From thence by the councell of the Prophet *Gad* he returned by the wilderneſſe of Hareth, to Kegila, and reſcued it, 40 miles. Here *Abiather* the Prieſt came to him, 1 *Sam.*23.

From thence fearing the comming of *Saul*, hee went into the wilderneſſe of Ziph, whither *Ionathan* came to him, 1 *Sam.*22. which was 4 miles.

From thence he went to the towne of Moan, which was foure miles.

From thence he went to the hold of Engedi, which were 36 miles.

From thence hee went ſix miles to Carmel in Iudæa, where hee determined to haue deſtroyed *Nabal* for his churliſhneſſe, 1 *Sam.*25.

From thence he went to Hackilah, 2 miles.

From Hackilah he went to Gath, where *Achis* king of the Philiſtines kept his court, which was 16 miles. This *Achis* was very courteous and bountifull minded, he entertained *Dauid*, and gaue him freely the city of Ziclag to inhabit in, 1 *Sam.*27.

Wherefore *Dauid* went thence to the towne of Ziclag, which was 12 miles, 1 *Sam.*27. and there inhabited one yeare and ſeuen moneths.

From thence *Dauid* went often towards the South, and made incurſions vpon the Amalekites, waſting and deſtroying their land which lay in the Deſart of Sur, about 80 miles diſtant from Ziclag, and a hundred and twenty miles from Ieruſalem towards the South-weſt

From the Deſart of Sur he returned backe againe vnto Ziclag which was 80 miles, and ſent part of the prey which he had gotten, to the King of the Philiſtines; of which you may reade more 1 *Sam.*27.

From

From Ziclag *Dauid* went with the army of the Philiſtines to fight againſt *Saul*, 88 miles, euen to Sunem: for the Philiſtines pitched betweene Iezreel and Sunem, 1 *Sam.*28.29.

But becauſe the Princes of the Philiſtines durſt not truſt him, therefore by the conſent of *Achis* their King hee returned backe to Ziclag, 88 miles, 1 *Sam.*29.

Whiles *Dauid* was gone with the Philiſtines to fight againſt Iſrael, the Amalekites inuaded Ziclag, tooke it and burnt it with fire, and carried away *Ahinoam* and *Abigal* (*Dauids* wiues) captiues. Wherefore when *Dauid* came to Ziclag and perceiued what had hapned, with all ſpeed purſued the enemy; and in the way as hee went he found an Ægyptian, who a little before, the Amalekits had left there, becauſe he was vnable to follow them. This Ægyptian guided *Dauid* to the tents of the Amalekits, who ſuſpecting no ſuch euill, were making merry with the booty that they had taken. But *Dauid* with the reſt of his company ſo manfully behaued themſelues, that they gaue the Amalekites a ſudden ouerthrow: and as it often hapneth to ſuch as are negligent and careleſſe, he tooke away ſtom them their former bootie, and put moſt of them to the ſword. This battell was fought ſome 8 or 12 miles from Ziclag, as by the circumſtance of the hiſtory may appeare.

From this ſlaughter he returned backe to Ziclag, which is 12 miles, and repaired it; to euery neighbouring citie ſending a part of the prey. Here hee had certaine intelligence of the ſucceſſe of the Iſraelites in their wars againſt rhe Philiſtins, and of the death of *Saul* and *Ionathan*, which hee bitterly lamented, 1 *Sam.*30. 2 *Sam.*1. Theſe things hapned in the 10 yeare after *Samuel* had annointed *Dauid* King.

From Ziclag he went to Hebron a metropolitane Citie of the tribe of Iuda, being a towne of refuge belonging to the Leuites, which was 16 miles.

At this time *Dauid* was about the age of thirtie yeares, and was annointed King by the Tribe of Iudah, in the yeare of the World 2891, and before Chriſt 1077. Here he kept his Court ſeuen yeares and ſix moneths. From hence alſo he ſent meſſengers to Iabes in Gilead, 44 miles, to ſignifie his gracious accep-

tance of that fauour which they ſhewed vnto *Saul*, in burying of his body there, 2 *Sam.* 1. 1 *Chr.* 12.

From Hebron *Dauid* went to Ieruſalem, 22 miles, which then was called Iebus, being poſſeſſed of the Iebuſites; but he woon it with ſtrong hand, and thruſt them out of it; and in mount Sion ſet vp the city Millo, which was after called the city of *Dauid*, and ſignifies, A place of plenty. He began his raigne in Ieruſalem in the 38 yere of his age, and 7 of his raigne. In this place alſo he ſet vp his houſe made of Cedar wood, of which *Hyram* King of Tyrus ſent him great plenty from Mount Libanus, diſtant from thence, 104 miles, 2 *Sam.* 5. 1 *Chr.* 12.

From thence he went to the valley of Rephaim, ſome 3 miles from Ieruſalem in the way that leadeth to the citie of Bethlem, where he fought a memorable fight againſt the Philiſtines, and ouercame them; for which cauſe it was alſo called Baal-Perizim, becauſe by the helpe and aſſiſtance of God he had conquered the army of the Philiſtines, 1 *Sam.* 5.

After he had diſperſed the enemies, hee returned to Ieruſalem which is 4 miles.

The Philiſtines came the ſame yeare into the valley of Rephaim againe, and pitched their tents within three miles and a halfe of Ieruſalem: and the Lord gaue *Dauid* a ſigne, that when he heard a noyſe in the mulberry trees, hee ſhould ſet vpon the enemy; ſo *Dauid* went forth, and cloſe by the towne of Gæba and Kiriath-jearim, about two miles from Ieruſalem Weſtward, he ſet vpon the enemie and gaue them the ſecond ouerthrow, 2 *Sam.* 5. 1 *Chr.* 15.

From thence *Dauid* followed the enemy to Gaza, which was 18 miles, 2 *Sam.* 5. In the 10 yeare of his raigne from his firſt beginning in Hebron. *Dauid* aſſembled all the Princes, Prieſts, and chiefe men of Iſrael, to the number of 30000, which inhabited from Sechor till you come to Chæmah, a citie of Nepthalie, at the foot of mount Libanus, euen 163 miles off. Theſe men aſſembled themſelues in the citie of Ieruſalem, and from thence they with *Dauid* went to Kiriath-jearim, which was about a mile, to fetch the Arke of the Couenant from thence into the city of *Dauid*. 1 *Sam.* 6. 1 *Chr.* 14.

From

From Kiriath-jearim *Dauid* and all his traine returned backe again to Ieruſalem, which was about a mile; and they placed the Arke of the Lord in a new cart, and cauſed it to be drawne with Oxen, which turned out of the way to the threſhing floure of *Nachon*, where *Vza* raſhly and inconſiderately touching the Arke of God, contrary to the Diuine Law, was preſently ſlaine by the Lord in the way, and that place was called *Pæri-Vza*, that is, *The breach of Vza*. For he was not of the Tribe of *Aaron*, to whom it was only lawfull to touch the Arke, & therfore the Lord ſtrooke him that he died miſerably: wherefore *Dauid* being terrified by this example of Gods ſeueritie, would not that day bring the ark of the Lord into Ieruſalem, but carried it to the houſe of a certaine Nobleman called *Obed-Ædom* a Gittite, who dwelt not far from Ieruſalem; but when it was told *Dauid*, that the Lord bleſſed the houſe of *Obed-Ædom* and all his family, becauſe the arke was there; *Dauid* went from Ieruſalem with a great multitude of people, to the houſe of *Obed-Ædom*, who (as is ſaid before) dwelt not farre from Ieruſalem, (yet there are ſome that ſay he was an excellent muſitian in Ieruſalem, and dwelt in Mount Acra, that is in the lower citie) and from thence *Dauid* fetcht the Arke of the Lord into the vpper citie, which ſtood vpon mount Sion; but I hold the other opinion to be the more probable.

When the Arke was carried by the Prieſts, *Dauid* girt himſelf with a linnen Ephod, (which kinde of garment the Prieſts of the inferior order vſed to weare) and danced before it, ſinging Pſalms and hymnes to the praiſe and glory of God, and with great ſtate brought it to the citie of Ieruſalem with the ſound of Trumpets and inſtruments of muſick, and placed it in the middle of the Tabernacle, which they had curiouſly erected in Mount Sion in the vpper citie, which was alſo called the citie of *Dauid*. This hapned in the tenth yere of his raigne; at which time, *Michal*, *Sauls* daughter deſpiſed him in her heart, and laughed at him: but God gaue her a due recompence, as you may reade, 2 *Sam.* 6. and him a juſt reward; for he promiſed by the Prophet *Nathan*, That of his poſteritie and bloud, the King of Kings, and Sauiour of the world ſhould be borne.

In the yere following, *Dauid* inuaded the land of the Philiſtins; and

and the citie of Gath, which with ſtrong hand he woon: this was 34 miles from Ieruſalem.

From thence he returned backe to Ieruſalem, 34 miles.

In the twelfth yere of his raigne he afflicted the Moabits with cruel war, and deſtroyed two of their armies with the ſword, and the reſt of the multitude made tributarie; which was 24 miles, 2 *Sam.* 8. 1 *Chr.* 19.

He returned thence to Ieruſalem with great triumph and joy, 24 miles.

In the 13 yeare of his raigne, *Anno mundi*, 2903, and before Chriſt, 1065, he made an expedition vnto Zoba, which *Ioſephus* calleth Sophenam, and is in Armenia, neere to Maſia or Mount Taurus, 600 miles from Ieruſalem towards the North, of which you may reade before. *Dauid* in this place woon a memorable battell againſt *Hadad-Ezer* the King thereof, neere to the riuer Euphrates; he tooke 700 horſe and 20000 foot, burnt their chariots, tooke 100 caſtles, conquered all the Townes and Countrey round about, and went away with a great bootie, as well of Gold as ſiluer, braſſe, and other things; which braſſe for the excellencie thereof was like vnto gold, and (as *Ioſephus* ſaith) afterwards *Solomon* made the molten ſea of it. When *Gadarezer* King of the Syrians (he that built that famous citie of Damaſcus) heard of the ouerthrow of *Hadad-Ezer*, hee ſent a great army to his aid; which King *Dauid* neere to the riuer Euphrates ſmote with the ſword, ſo that 20000 of them were ſlaine, and he carried away a glorious victorie, extending his gouernment from Ieruſalem 600 miles towards the North, that is, into Armenia, and beyond the riuer Euphrates, and made theſe two nations tributary vnto him, 2 *Sam.* 8. 1 *Chr.* 19.

After *Dauid* had woon theſe 2 memorable victories neere Euphrates, he went thence with all his army towards the South, and inuaded the land of Syria; in which journey *Ioram* the ſonne of *Tohi* King of Antiochia (which citie at this time was called Hemath) met *Dauid* with gifts and preſents in the name of his Father, returning him many thankes becauſe he had deſtroied the common enemy *Hadad-Ezer*, and by ſtrong hand ſubdued and quelled the furie of that mighty tyrant, who was alſo a trouble

and

and vexation to the Kingdome of Antiochia. *Dauid* entertained this meſſage kindly,& thankfully receiued his gifts, (which was of gold, ſiluer and fine braſſe) and ſo gaue *Ioram* an acceptable diſpatch, and from thence with his army went to Damaſcus, the Metropolitan citie of Syria, where in the valley of ſalt he got a great victory, in which 18000 Syrians were ſlaine, and ſoon after the Citie of Damaſcus taken; in which *Dauid* placed a garriſon, and compelled them to pay tribute, 2 *Sam.*8. This was diſtant from the kingdome of Soba 520 miles.

From Damaſcus he went with his army into the land of the Ammonites, 100 miles in the way that leadeth out of Syria to Ieruſalem, all which he conquered, and all the cities and townes thereabouts, and compelled them to pay tribute, 2 *Sam.*8.

From thence he returned to Ieruſalem, which was 60 miles, and all the bootie that he had gotten in his journey he dedicated vnto the Lord, 2 *Sam.*8.

A while after, hee with his army made an incurſion into the land of Idumæa, and compelled the inhabitants to pay tribute. Moreouer, he deſtroied the citie of Midian the Metropolitane of that countrey, of which you may reade before: it was diſtant from Ieruſalem 160 miles towards the South. So that the extent of *Dauids* kingdome from the North to the South, was 800 miles, euen from the kingdome of Soba to the Red ſea: and from the Eaſt to the Weſt 120 miles; from Tyrus and Sydon reaching to Damaſcus. Thus by the ſingular bleſſing of God he obtained a ſpacious and powerfull Empire, 1 *Sam.*8. 1 *Reg.*11. 1 *Chr.*19. He made his expedition into Idumæa about the 14 yeare of his raigne.

From Midian in Idumæa, hee returned with great glory and praiſe to Ieruſalem, which was 160 miles.

In the 14 yere of his raigne, and in the yere of the world 2904, and before Chriſt 1064, *Nahas* King of the Ammonites died, and *Haron* his ſonne ſucceeded him: this man contemptuouſly abuſed the meſſengers of *Dauid*, 2 *Sam.*10. and to juſtifie that injury he gathered an army out of Soba, Siria, and Meſopotamia, euen a mighty Hoſt, to oppoſe *Dauid*; who in the 15 yeare of his gouernment met him with his Armie at Helam, ſome twenty miles from

from Ieruſalem where he obtained a notable victorie, and deſtroied 700 chariots, and 40000 horſe, 1 *Chr.* 20.

Dauid after this, with great applauſe of the people was entertained into Ieruſalem, which was 20 miles diſtant, where being puſt vp with proſperity, he forgat his former pietie and ſanctitie, and by degrees fell into vnlawfull actions and vnjuſt deſires: whence it hapned that ſoone after he committed adulterie with *Bathſeba*: & after that, to hide his fault, cauſed her husband to be ſlaine. This was kept ſecret, till the Lord by *Nathan* ſharply reprehends him, laies before him what hee was and what his preſent eſtate is, from whence that came, and then concludes, that he is moſt vnthankfull, careleſſe, and negligent towards God and man, in committing thoſe inſolencies; neither left he there, but told him that God would ſeuerely puniſh him for his offence, which after hapned as you may reade, 1 *Sa.* 11. 12. 14. 17. *Dauid* being nipt in his conſcience with this ſharpe reprehenſion, fell into great lamentation, the extremitie of whoſe paſſions may very well appeare in the pœnitentiall Pſalmes which at this time and ſoone after hee wrot, and left to future ages.

After this, about the end of Summer he gathered an army, and went into the land of the Ammonites, ſome 64 miles, where hee took the Metropolitan citie, (which at that time was called Rabba, becauſe of the multitude of citizens that were in it; but after being reſtored by *Ptolomeus Philadelphus* King of Ægypt, hee called it after his own, Philadelphia) & there took the crowne from the head of the king of the Ammonites, which weighed a Talent of * gold, being (as *Ioſephus* ſaith) richly adorned with faire Sardonicke ſtones, of which you may reade in 2 *Sam.* 12.

* How much this was you may read after in the quantitie of weights.

From thence he returned back to Ieruſalem, which is 64 miles, where hee married *Bathſeba*, and by her had foure ſonnes, *Simeon*, *Sobab*, *Nathan*, and *Solomon*, 1 *Chr.* 3. Soone after this, *Ammon* defloured his ſiſter *Thamar*: not long after that, his ſon *Abſalon* killed his brother *Ammon*, beeing then about 18 yeares of age; which *Dauid* tooke ſo hainouſly, that he would not ſuffer him to come into his ſight for three yeares, 1 *Sam.* 13. Then *Ioab* by the ſubtiltie of the woman of Tekoa, reconciled him to the king his father: yet neuertheleſſe, he came not to his court of two yeares after;

after. This *Abſolon* was a goodly man, affable, for which cauſe enen at that time the people began to affect him.

Afterward in the yeare of the world 2950, and before Chriſt 1408, *Abſolon* being then about 25 yeares of age, moued ſedition againſt his father. A matter remarkeable, that although he had ſlaine his owne brother, being diſgraced and abſent from the Court almoſt fiue yeres, yet within ſhort time after, he ſo ſtrongly vnited the affection of the people to him, that he conſtrained *Dauid* (ſtanding in feare of his greatneſſe, all his former acts and worthy victories notwithſtanding) to forſake his owne citie, and for ſafety to fly to the mount of Oliues, beeing three quarters of a mile from the citie.

There he ſtaied a while to ſee the condition of the tumult, but neceſſitie conſtrained him to take his way to Bahuzim. And as he was going, *Zimri* the ſonne of *Geſa* of the houſe of *Saul*, curſed him, euery mans enemy then making himſelfe apparant when he is in aduerſitie, and his beſt friends commonly forſake him.

From thence hee went to Iordan, 14 miles, where the Prieſts *Ionathan* and *Ahinaaz* brought him certaine intelligence of that wicked and peruerſe councell of *Achitophel*, a man in thoſe times famous for his wiſdome, but perfidious in his actions, as commonly ſuch are that hope after honours, or ſeeke to benefit themſelues by innouation and change.

After he had intelligence hereof, hee went ouer Iordan with thoſe few men that he had, & with all poſſible ſpeed went to Bethabata, ſome 16 miles from Ieruſalem toward the North-Eaſt. At this place *Ioſhuah* led the children of Iſrael through Iordan on drie ground, *Ioſ.* 3. 4. and here *Iohn* the Baptiſt taught, and baptiſed Chriſt. *Mat.* 1. *& Luke* 3.

From thence hee went to Makanaim, which is twentie eight miles, where hee ſent forth his army by bands againſt *Abſolon*, who at this time had aſſembled a great hoſt neere the Wood Ephraim, not far from that place where *Ioſhuah* woon a memorable battell againſt the Canaanites: and that the place might bee made more famous, *Dauids* men, though few in number, gaue *Abſalon* and his hoſt as great. Thus *Abſalon* being left in danger, to ſaue himſelf fled: but in his flight the haire of his head being long, and

blowne

blowne with the wind, tooke hold of the branch of a tree, by which he hanged betweene heauen and earth, as vnworthy of either: and *Ioab*, who but a little before was his friend, in that very place with three darts put him to death, a juſt end for ſo vnjuſt a man. 1 *Sam.* 18.

Dauid notwithſtanding tooke the death of *Abſolon* maruellous heauily, till by *Ioab* he was recalled from that griefe; and then in the company of *Barzillai*, and of his ſonne *Chimea*, of *Mephibo-ſeth* the ſonne of *Ionathan*, and *Zeba* his ſeruant, *Shimei* alſo that before curſt him, (who to leaue a memorable token of a baſe Sycophant) after this victory came firſt downe to craue pardon for his offence, with many others, went along with him from Makanaim to Bethabara, which was 28 miles. To this place there came a great multitude of people to meet *Dauid*, 2 *Sam.* 19. This *Barzillai* was one of the eighteene that held the principalitie of the citie of the Giliadites, and had a ſonne called *Chimea*, whom *Dauid* tooke with him to Ieruſalem, that he might make euident his thankefulneſſe towards him for that courteſie which he had receiued of his father.

From Bethabara *Dauid* paſſed Iordan, and went backe to Gilgal, which was 4 miles, 2 *Sam.* 19.

From thence he went to Ieruſalem, which was 12 miles, in the ſame yeare that he was exiled by his ſonne, which was about the 13 yeare of his raigne. The next yere *Saba* the ſonne of *Bicri*, taking example of *Abſolon*, and obſeruing the mutabilitie of the peoples affections, moued a ſedition againſt *Dauid*, but *Ioab* his captain ouercame him, 2 *Sam.* 20. After this, there followed three yeares of famine. About the end of the third yeare of famine, and in the 34 yeare of his raigne, *Dauid* went to Iabes Gilead, which was 52 miles, to fetch the bones of *Saul* and *Ionathan*, to bury them in the ſepulchre of his fathers, 2 *Sam.* 21.

From Iabes in Gilead, *Dauid* brought the bones and relickes of King *Saul* and *Ionathan* his ſonne, to Gibeah of *Saul*, which was 52 miles, and there he honourably buried them in the Sepulchre of his father *Kiſh*. 2 *Sam.* 21.

From thence *Dauid* returned to Ieruſalem, which was 4 miles.

In the 35 yere of his raigne he went forth to fight againſt the Phi-

philistines, neer to the Leuiticall towne of Nob, or Nobe, which is 12 miles from Ierusalem, vpon the borders of the countries of the Philistines, in the tribe of Dan.

From thence he returned backe againe to Ierusalem, which is 12 miles.

So all the Trauels of *Dauid* were 2904 miles.

The Description of the places to which Dauid *trauelled.*

OF the cities of Socho, Asekah, Gibeon, Gibeah of *Saul*, Nob, Ziph, Moan, Engædi, Arimathea, Gath, the Caue of Odullam, Kegila, Paran, Apheck, and Makanaim, you may reade before in the trauels of *Saul*, and the Iudges of Israel.

Of Ziclag.

ZIclag was a towne in the kingdome of Iuda, neere to the riuer Besor, 40 miles from Ierusalem towards the Southwest; not far from Gaza, a citie of the Philistines. In Saint *Ieroms* time it was but a small towne, 1 *Sam.* 27.

Of Sur.

SVr is a desart in the wildernesse of Arabia Petræa, extending it selfe from the vtmost borders of Iudæa, to the Red Sea, euen vnto Ægypt: and signifieth, a Bulwarke, or place of defence; and is deriued of *Schor*, which signifies, To see, or contemplate: becauſe from Bulwarks men may see into neighbouring countries. This was a place of defence of the Ægyptians, *Gen.* 16. 20. 25. *Ex.* 15. 1 *Sam.* 15. 17.

Of Sunem.

THis was a city in the tribe of Issacher, 48 miles from Ierusalem towards the North, not farre from Naim, where Christ raised the widowes sonne to life, *Luke* 7. So did *Elizæus* the Prophet also, 2 *Kings* 4. And seemeth to take the name of a Purple or Scarlet colour, being deriued of *Schanah*, which signifies, He hath changed and interated a colour.

Of

Of Gazer.

GAzer is a towne lying vpon the borders of the Philistines, not farre from Ekron, 16 miles from Ierusalem Eastward. Of this you may reade before.

Of Sichor.

THe riuer of Sichor was in the desart of Sur not far from Rhinocura (of which it tooke the name) and runneth thence into the Mediterraneam Sea: from whence also it is called the riuer of Ægypt, 1 *Chron.* 13. It is 72 miles from Ierusalem Southwestward. Of the Hebrewes it is called *Schichor*, or *Siohor*, because of the blackneſſe of the water.

Of Bahurim.

BAhurim was a town in the tribe of *Benjamin*, a mile and something more from Ierusalem towards the Northeast. To this place *Phaltiel* followed his wife *Michael*, 2 *Sam.* 3. Here also *Shimei* cursed *Dauid*, 2 *Sam.* 16. At this time it is a faire castle strongly fortified, standing in a high place. Neere vnto it in the valley just in the Kings way, there is a stone called Bohen, taking that name of *Bohen* the sonne of *Reuben*, and is of an extraordinary greatneſſe, shining like vnto marble of this you may reade in the 15 of *Ioshuah*, Bahurim or Bachurim, signifies, A citie of election, being deriued of *Bachar*, To elect or chuse.

Of Dauids *name.*

D*Auid* is as much to say as, *my deere, my beloued, my chosen one*: being deriued of *Dod*, which signifies, *a friend*, or *beloued*. For which cause, he was said to be a man after Gods owne heart.

How Dauid *was a type of Christ.*

D*Auid* represented Christ diuers waies, First, in his name, (he was beloued) so God testifies of Christ, *This is my beloued sonne in whom I am well pleased.* Secondly, in the place of his birth, he was borue at Bethlem, so was Christ. Thirdly, in his imploy-

ment,

ment, he was a ſhepheard; ſo was Chriſt: *I am the true Shepheard; for a good Shepheard giueth his life for his Sheepe, &c.* Fourthly, in his muſicke; *Dauid* was cunning vpon the harp, and by that comforted the afflicted ſpirit of *Saul:* ſo Chriſt by the muſick and harmonie of his doctrine (the glad tydings of ſaluation) comforteth the afflicted members of his Church. Fiftly, *Dauid* got his glory and preferment by the death of *Goliah:* ſo Chriſt was glorified by conquering Death and the Diuell. Sixtly, *Dauid* was perſecuted by *Saul*, and purſued from one place to another, ſo that he had not where to hide his head with ſafety; ſo Chriſt was perſecuted by his own countrymen the Iews, ſhut out from the ſociety of man; and as he ſaid, *Mat.* 8. *The Foxes haue holes, and the Birds haue neſts; but the Son of man hath not where to hide his head.* Seuenthly, in the dangers that *Dauid* ſuſtained, by Gods prouidence he was mercifully deliuered: ſo Chriſt was incloſed and in danger of the Iews at Nazareth, *Luke* 4. in Ieruſalem; in the Temple alſo. *Ioh.* 8. but he eſcaped them al, *becauſe then his time was not come, Io.* 7. 8. Eightly, as *Abſolon* rebelled againſt *Dauid*, being his father; ſo the Iews rebelled againſt Chriſt, although hee was their Creator: according to that of *Eſay* 61. *I haue fed and brought vp children, but they haue forſaken me.* Ninthly, as *Dauid* fled to Mount Olivet for refuge, being brought to a ſtreight; ſo Chriſt vpon Mount Olivet (his heart being preſt with an intollerable agonie) fled to his Father by praier, for comfort in that extremitie. Tenthly, as all the friends and familiars of *Dauid* forſooke him at ſuch time as *Abſolon* rebelled againſt him, and followed him with perſecutions, mocks and taunts; ſo Chriſt at ſuch time as *Iudas* betrayed him into the hands of the Iewes, was forſaken of all his followers, and many of thoſe which a little before he had done good vnto, mocked and derided him as he was vpon the Croſſe. Laſtly, as *Dauid* was reſtored, notwithſtanding the former miſeries and troubles, to his antient glory and eminencie; ſo Chriſt after he had ſuffered the due puniſhment for ſin, death, and (before that) extreame miſerie; yet at length conquered both, and by his diuine power reſtored himſelfe to his former eſtate, eternall glory.

The Trauels of ABNER, *one of* Sauls *Captaines.*

HEe went with King *Saul* from Gibeah to the Wildernes of Ziph, which was 22 miles. Here he was rebuked by *Dauid* for his negligence.

From thence he returned to Gibeah, 22 miles, 1 *Sam.* 31.

From thence he trauelled to the hill Gilboa, where *Saul* killed himselfe, 40 miles.

From thence he went to Machanaim, where he made *Ishbosheth* (*Sauls* son) King, who kept his court there seuen years; 16 miles. 2 *Sam.* 2.

From thence hee went to Gibeon, where hee slew *Asahel*, *Ioabs* brother, in battell. Which was 44 miles, 2 *Sam.* 2.

From thence he went ouer Iordan to Bythron, 28 miles.

From thence he went backe to Machanaim, 16 miles, 2 *Sam.* 3

Lastly, he went thence to Hebron to *Dauid*, and made a Couenant with him; where he was treacherously slain by *Ioab*: & was 68 miles.

So all the trauels of *Abner* were 256 miles.

Of Bithron.

BIthron or Betharan was a town beyond Iordan in the tribe of Gad, some 28 miles from Ierusalem Northeastward, lying between Dibon and Iordan. It taketh the name from a House of singing; beeing deriued of *Baith*, which signifieth a House; and *Ron*, He sung ioyfully.

The Trauels of IOAB.

IOAB *Dauids* Captain was the son of *Zerviah*, *Dauids* sister: for he had two, *Zerviah* and *Abogale*; *Zerviah* had *Ioab*, *Abishai*, and *Asael*. *Abigal* had onely *Amasa*, all which were great men in King *Dauids* time. Now when *Ioab* heard that *Abner* had brought downe his army to Gibeon, hee went from Hebron thither, which was 24 miles: and there his brother *Asahel* was slain, 2 *Sam.* 2.

From

From thence he went to Bethlehem, 16 miles, where he buried his brother, 2 *Sam.* 2.

From thence he returned to Hebron, 20 miles. Here vnder the gates of the city he traiterously killed *Abner*, 2 *Sam.* 3.

From thence he went with *Dauid* to Ierusalem, where he won Sion, and draue thence the blinde and the lame, being 82 miles.

From thence he went with his Army against the Ammonites and Syrians, whom he conquered in a cruel fight, 60 miles, 1 *Sam. cap.* 10.

From thence he returned backe to Ierusalem, 60 miles.

From thence he went with *Dauid* into Idumea, 160 miles from Ierusalem Southward; there he won the towne of Midian, & conquered the Idumæans or Edomites, 2 *Sam.* 8.

From thence he returned to Ierusalem with his Army, beeing 160 miles.

From thence hee went and besieged Rabba the metropolitan city of the Ammonites, beeing 64 miles from Ierusalem North-Eastward. Here *Vriah* was slain, 2 *Sam.* 11.

From thence he returned to Ierusalem with K. *Dauid*, 64 miles

From thence he went into the kingdom of Gesur, which lieth beyond Iordan vpon Mount Libanus, by the towne of Cæsarea Philippi, some 80 miles from Ierusalem Northeastward. This countrey was called Trachonites. From this land *Ioab* brought *Absolon* again to Ierusalem, 2 *Sam.* 14.

From thence he returned backe againe with *Absolon* to Ierusalem, 88 miles.

From thence he went with *Dauid* (when he fled from his sonne *Absolon*) to Machanaim, being 44 miles. Not far from hence he slew *Absolon*, 2 *Sam.* 18.

From thence he came again with King *Dauid* to Ierusalem, 44 miles, 2 *Sam.* 10.

From thence he went to Gibeah, where he killed *Amasa*, which was 4 miles.

From thence he went to the town of Abel-Bethmaacha in the tribe of *Nepthali*, being about 88 miles. This town he straightly besieged.

From thence he went again to Ierusalem, 88 miles.

Afterward he went, as *Dauid* commanded him, to number the people at Aroer a towne beyond Iordan, which was 24 miles, 2 *Sam.* 24.

From thence he went to Iaezer, which is 16 miles.

From thence going through the land of Gilead, and passing by the territories of the lower countrey of Hadsi, hee came to the town of Dan, neere to the place where the fountains of Iordan are which is accounted 116 miles.

From thence he went to that famous mart town Sidon, which was 24 miles.

From that great towne Sidon he went to the walls of Tyre, to which place great multitudes of ships resorted; which was sixteene miles.

From thence he went toward the South til he came to the city Beersaba, which was the vtmost bounds of the Holy land Southwestward, and was reckoned 132 miles.

From thence he returned backe to Ierusalem, where he deliuered to *Dauid* the number of those that were chosen souldiers, 2. *Sam.* 24. but the Lord strooke the country and city of Ierusalem with a great plague, because hee did contrary to his command, 2 *Sam.* 24.

So all the trauels of *Ioab* were 1348 miles.

The description of the places to which he trauelled.

MAny of those cities mentioned in the trauels of *Ioab*, are already described and set forth; therefore I account it needlesse in this place againe to repeat them, but only such townes as yet haue not bin mentioned.

Of Gesur.

GEsur was a country neere to Cæsarea Philippi, in the land of Basan beyond Iordan, neere Libanus, in the Tetrarchie Trachonitides, 88 miles from Ierusalem Northeastward. With the King of this country *Absolon* remained in banishment for 3 yeres space, after he had slain his brother *Ammon*; and with vs may be termed the vally of Oxen, 2 *Sam.* 13.

of

Of Hadſi.

THe lower country of Hadſi ſtood neere to the city Corazin in the halfe tribe of Manaſſes, 52 miles from Ieruſalem toward the Northeaſt, and ſignifies a new land; beeing deriued of *Chadaſch*, that is, New.

Of the fountaine Rogel.

THis was neere Ieruſalem Eaſtward; to which place *Ionathan* and *Ahimaas* (*Dauids* intelligencers) brought him newes of *Abſalons* counſels and intentions, 2 *Sam.* 17. It ſeemeth that trauellers vſually waſhed their feet in it, from whence it was called the Wel of feet; beeing deriued from *Regal*, ſignifying a Foot. Neere to this place was the ſtone *Zochaleth*, where *Adoniah* (at ſuch time as he affected the kingdome, contrary to his fathers liking) called an aſſembly and made a great feaſt, 1 *Reg.* 1.

The Trauels of Bæna *and* Rechab.

THeſe two went out of the tribe of Benjamin ouer Iordan to Machanaim, 40 miles. There they murthered their maſter king *Iſhboſheth* in his chamber as he lay vpon his bed, and after cut off his head.

The head they brought to King *Dauid* to Hebron, 68 miles. But *Dauid* was not pleaſed with their treacherie, wherefore hee cauſed them both to be put to death.

So their trauels were 108 miles.

The Trauels of Abſalon.

ABſalon was borne in Hebron, and went with his father to Ieruſalem, 22 miles, 2 *Sam.* 13.

From thence he went to Baalhazor, 8 miles, where hee cauſed his brother *Ammon* to be ſlain.

From thence for feare of his father he fled into the land of Geſur, 88 miles, 2 *Sam.* 14.

From thence he came backe with *Ioab* to Ieruſalem, which was 88 miles, 2 *Sam.* 14.

From thence he went to Hebron, 22 miles, and made himſelfe King, and rebelled againſt his father.

From thence he went backe againe to Ieruſalem, which is 22 miles. There he lay with his fathers Concubines, 2 *Sam.* 16.

From thence he purſued his father to Machanaim, 40 miles, & there was hanged by the haire in an oke tree, where *Ioab* put him to death, 2 *Sam.* 18.

So all the trauels of *Abſolon* were 290 miles.

Of Baal-hazor.

IN this city *Abſolon* made a great feaſt for his ſheepe-ſherers, and inuited all his brothers to it, where he cauſed *Ammon* to be ſlain, becauſe he had abuſed his ſiſter *Thamar*. It lieth in the way ſome 8 miles from Ieruſalem toward the North-Eaſt, as you go to Iericho, neere to mount Ephraim, 2 *Sam.* 13. and is deriued of *Baal*, which ſignifies a Lord or husband; and *Chazir*, a Den or caue.

Of the name ABSOLON.

ABSOLON ſignifieth a Father of peace, although he was the author of all diſcord and ſedition againſt his father.

The Trauels of the wiſe woman of Thecoa.

THis woman went from Thecoa to Ieruſalem, 8 miles; and ſpake with King *Dauid*; and with her ſweet words ſhee perſuaded him that he would recall his ſonne out of exile, who then remained in Geſur, 2 *Sam.* 14.

Of Thecoa.

THecoa was a city in the tribe of Iuda, ſome 8 miles from Ieruſalem toward the Southeaſt: neere this city *Ioſaphat* by praier and the ſound of Trumpets, without drawing ſword, got a memorable victory; and for that cauſe it ſignifieth the ſound of a Trumpet.

Trumpet. In this place the prophet *Amos* dwelt, and there lieth buried; whose ſepulchre was to be ſeene 400 yeares after Chriſt, as S. *Ierom* obſerueth. It was from Bethlem Iuda 6 miles. Neere to Techoa was the lake Aſpher, where *Ionathan* and *Simon* (*Iudas Machabeus* brothers) pitcht their tents, 1 *Mach.* 9. Of this city you may reade, *Ier.* 6. *Am.* 1. 2 *Chr.* 11.

of Achitophel.

THis perfideous and wicked man was borne in the towne of Gilo, not far from Hebron and Debir in the tribe of Iudah, *Ioſ.* 15. 2 *Sam.* 15. 20 miles from Ieruſalem Southeaſtward; who when his counſell would not take place, he went home to his own houſe, and there deſperatly hanged himſelfe.

The Trauels of wicked Shimei,

SHimei went from Bahurim (where he curſed King *Dauid*) to Bathabara vpon the riuer Iordan, which was 18 miles; where he got pardon of *Dauid*, 2 *Sam.* 19.

From thence he went backe with King *Dauid* to Gilgall, foure miles, 2 *Sam.* 19.

From thence he went with King *Dauid* to Ieruſalem, 12 miles, 2 *Sam.* 19.

From thence he went to Bahurim, 3 miles.

From Bahurim King *Solomon* ſent for him again to Ieruſalem, 3 miles. There he was conſtrained to build him an houſe, and not to depart thence vpon pain of death, 1 *Reg.* 2.

But *Shimei* tranſgreſſing this commandment of the king, went to Gath a city of the Philiſtims, 12 miles.

From thence hee returned back againe to Ieruſalem, 12 miles, where he was ſlain by the command of King *Solomon*, in the third yeare of his reign, 1 *Reg.* 2.

So all the trauels of *Shimei* were 104 miles.

The Books of *Kings* and *Chronicles*.

of ABISHAG *the Virgin that lay with Dauid.*

THis Maid was accounted the faireſt in all Iſrael, for which cauſe ſhe was brought to Ieruſalem for King *Dauid*, that ſhe might lie with him in his old age to procure heat: ſhe was born at Sunem, a town ſome 44 miles from Ieruſalem, 1 *Reg.* 1. Of Sunem you may read before in the trauels of *Dauid* & *Saul*.

The Trauels of King Solomon.

Solomon the ſon of *Dauid* King of Iſrael entred vpon the full gouernment of the kingdome of Iſrael, *An. mundi* 2931. and before Chriſt 1037. when he was about 20 yeares old. After, he went from Ieruſalem to Gilgal, 4 miles, and there offered vpon the altar which *Moſes* had made, 1000 burnt offerings, 1 *Reg.* 3. 2 *Chr.* 1.

From thence he went backe to Ieruſalem, which was 4 miles, and built a Temple to the Lord in mount Moriah, 1 *Reg.* 6. This was begun about the fourth yere of his reign, and 480 yeres after the children of Iſrael came out of Egypt, in the moneth Ziph, which anſwereth to our May. So that the Temple began to bee built in *Anno mundi* 2934. and before Chriſt 1034. To the building whereof *Hiram* King of Tyre ſent Cedar trees from Mount Libanus, 120 miles, to Ieruſalem, 1 *Reg.* 5. 2 *Chr.* 2. This Temple *Solomon* within plaited ouer with pure gold, and ſet with pretious ſtones, and finiſhed it in the month of Nouember, about the eleuenth yeare of his reigne, 1 *Reg.* 6. The dedication whereof was about the twelfth yeare of his reigne, and in the 32 yeare of his age, *Anno Mundi*, 2942, and before Chriſt, 1026. The

Temple

Temple being finiſhed, he began to build his owne houſe, which was 13 yeares a building, and was finiſhed about the 44 yeare of his age, and in the 24 of his reign, 1 *Reg.* 7. 8.

After 20 years, in which time he had finiſhed the houſe of the Lord, and his own houſe in Mount Sion; that he might manifeſt his thankfulneſſe to the King of Tyre, he went to Cabul a city in the tribe of Aſhur, ſome 80 miles Northward, where hee gaue to the aforeſaid *Hiram* 20 towns or cities, with al the country round about: wherefore King *Hiram* called this *Cabul*, that is, Diſpleaſant and dirty, 2 *Reg.* 9. You may reade of Cabul, *Ioſ.* 19.

From thence he returned to Ieruſalem, 88 miles.

From thence he went to Hazor, and reſtored the city, which was 44 miles.

From thence he returned to Ieruſalem, 44 miles.

From thence he went to Megiddo, which is not farre from Ieſreel in the tribe of Manaſſes, 44 miles from Ieruſalem toward the North. This city *Solomon* fortified, 1 *Reg.* 9. and *Ioſiah* King of Iuda a long time after was there wounded to death, 2 *Reg.* 9.

From Megiddo he returned to Ieruſalem, 44 miles.

After that *Pharaoh* King of Egypt had conquered Gaſer, and deſtroyed it with fire, hee gaue it to his Daughter the Wife of *Solomon*, who rebuilt it. This towne was ſcituated in the tribe of Ephraim, 28 miles from Ieruſalem Northward, 1 *Reg.* 9.

From Gaſer *Solomon* returned backe again to Ieruſalem, being 28 miles.

From thence he went to the higher Bethoron, which he fortified; and ſtood twenty eight miles from Ieruſalem Northward; 2 *Chr.* 8.

From thence he went to the lower Bethoron, 16 miles from the vpper toward the South, 1 *Reg.* 9. 2 *Chr.* 8.

From the lower Bethoron hee went to Ieruſalem, which was 8 miles.

After, *Solomon* built the city Belath; which was 12 miles from Ieruſalem Northweſtward, 1 *Reg.* 9. 2 *Chr.* 8.

From thence he returned back to Ieruſalem, 12 miles, and it is very like that *Solomon* often viſited thoſe towns that he had built and reſtored.

From

From Ieruſalem he went to Hemath (afterward called Antiochia) which was 320 miles, and compaſſed it about with a wall, fortified it, and afterward conſtrained all the kingdomes thereabout to be obedient to his gouernment, 2 *Chr.*8.

From thence he went with great ſtate into the kingdom of Zoba, which is 600 miles, and fortified all the great cities & caſtles of that country, that with the greater facility they might oppoſe the inuaſions of neighbouring countries.

From thence hee returned to that famous city Thamar, which was alſo called the city of the Palmes, 400 miles: this he rebuilt and fortified, 1 *Reg.*9. 2 *Chr.*8.

From thence he went to Ieruſalem, which is 388 miles.

From thence hee went to Ezeongaber neere the Red ſea in the countrey of Idumæa, where he built a company of ſtately ſhips, and ſent them to India to fetch gold, which was 176 miles from Ieruſalem Southward, 1 *Reg.*9.

From thence he returned to Ieruſalem, which is 176 miles. But of his great proſperitie and aboundance of riches he grew proud, (for he excelled all the Kings neere him) and gaue himſelfe to vnlawfull pleaſures; he tooke vnto him 300 Concubines, and 70 wiues, by whoſe perſuaſion he began to worſhip the gods of the Gentiles, which idolatry was euill in the ſight of the Lord. And after he had reigned forty yeares (which was about the ſixtieth of his age) he died, and was buried by his father *Dauid* in Mount Sion the city of *Dauid*, *An. mundi* 2770, and before Chriſt 998.

So all the trauels of *Solomon* were 2544 miles.

The deſcription of the places to which he trauelled.

Of Gazer you may reade before in the trauels of *Dauid*.

Of Bethoron.

THe vpper and the lower Bethoron were two Cities in the tribe of Ephraim, built by *Saerah* the daughter of *Ephraim*, 1 *Chron.*7. The inferiour Bethoron was not farre from the Caſtle of

of Emmaus, 8 miles from Ieruſalem toward the Northweſt. The ſuperior was 20 miles diſtant toward the North. Theſe towns *Solomon* repaired. Neere to the lower Bethoron the Lord put the enemies of *Ioſhuah* to flight with thunder and haile, *Ioſ.* 10. Here alſo *Iudas Machabeus* ouercame the army of *Antiochus* 1 *Mac.* 3. Here alſo he put *Nicanor* to death, 1 *Mac.* 7. and ſignifieth A white houſe; being deriued of *Beth*, which ſignifies an houſe; and *Chor*, he hath made white.

Of Baalath.

THis is a city twelue miles from Ieruſalem Northweſtward, in the tribe of Dan. This city *Solomon* repaired at ſuch time as he fell in loue with many women: from whence it ſeemeth to take his name: for *Baaleth* ſignifieth, his beloued Lady.

Of Thamar.

THamar, Tadmor, or Palmira, ſtood partly in the deſart of Syria, and partly in a fruitfull ſoile; being compaſſed about on the one ſide with a Wood, on the other with faire and pleaſant fields. It was the Metropolitan city of all Syria, not farre from Euphrates, ſome 388 miles from Ieruſalem Northeaſtward; and as *Pliny* ſaith, *lib.* 5. *cap.* 25. Although it lay betwixt two mighty Empires, Rome and Parthia, yet it was ſubiect to neither; fairely ſituated, a free city, adorned with fair and ſumptuous buildings, and contented with their own gouernment. The wilderneſſes called after this towns name, Palmarnæ, or the deſarts of the Palms, extend themſelues to Petra the metropolitan city of Arabia Petræa, and to the borders of Arabia fœlix, one daies journey from Euphrates, two from the vpper part of Syria, and ſix from Babylon, as *Ioſephus* obſerueth, *Antiq lib.* 8. *cap.* 5. This city *Solomon* made tributary to him, and fortified it with ſtrong walls, 1 *Reg.* 9.

Of Ezeongaber you may reade before.

The Typicall ſignification of Solomon.

SOLOMON is as much as **Frederick** in high-Dutch, which ſignifieth a Peace-maker; being deriued of the Hebrew word

Sche-

Schelomoh, or *Schalom*, to bring glad tydings of peace. Typically representing Christ the Prince of peace, who hath reconciled vs with his heauenly Father, and merited an eternall place of peace and happinesse for all such as trust in him, *Esay 9.* And as *Solomon* built vp the Temple of the Lord with great majestie and glorie; so Christ hath built vp that heauenly Temple the Church of God, and adorned it with the gifts and graces of his holy Spirit, in this world, that so it might be capable of eternall glory in the world to come, 2 *Cor. 6.*

The Trauels of Solomons *Ships.*

THis Navy of *Solomons* went vnto Ophir, that is India, which was accounted from the Mart town 4800 miles.

From India they returned backe again, 4800 miles: so all their trauels were 9600 miles.

This journy was finished in 3 yeares to and again; so that euerie yeare they went 3200 miles, and brought home plenty of gold siluer, pretious stones, Ebony, &c.

Of India.

MOses called this country Havilah, *Gen. 2.* and *Ios. li. Antiq. 8. c. 7.* Ophir: which name (saith he) it took of two brothers so called, which inhabited and gouerned that country all along the riuer Ganges. But more modern writers deriue it from Indus a riuer passing through it. It is a spatious and fruitfull country, pleasant to inhabit; and as *Pomponius* saith, hath in it 5000 cities, being diuided into two parts, the outward and inward.

The Trauels of the Queene of Saba.

FRom Saba in Ethiopia she came to Ierusalem, 964 miles.

From Ierusalem she returned backe again, which was 964 miles.

So all her trauels were 1928 miles.

Of

Of Æthiopia.

THis Countrey by the Hebrewes is called Chus, of *Chus* the ſon of *Cham*, who was the ſon of *Noah*: and after, Æthiopia, *(ab æſtu torrida)* becauſe of the great heate wherewith oftentimes the habitable land and people, as alſo the wilderneſſe were ſorely ſcorched and burned: for it is ſcituated in the third part of the world called Africa, lying vnder the torrid Zone, and the Æquator, which two by common experience are found to bee extreme hot.

Of Saba.

SAba is a metropolitan city in Ethiopia, lying beyond Egypt, 846 miles from Ieruſalem towards the South: and tooke the name from a certain pretious ſtone called Achates, wherin might plainly be diſcerned in certain diſtinct colors, the riſing of fountains, the chanels of riuers, high mountains, and ſomtimes of chariots and horſes drawing them. It is reported, That *Pyrrhus* King of the Epirots had one of them, wherein was liuely repreſented the nine Muſes, and *Apollo* playing on the Viol, portrayed by naturall ſtaines and colours, ſo artificially, as if they had bin don by ſome curious workman. Of this ſtone you may reade more in *Plin. li.* 37. *ca.* 1. 10. It was firſt found in Achates a riuer of Sicilia, whence it tooke the name. Afterward in India and Phrygia, and of the Hebrewes was called Schæba or Saba. In this city that Queen dwelt who came to heare *Solomons* wiſedom, and gaue him for a preſent 120 talents of pure gold, which at 3 pounds an ounce comes to 270000 pounds ſterling. Afterwards *Cambyſes* King of Perſia ouercame it and all the country round about it, and after his ſiſters name called it Meroës. It is a ſtately city to this day, ſcituated in a plain country, and compaſſed about with the riuer Nilus like an Iſland, being now called Elſaba, hauing ſome affinitie to the antient name Saba.

The Inhabitants of this towne goe naked, all but their priuy parts, which they couer either with Silke, Cotton, or ſome more coſtly matter; and are of a blacke colour, which as ſome thinke, hap-

hapneth by reaſon of the extreme heat. The land alſo is maruellouſly ſcortched, and turned in many places to ſand and duſt. So that the country is thereby wonderfull barren.

About Meroes or Saba, which is made fruitful by the inundation of Nilus, there is found plenty of ſalt, braſſe, yron, and ſome pretious ſtones. Their ſheep, goats, oxen, and other cattell are of leſſe ſtature than in other Countries. Their dogs are very fierce and cruell.

In times paſt there were mighty princes that had the gouernement and command of it, and the Country round about it. But after (as *Pliny* ſaith, *lib. 6. cap. 29.*) it was in the juriſdiction and gouernment of Queenes, who for their noble reſolutions & courage were called *Candaces*. One of which name in *Tiberius* the Emperours time was famous, both for the extent of her dominions (in which ſhe exceeded all the reſt of her predeceſſors) as alſo in regard of her manly preſence and noble ſpirit. The Eunuch which *Philip* baptiſed, *Acts* 8. was Treaſurer or Chamberlain to this Queene: and it is to be thought, By him the doctrine of the Goſpell of Chriſt was firſt made knowne in Saba, and in the countrey of Æthiopia; which afterwards was more largely propagated and diſperſed by the Euangeliſt S. *Mathew*, who taught there.

This city lieth to the longitude of 61 degrees and 30 ſcruples, & in the eleuation of the Pole Artick to the latitude 16 degrees and 25 ſcruples. So that it ſeemes the inhabitants haue two winters & two ſummers, or rather a continual ſummer, becauſe their winter is much hotter than our ſummer. But when the Sunne attaineth to the 15 degree of *Taurus* and *Leo*, and in the Dog daies, it then lies perpendicular ouer that country, and neither their bodies nor houſes giue any ſhadowes.

In the 61 of *Eſay* it is ſaid, *They ſhall come from Saba, and bring gold & frankincenſe to praiſe the Lord.* From whence ſome ſome haue concluded, That thoſe wiſe men which came vnto the childe Ieſus, and brought Gold, Frankincenſe, and Myrrh, were Æthiopians, and came thence. But this agreeth not well with the words of *Mathew, ca.* 2. where it is written, That the wiſe men came out of the Eaſt, that is, from the riſing of the Sun, to Ieruſalem. For

Saba

Saba, according to our Sauiors words, *Mat.* 12. lieth towards the South; for he saith, *The Queen of the South* (that is, of Saba) *shall come forth in the day of Iudgement against this generation, and condemne it, for she came from the end of the world to heare the wisedome of* Solomon, *&c.* But if Saba lie vpon the South, as here it plainely appeareth, then it must needs follow they came not thence, but rather from Persia, which from Ierusalem lies Eastward. For at Susa the metropolis of that country, there was an Academy for the whole kingdom; in which were chiefly studied Diuinity, the Mathematickes, and History. So that it is likely, by their Art they might attain to the knowledge of this diuine Mysterie, and from thence come to Ierusalem, which was 520 miles Eastward. Therfore this place of the Prophet *Esay* is rather to be referred to the propagation of the church through the whole world, where some of euery nation shall bring presents vnto the Lord.

There is also another Saba in Arabia Fœlix, so called from *Zaba* the son of *Chus*, the son of *Cham*, the sonne of *Noah*; and it is distant from Ierusalem 1248 miles toward the Southeast. In Hebrew it signifies the city of Drunkennesse, or of Mirth; but with the Syrians, Antiquitie. Some would haue it in the Arabian tongue to signifie a Mysterie. But S. *Ierom* interprets it, To sound their conuersion. It is the metropolitan City of Arabia Fœlix, and by *Strabo, lib. 6.* called Meriaba, being scituated in a high and pleasant mountain full of fruitfull trees.

There inhabiteth in it the King of that countrey (a mightie Prince) his Gouernors, and most of such as haue authority vnder him. The land is called the Kingdome of the Sabæans, but generally, Arabia Fœlix, because of the fertilitie of the place; for it yeeldeth twice euery yeare great plenty of Frankincense, Myrrh, Cinnamon, Balsam, and other odoriferous herbs. The tree out of which this Myrrh commeth is fiue cubits high, hairy, and full of prickles, and when you cut the barke there commeth forth a bitter gumme, wherewith if you anoint a dead body, it will continue long without rotting. The frankincense also that is found there, droppeth from Cedar trees like a glewie substance, and so congealeth into a Gum. This happeneth twice euery yeare, and

accor-

according vnto the ſeaſon it changeth colour: in the Spring it is red, in the Summer white. This is the beſt Frankincenſe in all Arabia Fœlix. Through the whole country there is a very delectable ſmell, by reaſon of the Myrrh, Frankincenſe and Cinnamon that is found in it; inſomuch that if the winde blowes amongſt the trees it carrieth the ſmell vnto the red ſea, and they that ſaile can eaſily diſcerne the ſweetneſſe of the aire. There is gold alſo found there, very fine and pure, inſomuch as for the goodneſſe of it, it is called Arabian gold. The Phœnix is found there, of which there is but one in the world. *Pliny, lib. 9. cap. 35.* deſcribes her to be as big as an Eagle, with a liſt of feathers like gold about her necke, the reſt are of a purple colour; therefore from Phœnicea and the purple colour of her wings ſhee is called Phœnix. Shee hath a tuft of feathers vpon her head like vnto a crowne. Shee liueth 660 yeares, at the end of which time ſhe buildeth her a neſt of Caſſia, Cinnamon, Calamus, and other pretious Gummes and herbs, which the Sun by the extremitie of the heate and the waiuing of her wings fires; and ſhe taking delight in the ſweetneſſe of the ſauor, houers ſo long ouer it, that ſhe burnes her ſelfe in her owne neſt. Within a while after, out of the marrow of her bones, and the aſhes of her body, there groweth a worme, which by little and little increaſeth to ſome bigneſſe, and after to a purple bird. Then her wings extend themſelues to a full greatneſſe, till ſuch time as ſhe commeth to be a perfect Phœnix.

This Bird doth liuely repreſent our Sauiour Chriſt, who only and alone is the true Meſſiah, and through whom we muſt expect euerlaſting life, who in the fulneſſe of time offered himſelf a Sacrifice vpon the Croſſe, ſuſtaining the puniſhment for ſin at the time of his Paſſion, putting on a purple robe, being all beſprinkled with his owne bloud, *Ioh. 19.* And as the Phœnix is burnt in her owne neſt, ſo likewiſe was hee conſumed in the fire of Gods wrath, according to that in the 22 *Pſal. My heart is become like melting wax in the middeſt of my body.* And as the Phœnix of it ſelfe begetteth another of the ſame kinde; ſo Chriſt by the power of his Deitie raiſed vp his body from the duſt of the earth, and aſcended vp into heauen a glorious body, to ſit at the right hand

of

of his father in that euerlasting Kingdome of glory.

Thus (gentle Reader) I thought fit to describe vnto you these two townes, that when you shall reade of them in the holy Scripture (the one being in Æthiopia towards the South, the other in Arabia *Fælix*, and called Seba) you might discerne the one from the other: of both which there is mention in the 72 *Psalme*, *The Kings of the Sea and of the Isles shall bring presents; the Kings of Saba, and Seba, shall giue gifts.*

The Trauels of King Pharaoh *out of Ægypt, when he ouercame the Towne of Gazer, 1 Reg. 9.*

IN the 16 yeare of King *Dauid*, *Annomundi*, 2906, and before Christ, 1602, *Chabreus* King of Ægypt, began to raigne, and raigned 56 yeares, *Diod. lib. 2. cap. 2.* *Herodotus* calleth this man *Chephrines*, in his second booke; and *Eusebius*, *Nepher Cherres*. He went from Memphis the chiefe Citie of Ægypt, with a great armie, 268 miles, euen vnto the tribe of Ephraim, and there tooke Gazer, a Citie of the Leuites, and burned it with fire, 1 *Reg. 8. Ios. 21.*

After he came to Ierusalem, which was 28 miles. And this city which he had thus destroied he gaue to his daughter, the wife of *Solomon*, 1 *Reg. 9.*

From thence he returned to Memphis in Ægypt, 244 miles. So all the Trauels of King *Pharaoh* were 244 miles.

Of Memphis.

MEmphis is a great city in Egypt, where commonly the kings of that country keepe their Courts; and lyeth from Ierusalem 244 miles South-westward. This citie was built a little before the floud, but repaired and enlarged by a king called *Ogdoo*, who in loue of his daughter (after her name) called it Memphis. You may reade of it in the ninth of *Hosea*, called there by the name of Moph; for thus he saith, *The people of Israel are gone out*

of the land of Ephraim, becauſe of their Idolatrie, into Ægypt: but Ægypt ſhall gather them vp, & Moph (that is, Memphis) *ſhall bury them. Moph*, or *Mapheth* in this place ſignifieth, A prodigious wonder: but the reſt of the Prophets call it *Noph*, for the fertilitie & pleaſantnes of the country, as you may reade, *Eſa.19. The Princes of the Zoan are become fooliſh, and the Princes of Noph* (or of Memphis) *are deceiued.* See alſo *Ierem.2.44.46. Ezech.30.* in which places you may find it called after this name. Zoan is the citie Tanis, where *Moſes* wrought all his miracles: But Noph, or Moph, is this Memphis; a beautifull towne, large and ſpacious, ſcituated in the ſtrongeſt and profitableſt place in Ægypt; diuided into two parts by the riuer Nilus, ſo that any kind of commodities or merchandiſe might with eaſe bee brought thither by water: for which cauſe the kings of that countrie (for the moſt part) kept their abiding there. *Strabo* ſaith *lib.17.* That vpon the Eaſt part of this citie there ſtandeth a Tower or Caſtle called Babylon, built by certaine Babylonians, who leauing their owne countrey, by the permiſſions of the kings of Egipt dwelt there: in after times there was placed a garriſon in it, one of the three which were for the defence of Ægypt, and by *Ptolomy* was called Babilon, through both which, *viz.* Memphis and Babilon, Nilus paſſed; the one ſtanding vpon the Eaſt ſide, the other vpon the Weſt. Zoan or Tanis ſtood about ſome foure miles from this towne, and was a faire & ſpacious citie alſo, ſcituated towards the South vpon the Eaſt ſide of Nilus, to which the kings of that country often reſorted, and Heliopolis, anothet faire citie, ſtood ſome ſix miles off that towards the Northeaſt. All theſe foure townes were ſo wonderfully inhabited (by reaſon of their pleaſant & profitable ſcituation) that in proceſſe of time they become all one citie; and in this age is called Alcaire, containing in circuit 60 miles: ſo that it ſeemeth to ſpectators to be like a country repleniſhed with nothing but faire houſes, goodly churches, & ſtrong towers; exceeding all the reſt of the cities of Egypt, aſwell for the beautifulneſſe of the place, as the extent and largeneſſe of it. It is reported, that in the yeare of our Lord 1476, there was ſuch an extreme peſtilence in it, that there died 20000 a day, from whence may be gathered, how infinitely it is peopled. Neere to this towne ſtood the Pyramides, which

which are held to he one of the wonders of the World (as *Strabo* saith, *lib.* 17.) the height of one of them was 625 foot, and square on each side 883 foot; it was twentie yeares a building, a hundred thousand workemen emploied about it: whence it may be easily gathered, how hard and difficult it was in those times to get stone (it being for the most part brought from Arabia) and at what an excessiue charge they were that set vp them.

Of Gazar.

This Citie is described in the Trauels of *Solomon.*

The Trauels of Hadad *King of Idumæa.*

WHen *Dauid* conquered Idumæa, *Hadad* the King of that country with some few of his courtiers, being then but young, fled from Midian to Paran the Metropolitan Citie of Arabia *Petræa*, which was 84 miles, 1 *Reg.* 11.

But because he thought himselfe scarce safe in that place, he fled thence to *Cheopes*, that impious and tyrannicall King of Ægypt that built the greatest of the three Pyramides at Memphis. He (hating King *Dauid*) gaue him kinde entertainment, assigned him a part of the Kingdome of Ægypt to dwell in, and after married him with his sister *Tachpenes*, by whom he had a sonne called *Genubath*, who was brought vp in *Pharaohs*, or King *Cheopes* court, where he continued all the life of *Dauid*, being 27 yeares; which was 120 miles.

Dauid being dead, he returned into his own kingdome of Idumæa, which was 200 miles.

From thence hee went to Damascus, which was 240 miles, where he was created King of the Syrians by *Reson* and other fugitiues, which had conspired against *Solomon*, by which meanes he grieuously troubled that Kingdome, and became an vtter enemie to the Israelites all the life of *Solomon*. And of him is the originall and stocke of the Kings of Syria. So all the trauels of *Hadad* were 644 miles.

Of *Midian* and *Paran* you may reade before: in the one dwelt *Iethro*, *Moses* father in law; in the other *Ishmael*, that being the chiefe city of his dominions, as you may reade, *Gen.*21. *Ex.*2.

Of Reson, Solomons *aduersarie.*

AFter *Dauid* had conquered *Hadad Ezer* king of Zoba, *Reson* his chiefe captaine gathered vp his dispersed souldiers of his army, and fled from him to Damascus, which was 120 miles, and besieged it: the Citizens whereof (when neither *Dauid* nor *Solomon* could suppresse his rebellion) entertained him for their King, which principalitie he held.

The Trauels of the Kings of Israel; and *first of* IEROBOAM.

THis man was the sonne of *Nebat*, and borne at a towne called Zared, not far from Bethlehem Ephrata; some eight miles from Ierusalem: from whence hee came to *Solomon*, who made him captaine, that he might collect the tribute of Manasses and Ephraim, 1 *Reg.*11. which was eight miles.

From Ierusalem as he went to Shilo (which was foure miles) he met the Prophet *Ahijah* the Shilonite, who told him that he should be King of Israel, 1 *Reg.*11.

From thence he went to Memphis in Ægipt, which was 224 miles, (because *Solomon* sought his life) where he remained with *Sesak* king of Ægypt, all the life of *Solomon*. *Eusebius* calleth this King *Osochores*, who that same yeare succeeded *Macrenius* (*Solomons* father in law) in that gouernment.

From thence hee returned to the towne of Sichem in Israel, which was 280 miles, where the Israelites made him chiefe captaine, against *Rehoboam*, *Solomons* sonne. Wherefore *Ieroboam* the sonne of *Nebat*, began to raigne ouer Israel, *An. mundi*, 2971, and before Christ, 997, and raigned 22 yeares, 1 *Reg.*12. His first seat was at Sichem, which he repaired and enlarged.

From

From Sichem (in the first yeare of his raigne) hee went to Penuell, and there set vp many faire buildings, which was twelue miles, 1 *Reg.* 12.

From Penuel he went 24 miles to the towne of Bethel, where he caused a golden Calfe to be set vp, for the people to worship.

From thence he went to Thirza, which is 16 miles. This citie he built, and there kept his court, 1 *Reg.* 14.

From thence he went to the mount Zemaraim, which is mount Ephraim, 18 miles; where he had a great battell with *Abia* king of Iuda, and lost 500000 of his souldiers, all chosen men of Israel, 2 *Chr.* 13. *verse* 17.

Hauing lost this battell, with all possible speed that he could, went thence to Thirza, which is 18 miles: there the Lord strucke him with a grieuous disease that hee died miserably, 1 *Reg.* 14. 2 *Chr.* 13. So all the Trauels of *Ieroboam* first King of Israel were 623 miles.

The Description of the townes and places to which IEROBOAM trauelled.

Of Zemeraim.

THis was a certaine Plaine in mount Ephraim, eight miles from Ierusalem towards the North, neere to the towne of Bethel in the Tribe of Manasses: for mount Ephraim is diuided into diuers parts and Tribes. It seemeth to take the name of certaine trees that abound neere that place, whereon cotton wooll groweth: for *Zemer* signifieth, Wooll, which by little and little, vpon such trees doth increase and grow to perfection.

Of Thirza.

THis was a faire and beautifull citie, scituated in a high and pleasant mountaine, in the Tribe of Manasses, some twenty foure miles from Ierusalem towards the North. In this place, the kings of Israel vsed to keep their courts, vntill Samaria was built. It was so called because of the excellencie and delectableness of the place: for Thirza doth denote, An acceptable and thankfull citie; being deriued of *Razah*, he receiueth thankfully.

Of the yeares of the iniquitie of Israel.

THe yeares of the iniquitie of Israel (mentioned in *Ezek.*4.) is to be accounted from that day wherin *Ieroboam* first erected the golden Calues: wherefore the greateſt part of the first yeare of the iniquitie, agreeth with the ſecond yeare of *Ieroboams* raign. From whence may be gathered, that from that time, till the deſtruction of Ieruſalem by *Nabuchadnezzar*, were 390 yeares full ended.

Of Ieroboams *wife Queene of Israel.*

SHee went from Thirzo to Zilo, which was about 24 miles, there ſhe asked counſell of *Ahijam* the Prophet, concerning her ſon *Abia*, for he was ſicke: but he told her heauie tidings, 1 *Reg.*14.7.

Wherefore being penſiue and troubled in her mind, ſhe returned backe againe to her husband to Thirzo, which was 24 miles, 1 *Reg.*14. So theſe two journies were 48 miles.

The journey of the man of God which came out of Iuda.

THis man of God (as *Ioſephus* writeth, *lib. Ant.*8.) came from Ieruſalem to Bethel, which was eight miles; and was called by the name of *Iadon*, which ſignifieth, the Iudge of the Lord. When he came thither, he reproued *Ieroboam* with an extraordinary ſpirit: of whom you may reade more, 1 *Reg.*13. But being deceiued, as he was returning a Lyon met him in the way, where he was ſlaine, and after buried in a ſepulchre in Bethel.

The Trauels of NADAB, *the ſecond King of Israel.*

NAdab, or *Bonifacius* ſucceeded his father *Ieroboam* in the Kingdome of Iſrael, and was annointed while hee was yet liuing; a liberall and free-hearted Prince. Hee began to raigne in the ſecond yeare of *Aſa* King of Iuda, *Anno mundi* 2992, and before Chriſt 977. Hee raigned during the life

life of his father a yeare and somewhat more: but when hee had raigned two yeares, hee went from Thirza with a great army, to the citie of Gibithon, which was 36 miles: this towne he besieged very straitly, but at length was slaine by one of his captaines called *Baesa*; so he lost both his life and kingdome in that place, 1 *Reg.* 15.

Of Gibithon.

THis was a citie of the Leuites in the Tribe of Dan, not farre from Ekron in the land of the Philistines, 16 miles from Ierusalem towards the West, and signifieth, a Royall or loftie gift.

The Trauels of Baesa *King of Israel.*

BAesa is as much to say, as, An industrous and promt man in doing any thing. This may hauing slaine his Master *Nadab* neere vnto Gibithon, vsurped vpon the Kingdome of Israel about the end of the third yeare of *Asa* King of Iuda, and began his raigne *Anno mundi* 2992, before Christ, 974, and raigned ouer Israel almost 24 yeares, two of which he raigned with his sonne, 1 *Reg.* 15. He went from Gibithon to Thirza, 36 miles, where hee vtterly rooted out the whole stocke and family of *Ieroboam*. After, falling into Idolatrie he was sharply reprehended for it by *Iehu* the Prophet the son of *Hanani*; of whom you may reade more, 1 *Reg.* 15.

From Thirza he went to Ramah, which is 16 miles, this towne he built and fortified it very strongly, 2 *Chr.* 29.

But when he heard that *Benhadad* King of Syria had inuaded Israel, hee left his building at Ramah, and with all possible speed that hee could went to Thirza, where hee died and was buried, 1 *Reg.* 15. 2 *Chr.* 16.

So all the Trauels of *Baesa* were 68 miles.

Of Ramah.

Of this Citie you may reade before.

Of Ella *or* Elah *King of Iſrael.*

ELah ſignifies, a cruell man. This was the ſon of *Baaſha* King of Iſrael, who was crowned King (his father yet liuing) about the beginning of the 26 yeare of *Aſa* king of Iuda; at ſuch time as *Benhadad* king of Syria inuaded and waſted Galilee. He raigned two yeares, one of them during the life of his father; the other alone in Thirza, at the end of which hee was ſlaine by *Simri* his ſeruant, 1 *Reg.* 15. 16.

Of Zimri *King of Iſrael.*

SImri ſignifieth a ſinger, and was a captain ouer king *Elahs* chariots; hee raigned 7 daies in Thirza, in which time he put to death and vtterly rooted out all the poſteritie of *Baaſha*: and then *Omri* beſieged the Citie ſo ſtraitly that he had no hope to eſcape; wherefore he ſet the citie and pallace on fire, in which he alſo periſhed, 1 *Reg.* 15. 16.

The Trauels of Omri *King of Iſrael.*

OMri ſignifieth, a ſouldier, or one that deſerueth his pay. He was made King by the Iſraelites in his tent, while he was at wars neere to Gibithon: from whence he went to Thirza, which was 36 miles, and beſieged the ſame vpon the very day that *Simri* had put the poſteritie of *Baaſha* to the ſword, and took it. He began to raigne in Thirza *Annomundi* 3017, and before Chriſt, 951, and raigned ouer Iſrael 12 yeres, the firſt ſix of which was in Thirza, the latter ſix in Samaria, 1 *Reg.* 16.

From Thirza he went to mount Semer, ſix miles, there *Omri* built Samaria, and made it the ſeat of his kingdome. He went thither about the ſeuenth yeare of his raigne, 1 *Reg.* 16. So theſe two journies were 42 miles.

Of

Of Samaria.

SAmaria the chiefe feat and Metropolis of Israel, was built by *Omri* in mount Semer, 32 miles from Ierusalem towards the North, and took that name of *Semer* who was Lord of that mountaine, of whom K. *Omri* bought it for two talents of siluer, which amounteth to 1200 crownes. In this citie 14 Kings of Israel kept their Courts, *viz. Omri* who was the first founder of it, *Ahab*, *Ahasia*, *Iehoram*, *Iehu*, *Ioachas*, *Ioas*, *Ieroboam*, *Zacharias*, *Sallum*, *Menahem*, *Pekahia*, *Pekah*, and *Hosea*, who was the last of the Kings of Israel that raigned in this citie, and lost it, together with his libertie. Of all these Kings there were but fiue that died naturally, for the Lord being moued to wrath by reason of their impietie and idolatrie, either gaue them vp into the hands of forrein enemies, or by ciuill war amongst themselues they cruelly murthered one mother, vntill such time as the Assirians destroied the land, and led the people captiue. Thus the Lord punished with a sharp and seuere punishment, this obstinat nation, because they contemned the admonitions and doctrines of the Prophets, amongst which *Elias* and *Elizeus* were the chiefe. So that although Samaria was a faire and beautifull city, and the country for that cause was called the prouince of Samaria; yet notwithstanding, that great God the Iudge of all things, for the iniquitie of the people caused this faire Citie to be left desolate, the inhabitants of the land to be dispersed, and the earth for want of due vsage to lie as a wildernesse, 2 *Reg.* 17. This city in the old Testament (according to the Hebrew phrase) is called *Shemer* of *Schomron*, which signifies, To keepe, or a Tower of strength. You may reade of this, 1 *Reg.* 2. 2 *Reg.* 1. 7. The Greekes and Latines call it Samaria, which signifieth, The castle of Iehouah, or of God. You may reade more of this in the second Volume.

Of Hiel *that built Iericho againe.*

AFter the death of *Omri* King of Israel, when *Ahab* his sonne began to raigne, *Hiel* a very rich man in the town of Bethel (that hee might leaue behind him an eternall memorie of his name) went to Iericho which had bin formerly destroied by

Ioshuah,

Ioshuah the son of *Nun*, & had lien wast for the space of 536 yeres, where contrary to the commandement of the Lord, and curse of *Ioshuah*, he caused the said citie to be rebuilt, (such was the impious securitie and incredulitie of this man) but the Lord was angry with him, and he strooke all his children that they died. The eldest son called *Abiram*, at the laying of the foundation, and his yongest sonne called *Segub*, at the hanging on of the gates, *Iosu.* 1 *Reg.* 16.

The Trauels of King Ahab.

Ahab went from Samaria to the hill Carmel, where *Elias* put to death the Priests of *Baal*, which was about 32 miles, 1 *Reg.* 18.

From thence he went to Iezreel, which is sixteene miles, there he told his wife how *Elias* had put the priests of *Baal* to the sword, 1 *Reg.* 18.

From Iezreel he went againe to Samaria, 18 miles, where being prest with a hard siege by *Benhadad* King of Syria, he broke out of the citie for his better safety, and by Gods great providence and assistance he assailed the Syrians, put a great multitude of them to the sword, the rest fled, and hee went away with a noble victory, as the Prophet of the Lord had formerly told him, 1 *Reg.* 20.

From Samaria he went with his army to Napheck, which was 14 miles, where he renewed a second battell, and therein had good successe, so that hee tooke *Benhadad* aliue, and put to the sword, 100000 Syrians.

In this place the Prophet of the Lord reproued him for his ingratitude and obstinacie; wherefore *Ahab* being angry, he went from Apheck to Samaria, which was eight miles, 1 *Reg.* 20.

From Samaria he went io Iesreel, 16 miles, where that perfidious Queene *Iesabel* caused *Naboth* to be put to death, and tooke possession of his Vineyard, 1 *Reg.* 21.

From Iezreel he went to Ramoth Giliad, 24 miles; and there in a fight that hee had against the Syrians was so sore wounded with

with an arrow, that hee was constrained to leaue the battell, 1 *Reg.* 22.

And as he went backe againe to Samaria, which was 24 miles, he dyed of his wound. Of this man you may reade more, 1 *Reg.* 21. 22.

So all the Trauels of *Ahab* were 152 miles.

The Description of Carmel, Apheek and Ramoth, you may reade before.

Of Iesreel.

IEzreel is a city in the Tribe of Issachar, scituated vpon a rising ground, some 48 miles from Ierusalem towards the North, where *Ahab* somtimes kept his court. Here *Naboth* the Israelite dwelt; an honest and religious man, one of good esteeme and authoritie, that feared God, and would not suffer the inheritance of one Tribe, to be transferred to another; because God had commanded the contrary, *Nu. vlt.* For which cause he would not sell his vineyard to *Ahab*, wherefore *Iezabel* (that wicked woman) to satisfie the Kings desire, caused him to be stoned. Iezreel signifies, The seed of God, being deriued of *Sera*, Seed, and *El*, the Almighty God. Though in former times this hath bin a faire town, yet at this day, there is not past 30 houses in it, and is called Charity; standing at the foot of Mount Gilboah: they shew at this day the field of *Naboth* the Iesrelite, lying towards the West, as you goe into the citie, a little before you come at it: This towne standeth vpon a faire prospect; for you may see from thence, through all Galile, to Carmel, the mountaines of Phœnicia and Mount Thabor; also from Mount Gilead, by Iordan and Mount Salem [where *Iohn* baptised] neere by Mount Hermon, vpon the North side of Mount Gilboah, there lies a faire and plaine way to the citie Iezreel; by which *Iehu* came, when he made wars vpon *Ieboram* King of Israel: of which you may reade more, 2 *Reg.* 9. It stood not far from the riuer Kison, as you may reade, *Iosu.* 17. 19, 1 *Sam.* 2. 1 *Reg.* 4. 18.

Of

of Ahaziah *the sonne of* Ahab.

Haziah was crowned king of Israel during the life of his father: a cruell and wicked man, he began his raigne in the 17 yeare of *Iosaphat* king of Iudah, *Anno mundi* 3049, and before Christ 919, about such time as *Ahab* went downe to Ramoth Gilead to recouer it from the Syrians: within a while after the death of his father, hee fell through the lattice window, in his vpper chamber which was in Samaria: of which hurt he died. Of this you may reade more, 1 *King*. 1.

The Trauels of Iehoram *King of Israel.*

Iehoram succeeded his brother *Ahazia* in the kingdome of Israel; who began his raigne in the 18 yeare of *Iosaphat* King of Iudah, and as *Iosephus* saith, *li. Ant.* 9. about the fifth yeare of his raigne, went from Samaria to Ierusalem, which was 32 miles. There he told *Iosaphat* how the king of Moab had rebelled against him, therefore desired him to goe along with him to the warre, 2 *Reg*. 3. Then *Iehoram* and *Iosaphat*, and the King of Edom, went from Ierusalem, and compassed about through the wildernesse of Idumæa, by the space of seuen daies: so that they and their army for want of water, had almost perished: but at the prayer of the Prophet *Elisha*, they were miraculously preserued. At length they came to Petra the Metropolitan Citie of the Moabites, and is distant from Ierusalem 172 miles, which they tooke, and consumed it with fire and sword, 2 *Reg*. 3.

From the citie of Petra, *Iehoram* King of Israel, returned backe to Samaria, which was 104 miles: where within a while after, he was so sorely besieged by *Benhadad*, king of Syria, that the famine grew very great within the towne, insomuch as a certaine woman eate her owne childe, 2 *Reg*. 6.

From Samaria, he went to Ramoth in Gilead, with his armie, which is 24 miles, where he was ouercome by *Asahel* King of the Syri-

Syrians, and wounded euen to the death, 2 *Reg.*8.

From the fight of Ramoth Gilead, he was carried in his chariot backe to Iezreel, which was 24 miles, where he lay to be cured of his hurts. But *Iehu* one of his chiefe Captaines, rebelled against him, and as hee was in his Charriot, shot an arrow, and wounded him the second time, whereof he died in the field of *Naboth* the Iezrelite, 2 *Reg.*9. So all the Trauels of *Iehoram* were 356 miles.

The Trauels of Iehu *King of Israel.*

IEHV signifies, A constant man in himselfe, and was the sonne of *Iosaphat*, the sonne of *Nimschi*, hee was annointed King of Israel in the castle at Ramoth in Gilead, by *Elisha*, *Anno mundi*, 3063, and before Christ, 905: hee raigned 28 yeares, 2 *Reg.*9.

From Ramoth in Gilead, in his Chariot he went to Iezreel, which was 24 miles; where in the field of *Naboth* the Iezrelite he killed *Iehoram* with an arrow. And when he came to the gates of the citie, he caused *Iezabel* to be throwne from a tower, whom he trampled vnder his horse feet: And after in that same place shee was eaten vp with dogs. Then hee sent messengers to Samaria, commanding the Samaritans, that they should put to death the 70 sonnes of *Ahab*, which they immediately did, and sent their heads vnto him in baskets, 2 *Reg.*10.

From Iezreel he went to Samaria, which is 16 miles. In that journey he caused to be slaine by his ministers, the 42 brothers of *Ahaziah* king of Iuda, neere to the well which was beside the house where sheepe was shorne. And when he came to Samaria, he caused all the posterity of *Ahab* to be vtterly destroied and rooted out. And to conclude the tragedy, by a cunning policie, put to death all the priests of *Baal*, 2 *Reg.*10. So all the trauels of *Iehu*, were 40 miles.

of Iehoahas *King of Israel.*

Iehoahas was the sonne of *Iehu*, and succeeded his father in the Kingdome of Israel: he began his raigne in the 33 yeare of *Ioas* King of Iudah, in the yeare of the World, 3091, and before Christ, 876: hee raigned ouer Israel 17 yeares. God stirred vp against this wicked King, *Asahel* King of the Syrians, who with 10000 foot and fiue hundred horse, besieged Samaria very strongly; put to the sword many of his subjects, and got many cities and townes from him, as the Prophet *Elisha* had before told him, 2 *Reg*.8.13.

The Trauels of Ioas *King of Israel.*

Ioas succeeded his father *Iehoahas*, and while he was yet liuing was annointed King of Israel, in the 37 yeare of *Ioas* King of Iudah, and raigned two yeares with his father, after his death 15: so all the raigne of *Ioas*, was 17 yeares. This man was a great souldier, and went from Samaria with an army against the Citie of Apheck, which was 14 miles: there he smote the Syrians, and in three seuerall battels carried away the victory: recouering the Cities which his father *Iehoahas* had lost, according to the prophecie of *Elisha*, 2 *Reg*.17.

From Apheck he returned to Samaria, which was foureteene miles.

From thence he went with his army to Bethsemes, in the land of Iuda, where in a sharpe and cruell war, he conquered *Amasia*, and tooke him aliue, 2 *Reg*.14. which was 32 miles.

From Bethsemes, hee went to Ierusalem, and carried the King thereof with him captiue, which was 4 miles. He woon the citie, and broke downe the Walls of it, from the gate of Ephraim till you come to the Angle gate, foure hundred cubits in length, 2 *Reg*.14.

From the Citie of Ierusalem, *Ioas* the conquerer returned to Sama-

Samaria, with the ſpoile of the temple, and of the Kings houſe, with many captiues, and a great prey, which was 32 miles: where at the end of the ſeuenteenth yeare of his raigne, he died, and was buried. In this mans time, *Eliſha* the Prophet died, 2 *Reg.* 13. 14. So all the trauels of *Ioas* were 96 miles.

Of Bethſemes.

Of this Citie you may reade before.

The Trauels of Ieroboam *the ſecond of that name King of Iſrael.*

THis *Ieroboam* ſucceeded his father *Ioas* in the Kingdome of Iſrael, and began his raigne *Anno mundi*, 3123, and before Chriſt, 845, which according to the text of the Bible, happened about the 15 yeare of *Amaſia* King of Iuda, and hee raigned 41 yeares, 2 *Reg.* 14. He kept his court at Samaria, where the Prophet *Ionas* told him, that he ſhould recouer not only the townes and cities of the land of Iſrael that had beene loſt, but alſo the cities of Hemeth and Damaſcus: Wherefore he gathered a great army out of the citie of Samaria, and went thence vnto Hemeth or Antiochia in Syria, which was 248 miles. This Citie he conquered, and all the countrey thereabout; ſo that he recouered all the ancient Townes and Cities that belonged to *Dauid* and *Saul*, euen from Hemeth in Syria, to Soba in Armenia, with all the Cities, Townes, Caſtles, and Countries, neer adjoyning to them, 2 *Reg.* 14.

From Hemeth or Antiochia, he went to Damaſcus, which is 140 miles. This citie he alſo tooke, and all the countrie of Syria round about, he made tributary to him, 2 *Reg.* 14.

From Damaſcus he went to the Red ſea, euen 320 miles: and alſo recouered all the South part, which in times paſt belonged vnto the kingdome of Iſrael, 2 *Reg.* 14.

After this, he returned to Samaria his owne countrey, which was 192 miles: where, in the 41 yeare of his raigne, he died, and was there buried. After his death, the kingdome of Iſrael was oppreſ-

oppreſſed with tyranny, vntill it was deſtroied by forreine nations: and for the ſpace of 12 yeares there was no King that ſucceeded him. In the raigne of this king (a little before his death) there hapned an horrible earthquake; of which you may reade *Amos* 1. which without doubt did foreſhew ſome eminent changes that ſhould happen in that kingdome, as did afterward, *Zac.* 41.

So all the trauels of *Ieroboam*, (the ſecond of that name) were 900 miles.

Of Zachariah *King of Iſrael.*

TWelue yeares after the death of *Ieroboam*, *Zachariah* his ſon began his raigne in Iſrael, in the 38 yeare of *Azaria* king of Iuda, which was *Anno mundi*, 3975, and before Chriſt, 793: he raigned ſix moneths, and then was miſerably ſlaine by *Sallum* his friend, 2 *Reg.* 15. *Ioſeph. lib. Antiq.* 9.

Of Sallum *King of Iſrael.*

S*Allum* began to raigne after he had ſlaine *Zachariah*, in the 39 yeare of *Azariah* King of Iuda: and when hee had raigned ſcarce a moneth, he was ſlaine by *Menahem*, loſing his life and kingdome together, 2 *Reg.* 15.

The Trauels of Menahem.

M*Enahem* was borne in Thirza, in the Tribe of *Iuda*; who began to raigne in the ſame yeare that he ſlew *Sallum*: hee raigned ten yeares, 2 *Reg.* 10.

From Thirza he went to Samaria with his army, which was ſix miles: where (hauing ſlaine *Sallum* his Lord and King) he vſurped vpon the kingdome, 2 *Reg.* 15.

From thence he went to Thipſa; which is ſix miles. This towne he cruelly deſtroied with fire and ſword, and all the townes thereabout, becauſe they refuſed to open their gates vnto him.

From

From Thipſa this cruell tyrant went backe again to Samaria, 6 miles, where he grieuouſly afflicted the children of Iſrael tenne yeares. Wherefore the Lord being offended with him for his exceeding crueltie, ſtirred vp *Phul Belochus* King of Aſſyria, who came from Babylon to Samaria, beeing 624 miles, and put King *Menahem* to ſuch an exceeding great ſtreight, that hee was conſtrained to buy and procure his peace with * 1000 talents: which mony being receiued, he ſuffered him to enioy his kingdom, and returned backe vnto Babylon with all his army, 2 *Reg.* 15.

So all the trauels of King *Menahem* were 18 miles.

* What this was in our money you may read after in the quantity of monies.

Of Thypſa.

THis was a towne neere to that kingly city Thirza, ſcituated in the tribe of Manaſſes, 24 miles from Ieruſalem Northward. But becauſe the inhabitants thereof denied to open their gates to this cruell tyrant *Menahem*, therefore he vtterly deſtroied it euen to the ground. *Thipſa* ſignifieth, The Paſchal Lambe, or a Paſſeouer; being deriued of *Paſach*, He paſſed by.

Of PEKAHIA *King of Iſrael.*

PEkahia reigned two yeares after his fathers death; at the end of which term he was ſlain by *Pekah* the ſon of *Remalia*, who ſucceeded him in the gouernment. *Ioſeph. lib. Antiq. 9.* ſaith, That this murther was done at a banquet.

The Trauels of PEKAH *King of Iſrael.*

PEkah the ſon of *Remalia* began to reigne in Samaria, *Anno mundi* 3189, and before Chriſt 779. in the 52 yeare of *Azariah* King of Iudah, and reigned ouer Iſrael 20 yeres, 2 *Reg.* 15. 16.

From the city of Samaria he went with *Reſin* King of Syria to Ieruſalem, which was 32 miles, and beſieged it, but could not

take it: neuertheleſſe he ouercame *Ahaz* King of Iuda in a great battell, and put to the ſword in one day aboue 12000 ſouldiers that bare armor. In this war were taken 200000 women, children and maids, all which hee carried Captiues to Samaria, 2 *Reg.* 16. 2 *Chr.* 28.

From Ieruſalem hee returned to Samaria with a great bootie, which was 32 miles, and at the command of *Obed* the Prophet ſet at libertie all his captiues. After, about the end of the 20 yeare of his reign, he was ſlain by *Hoſea* his chiefe captain, who ſucceeded him in the gouernment, 2 *Reg.* 15.

So all the trauels of *Pekah* were 64 miles.

Of HOSEA *the laſt King of Iſrael.*

Hoſea began to reign in the fourth yere of *Ahas* king of Iuda, *Anno mundi* 3209, and before Chriſt 759. He kept Court at Samaria, and was a cruell and wicked King. Wherefore God ſtirred vp *Salmanaſſer* Emperour of the Aſſyrians, who about the end of the 7 yeare of his reigne came to Samaria and beſieged it for the ſpace of 3 yeares: at the end of the third yeare with great labor he won it and all the country round about; ſo that he tooke King *Hoſea* priſoner, and led him together with a great multitude of the Iewes (amongſt which were *Gabriel* and *Raphel* the friends of *Toby* the elder) thence to Niniveh captiues, beeing 652 miles. From Niniveh he ſent them to a place called Rages in Medea, being 752 miles, and in that country peopled many towns & cities with them; ſo that there were many of the Iſraelites led into captiuitie aboue 1396 miles, for ſo many miles is Rages and the Cities of the Medes from Ieruſalem Northeaſtward.

This captiuitie of the ten Tribes hapned *An. mundi* 3227, and before Chriſt 741.

OF the cities of Rages and Niniveh you may reade in the trauels of *Toby* and the Angell *Gabriel*.

The

The Trauels of the People which SALMANASSER *Emperour of the Assyrians sent to dwell in the Land of Israel.*

SALMANASSER after hee had carried the Children of Israel away captiue into Assyria, sent (as it is said) part of them into Media, and part of them into Persia, and so dispersed them here and there about the Countrey. But because the Land of Israel by reason of this captiuitie became desolate and without inhabitants, therefore he caused those people which dwelt about the riuer Cutha in Persia, to go thence and dwell in Samaria, and in all the countrey round about, to till the land and dresse the Vines, least some other people that were strangers to his gouernment should vsurp vpon that kingdom, it being thus without inhabitants, *Ios. li. Ant. 9.* You may reade of this also, 2 *Reg.* 7. In whose place, and neere to the said riuer of Cutha, a multitude of Iewes with great shame and griefe were constrained to dwel. He also gathered a great multitude of other people out of Babylon, Hamath, or Antiochia, some out of his own dominions of Assyria, also out of Medea, and the people of Ava and Sepharuaijm; which people are mentioned, *Esay* 37. and sent them to inhabit in Samaria and all the cities and countries round about, because it was a fertile and pleasant country, and to defend it against the incursions of strangers. From whence may be gathered, that in this behalfe the policy of this Emperor was much greater that of the Romans, for the retaining of this kingdome; but especially than that of *Titus Vespasian*; for hee hauing conquered the land, wasted it and destroyed it with fire and sword, put thence the inhabitants, and dispersed them heere and there, left the countrey bare and naked, onely a few Garrisons were placed in the strongest cities, to keepe it to their vse. Which not beeing able enough to oppose the incursions of the Saracens, that in great Troupes brake out of the Desarts of Arabia Petræa, they soone lost all that they had gotten; and the Turks ioining with them, they haue now gained into their possession that pleasant and fruitfull Land

of Iudæa, and inhabit therein euen to this day, to the great detriment and ſcandall of the Chriſtians.

But to return to the people ſent to inhabit this kingdom, who as they were of diuers Nations, ſo were they of diuers religions, and euery Family had his particular god. Wherefore the Lord ſent a multitude of Lions among them, which daily vexed them: from whence it hapned that *Salmanaſſer* was conſtrained to ſend backe vnto them a Levite (one of the Prieſts that had bin caried away captiue) to ſhew them the true worſhip of God. He came to Bethel, and there taught them the doctrine of the Lord, and the cuſtomes and ceremonies of the Moſaical Law: whereby it hapned that they began to worſhip God and their idols, in neither obſeruing their antient cuſtome. For which cauſe they became ſo abominable vnto the Iewes, that they refuſed their companie and familiaritie, (as that Samaritan woman confeſſed to Chriſt at *Iacobs* Well, *Ioh.*4.) ſo that when the Iewes could call a man by any ignominious or odious name, they would term him a Samaritan, *Ioh.*8. *Do we not ſay rightly that thou art a Samaritane, and haſt a Diuell.* But of all the people which *Salmanaſſer* ſent into the Holy land, thoſe that came out of the Eaſt part of Perſia from Cutha (called Cutheis) dwelt in Samaria, and got the chief command and gouernment ouer the reſt.

The Trauels of the Kings of Syria that made warre vpon the Kings of Iſrael. And firſt of the Trauels or incurſions of BENHADAD.

Benhadad King of Syria went from Damaſcus the chiefe city of his kingdome, and came to Samaria and ſtreightly beſieged it in the time of *Ahab* King of Iſrael, 1 *Reg.*20. being 132 miles.

From thence (being ouercome and put to flight by *Ahab*) he returned backe againe to Damaſcus, which was 132 miles.

The

The ſecond time he came from thence, and inuaded the land of Iſrael euen vnto the city of Apheck, 124 miles, which hee beſieged. But *Ahab* King of Iſrael ouercame him in a great battell, and put 100000 Syrians to the ſword; and when the reſt of the multitude would haue fled into the city, the ruines of a wall fell vpon them, ſo that there died 27000. This put King *Benhadad* into ſuch a feare, that hee was conſtrained to fly from one chamber to another to hide himſelfe; but at loſt was taken, and (not without the great wrath and indignation of God) by that wicked king *Ahab* pardoned and ſet at liberty, 2 *Reg.* 20.

Wherefore he went thence backe vnto Damaſcus, which was 124 miles.

Within three years after he brought a great army againſt Ramoth in Gilead, which is 104 miles from Damaſcus South-eaſtward. Here he won of *Ahab* a great battell, in which *Ahab* was ſlain with an arrow, 1 *Reg.* 22.

From thence he returned back to Damaſcus, which was about 104 miles.

After that, he came again from Damaſcus into the land of Iſrael with a great army, 120 miles; where he counſelled with his Captains and men of war, ſaying, Here and there will we incamp our ſelues. But the Prophet *Eliſha* diſcouered their purpoſes, 2 *Reg.* 6.

Out of the land of Iſrael he returned to Damaſcus, which was 120 miles.

From thence he returned again with his army to Samaria, being 132 miles; which the ſecond time he beſieged ſo ſtraightly, that an aſſes head was worth 80 pieces of ſiluer. But yet the Lord at the feruent prayers of *Elizeus* the Prophet, ſtrook ſuch a feare and anguiſh among the enemies, that *Benhadad* and his army were conſtrained to fly, 2 *Reg.* 6.

Being ſore troubled becauſe he was thus put to flight, he went to Damaſcus, which was 132 miles, and there within a while after died of grief, 2 *Reg.* 9.

So all the trauels of King *Benhadad* were 1224 miles.

The Trauels of the Captaines which Benhadad *King of Syria sent to waste and destroy the land of* Baesa *King of Israel.*

THis army went from Damascus, and came to the towne of Hion, 72 miles.

From thence they went to Dan, which is 4 miles.

From Dan they went to the city of Abel-Bethmaacha, twelue miles.

From thence they went to the land of Chineroth, which was accounted 8 miles: there they tooke certain cities of fruit, and spoiled and destroyed them.

From Chineroth in the tribe of Nepthali (when they had cruelly wasted & destroyed that country) they returned with a great booty to Damascus, being 88 miles, 1 *Reg.* 15.

So all their Trauels were 184 miles.

¶ *The Description of the Places to which they trauelled.*

Hion and Dan.

HIon and Dan are two towns neere to mount Libanus and the fountains of Iordan, some 104 miles from Ierusalem North-Eastward. *Hion* signifies A towne of the fountain, because it standeth neere to the Towne or Fountaines from whence Iordan issueth.

Of Abel-Bethmaacha you may reade before.

Of Chineroth.

THis Chineroth or Cineroth was the metropolitan City of the tribe of Nepthali, 72 miles from Ierusalem Northward It was scituated in a very fruitfull and pleasant place, and for that cause was so called; for *Kinroth* being deriued of *Kinnor*, signifieth Musicke or Mirth.

The

The Trauels of NAAMAN *the Syrian.*

Naaman came from Damascus to Samaria, which was 132 miles, to be cured of his Leprosie by *Elizeus*; who commanded him to goe to the riuer Iordan, and wash himselfe therein 7 times, and he should be clensed.

Wherfore from Samaria he went to Iordan, 26 miles, & there according to the commandement of the Prophet, he washed himselfe 7 times, and was clensed, 2 *Reg.* 5.

From the riuer Iordan he returned backe againe to *Elizeus* the Prophet, to giue him thanks for that benefit, which was about 16 miles.

From Samaria he returned backe to Damascus, 132 miles.

So all the trauels of *Naaman* the Syrian were 296 miles.

The Trauels of HASAEL *King of Syria.*

HEe went from Damascus (where *Elizeus* told him that hee should succeed his Lord and Master *Benhadad* in the kingdome, to Ramoth Gilead with his Army, which was 104 miles. There he ouercame *Iehoram* king of Israel in a great battel, 2 *Reg.* *cap.* 8.

From thence he returned to Damascus, 104 miles.

After he went from Damascus to the city Aroer, which was 132 miles.

From thence he went through the land of Giliad into the kingdom of Basan, vntil he came to mount Libanus, which is accounted 80 miles, and conquered all that part. 2 *Reg.* 10.

After he returned into his own kingdom to Damascus, which is 320 miles.

Within a while after, he went againe from Damascus with his army to Gath, which is reckoned 188 miles. This city he won.

From Gath he went to Ierusalem, 32 miles, which he besieged so streightly, that *Ioas* King of Iudah was constrained to giue him great aboundance of gold to raise his siege and be gon, 2 *Reg.* 12.

From Ierusalem he went back to Damascus, which was about 160 miles.

The last journey that he went against the Israelites, was when he besieged Samaria, at which time he won many cities & townes round about in the countrey, and made them tributaries to him, 2 *Reg.* 13. which was 132 miles.

Hauing finished this expedition he returned back to Damascus, 132 miles, and there died and was buried.

So all the trauels of *Hasael* King of Syria were 1384 miles.

The cities of Aroer and Gath are described before; therefore I shall not need to speake of them again in this place.

The Trauels of BENHADAD *second of that name, King of Syria.*

THis *Benhadad* was the son of *Hasael*, and succeeded him in the gouernment. He went from the city Damascus with a great army to Apheck, which is 104 miles. This King was three times one after another ouerthrowne by *Ioab* King of Israel, & lost all those cities which *Hasael* his father had formerly conquered, 2 *Reg.* 13.

From Apheck he returned to Damascus, 104 miles, and there died. So both journies were 208 miles.

The Trauels of RESIN *King of Syria.*

RESIN King of Syria went from Damascus, and ioyning his Army with that of *Pekah* King of Israel, they went to Ierusalem and streightly besieged *Ahab* King of Iudah, 2 *Reg.* 16. which was 160 miles. At this time (which was in the yeare

yeare of the world 3206, and before Christ 762, the Prophet *Esay* ca.7. foretold of the birth of our Sauior Christ, saying, *Behold, a virgin being great shal bring forth a child, and shall call his name* EMANVEL.

From thence he brought his army through Idumæa to Elath a city of the Red sea, some 160 miles from Ierusalem towards the South, and 16 miles from Ezeongaber Northward. This city *Resin* won, and thrust the Iewes out of it.

From Elath hee went to Damascus, 280 miles, where hee was slain by *Tiglath Phulasser* that mighty King of the Assyrians, who carried a great multitude of the inhabitants of Damascus into the countrey of Syrene, where they endured a miserable exile, 2 *Reg.* 16.

So all the trauels of King *Resin* were 600 miles.

The Trauels of the Kings of Iudah which reigned in the City of Ierusalem: and first of the Trauels of REHOBOHAM.

REhoboam the sonne of *Solomon* succeeded his father in the Kingdome, and began his reign *Anno mundi* 2971, and before Christ 977. who by reason of his extreme crueltie and threats (following the counsell of his yong Courtiers, rather than of his graue Senators) the same yeare lost 10 of the Tribes, that fell from him and rebelled against him; so that he reigned ouer Iudah and Benjamin 17 yeares, 1 *Reg.* 11.14.

A little after the death of *Solomon* he went to Sichem, 32 miles, where he was anointed and crowned King. But the people perceiuing that hee carried himselfe very proudly and arrogantly, desired him that he would ease him of the burden formerly imposed vpon them by his father: (for *Solomon* had set a certaine Taxe on euery man, because hee was at extraordinarie charges as long as the temple was building) but he little regarding their request told

told them that his little finger ſhould be heauier than the whole burthen of his father: wherefore they diſliking his ſpeech, fel all from him, except Benjamin and Iudah.

Wherefore the King ſhunning the fury of the people, with all poſſible ſpéed went from Sichem to Ieruſalem back again, being 32 miles. Then he fortified all the chiefe cities of Iuda and Benjamin, 2 *Chr.* 11.

So all the trauels of *Reboboam* were 64 miles.

But he principally fortified 14 cities in the tribe of Iuda, that with the more ſafetie he might oppoſe his enemy *Ieroboam* King of Iſrael, *viz.* Bethlehem, Etam, Thecoa, Bethzura, Adullam, Gath, Mareſa, Ziph, Adoraijm, Lachis, Aſeca, Zarea, Ajalon, & Hebron: moſt of which townes, and the memorable actions don in them, are deſcribed in the former part of this Treatiſe. I will therefore ſpeake only of ſuch townes as haue not as yet bin mentioned.

Of Mareſa.

THis was a city in the tribe of Iuda, 16 miles from Ieruſalem Weſtward, which *Reboboam* repaired and fortified, 2 *Chr.* 11. where King *Aſa* ouercame the Ethiopians in a cruel battel, 2 *Chr.* 14. Here *Michaias* and *Eleazer* the Prophets were born, 2 *Chr.* 20. *Mich.* 1. 2. *Ioſ.* 15 *Georgias* alſo fled into this city when hee was ouercome by *Iudas Machabeus*, 2 *Mac.* 12. It was ſcituated on the borders of the tribes of Iuda and Dan, as S. *Ierom* ſaith, in whoſe time the ruins thereof were to be ſeene. *Mareſca* ſignifies an Inheritance, being deriued of *Moraſchah*, that is, a Poſſeſſion.

Of Bethzura.

THis is a ſtrong caſtle (often mentioned in the hiſtory of the *Machabees*) ſcituated on a mountaine ſome 5 furlongs from Ieruſalem Southward, and fell by lot vnto the tribe of Iuda. This tower was as it were a bulwark for the city of Ieruſalem, & ſtood in the way as you go thence to Bethlem and ſo to Gaza.

Of Zareah.

THis was a city in the tribe of Iuda, eight miles from Ieruſalem toward the Weſt, which *Reboboam* did alſo repaire and fortifie,

fortifie, 2 *Chr.* 11. There was another city of this name, ſcituated vpon the border of the tribes of Iuda and Dan, 18 miles from Ieruſalem Weſtward; of which you may reade in the trauels of *Sampſon.*

Of Adoraïm.

ADoraijm or Adarah was a city in the tribe of Iuda, 44 miles from Ieruſalem Southweſtward; which *Rehoboam* the ſon of *Solomon* alſo fortified, 2 *Chr.* 11. It is ſcituated vpon the borders of Iudah and Arabia Petræa, betweene Cades and Caſmona. It ſignifies a glorious City, being deriued of *Adar*, he was glorious.

The Trauels of King Abia.

A *Bijah* or *Abia* ſignifies, The Father of the ſea. Hee began to reign in the 18 yeare of *Ieroboam* his Aduerſary, *An. mundi* 2988, before Chriſt 980, and reigned ouer Iſrael 3 yeres, 1 *Reg.* 15. 2 *Chr.* 17.

He went from Ieruſalem to the mount Zemeraim, 8 miles. After that hee went to Bethel, and conquered all the countrey from thence to Ephron, which was 36 miles.

From Ephron hee returned to Ieruſalem, 44 miles: there hee tooke vnto him 14 wiues, and begat 20 ſonnes and 16 daughters, 2 *Chron.* 13.

The Trauels of Asa *King of Iudah.*

A *Sa* ſignifies a Phyſitian. He began to reigne about the end of the 21 yeare of *Ieroboam* King of Iſrael, *An. mundi* 2990. before Chriſt 978. He gouerned Iudah with great commendations 41 yeares.

He went from Ieruſalem to Mareſa, 16 miles, where in the valley of Zephatha hee ouercame the Ethiopians in a memorable battell, 2 *Chr.* 14.

From

From thence he purſued the Ethiopians to Gerar, being 22 miles and recouered many cities which the Ethiopians dwelt in. 2 *Chr. ca.* 14.

From Gerar he went to Ieruſalem, which was 32 miles, and offered to the Lord of the ſpoiles that hee had taken, 700 Oxen, and 7000 ſheepe, 2 *Chr.* 15.

Theſe trauels of King *Aſa* make 70 miles.

The journey and expedition of Særah *King of Æthiopia, whom* Aſa *King of Iudah ouercame in the valley of Zephatha.*

SÆrah or *Særach* ſignifieth A noble and puiſſant Lord. This was a mighty and warlike Prince, who gouerned Lybia and Æthiopia; the King of which countrey at this day wee call *Presbyter Iohn*, or rather *Petro Iohannes*; who holdeth his Court in a faire and goodly city called Hamarich, the Metropolitan of all Æthiopia, and extendeth his gouernment beyond Meroes in Affrica. Many (though ignorantly) ſuppoſe he is a Prieſt, becauſe he is called *Presbyter*, though indeed he is not ſo, but rather a puiſſant and mighty Emperor. But to return to *Særah* or *Særach*, who in hope to extend his Empire into theſe parts, went with a great army out of Ethiopia, to the valley of Zephatha in Iuda, to fight with *Aſa* King of Iudah, 1200 miles; but loſt the day, and returned with great ſhame, 2 *Chr.* 15.

It ſeemeth that this King was the mightieſt of all his predeceſſors, and a Prince of no vulgar eſtimation, becauſe of the multitude and great aboundance of ſoldiers which he brought in his army; for it is reported that there were 1000000 that bore armor and 300 chariots; but this great army was diſperſed, and moſt of them died miſerably: as did that great army of *Xerxes*, which conſiſted of 1700000. From whence it may be concluded, That it is not the ſtrength of man which deliuereth him, but the Lord.

The

The Trauels of IEHOSAPHAT *King of Iudah.*

Iehoſaphat ſignifies, The Iudge of the Lord. He began his reign in the fourth yeare of *Ahab*, 1 *Reg*. 22. The greateſt part therfore of the firſt yeare of this King hapned in the yeare of the world 3033, and before Chriſt 935. Hee reigned ouer Iſrael 25 yeares, that is, from the 35 of his age, till the 60. In the 7 yeare of his reigne hee went from Ieruſalem to Samaria, which was 32 miles, to viſit his kinſman *Ahab* King of Iſrael: for *Ioram* his ſon ſome ten yeares before had maried *Athaliah* King *Ahabs* Siſter, 2 *Reg*. 8.

From Samaria hee went with *Ahab* to the war at Ramoth in Gilead, which was 24 miles, where *Ahab* was ſlaine, 2 *Reg*. 22. 2 *Chr*. 18.

From Ramoth he went ſafe from the wars to Ieruſalem, which was 48 miles.

From Ieruſalem hee went to the city of Beerſaba, the vtmoſt bounds of his kingdome towards the South, to inſtruct his people in the Law of the Lord; which was 42 miles from Ieruſalem Southward.

From Beerſaba, paſſing through all his kingdome hee came to Mount Ephraim, which was 48 miles, and the vtmoſt bounds of his kingdome Northward, beeing ſome 8 miles from Ieruſalem, 2 *Chr*. 19.

From Mount Ephraim he went to Ieruſalem, which was eight miles. Thus *Iehoſaphat* went through al his dominions, to inſtruct his ſubjects in pietie and the true worſhip of God: In euery Citie ordaining Iudges and Gouernours, Magiſtrates, Procurators, and Aſſeſſors, committing to their diſcretion the deciding of all controuerſies; ſaying to them, *Take heed what you doe, for the office which you haue taken vpon you is not humane, but Diuine: and as you iudge, ſo ſhall you bee iudged; for the Lord is with you in iudgement. Wherefore doe all things with diligence, and in the feare of the Lord; for with the Lord there is no iniquitie, nor reſpect of perſons, neither taketh he any bribes.* And he himſelfe remained chiefe Iudge in Ieruſalem,

ſalem, to whom any might appeale from the inferior Iudges, that ſo there might be a iuſt end of controuerſies, 2 *Chr.* 16.

Afterward *Iehoſaphat* went forth with his army to Tecoa, ſixe miles from Ieruſalem, where by feruent prayers, the ſounding of trumpets and other muſical inſtruments, he obtained a memorable battell againſt the Moabites, Ammonites, and Idumæans; for the Lord turned the weapons of them one againſt another, and they wounded one another to the death. This fight happened in a faire vally betwen Tecoa and Engedi. So *Iehoſaphat* purſued the enemy for three daies with great ſlaughter, and returned with a mighty ſpoile. This was called the valley of Bleſſing, becauſe of this great victorie at Tecoa, and began 8 miles from Ieruſalem Southeaſtward, and extended it ſelfe to the tower of Engedi neer to the banke of the red ſea, 20 miles.

From Engedi (out of the valley of Bleſſing) *Iehoſaphat* and his army returned to Ieruſalem, 20 miles, and went into the Temple with ſhalmes, harpes, timbrels, and great joy, thankfully acknowledging Gods merciſull fauor toward him in giuing him ſo great a victorie, 2 *Chr.* 20. But as there is nothing in this life that can be ſaid permanent, ſo likewiſe the felicitie of *Iehoſaphat* changed on a ſudden, the froward and aduerſe frowne of aduerſitie ſeiſing vpon his proſperitie: for ioyning with that wicked and impious King of Iſrael *Ahaziah*, vpon condition to build a certain navy of ſhips at Ezeongaber, to fetch gold from Tharſhiſh and other places in India, he diſpleaſed the Lord; for which cauſe there aroſe a great tempeſt, which brake down the workes and deſtroyed the Navy.

From Ieruſalem he went with *Iehoram* King of Iſrael to warre againſt the Moabites, and with them went the King of Idumæa: ſo paſſing through the deſarts of Edom, they came to Mount Seir, and ſo went to Petra the chiefe city of the King of the Moabits, diſtant from Ieruſalem 72 miles, 2 *Reg.* 3.

From Petra *Iehoſaphat* returned to Ieruſalem, 72 miles, where he died and was buried, 2 *Reg.* 22. 2 *Chr.* 21.

So all the trauels of *Iehoſaphat* King of Iuda were 372 miles.

The

The Typicall signification of IEHOSAPHAT.

AS *Iehoſaphat* by prayer, and the ſound of trumpets and other inſtruments of muſick ouercame & diſperſed his enemies without drawing his ſword; ſo Chriſt alſo by the ſound of his Word and doctrine, without drawing weapon, ouercame the enemies of the Church.

The Trauels of IORAM *King of Iudah.*

Ioram ſignifies, The Exalted of the Lord. He was crowned king (his father yet liuing) at ſuch time as he made his expedition againſt *Meſa* King of the Moabites, which hapned about the fift yere of *Iehoram* King of Iſrael, *An. mundi* 3055, before Chriſt 913. He reigned with his father *Iehoſaphat* 2 yeares, and after his deceaſe ſix. So *Ioram* reigned 8 yeares ouer Iudah, and when hee was forty yeares old died miſerably, 2 *Reg.* 8. 9.

About the beginning of the ſecond yeare of this Kings reign, (which was the ſixt of *Iehoram* King of Iſrael) *Elias* the Prophet was taken vp into heauen. About the beginning of his reigne he went from Ieruſalem to Mount Seir, which was 28 miles Southward; where he vſed ſuch extreme cruelty toward the Edomites, which at this time were his ſubiects, that of a ſudden they fell from him, and choſe them a King of their own, 2 *Reg.* 8.

From the Mountain of Seir he returned to Ieruſalem which is 28 miles, and there cruelly put to death his owne brothers. But God ſtirred vp againſt him the Philiſtines and Arabians, who broke into Iuda, and deſtroyed it with fire and ſword. They alſo went to Ieruſalem, and tooke thence all his ſubſtance and riches, put his children to the ſword, all but *Ioachas*, which alſo called *Ahaziah* or *Ochorias*; & caried away his wiues captiue into Arabia Foelix, which is neer vnto Ethiopia, 1200 miles. Then the Lord

ſtrooke

ſtrooke him with an extreme paine in his bowels, of which after two yeares he died, and was buried without any funerall pomp or honorable reſpect, neere to the Kings tower. A man vnworthy to be buried in the ſepulchre of the reſt of the Kings, becauſe hee ſo much degenerated from *Dauid* his predeceſſor, 2 *Reg*. 8. 2 *Chr*. 28.

So all the trauels of *Ioram* were 56 miles.

The Trauels of AHAZIAH *King of Iudah.*

Haziah (which alſo was called *Iehoachas*) ſucceeded his Father *Ioram* in the gouernment of Iudah, & began his reign in the 12 yeare of *Iehoram* King of Iſrael, *Ann. mundi* 3062. and before Chriſt 906, and reigned one yeare, 1 *Reg*. 8. He went from Ieruſalem to Ramoth in Gilead, which is accounted 48 miles: There he went to battell with *Iehoram* King of Iſrael againſt the Syrians, 2 *Reg*. 8. 2 *Chr*. 22.

From Ramoth in Gilead he returned to Ieruſalem, forty eight miles.

Within a while after he went backe again to viſit his kinſman *Iehoram* King of Iſrael, to Ieſreel, for hee was wounded in the battell againſt *Haſael*, and lay there to be cured: which was forty and eight miles.

With *Iehoram* he went to meet *Iehu* the Captaine of the Hoſt, who ſhot an Arrow and wounded *Iehoram*, that hee died in the field of *Naboth* the Ieſreelite. Wherefore *Ahaziah* to ſaue his life fled with all poſſible ſpeed, taking his way to the Kings garden that ſtood cloſe by the vineyard of *Naboth* the Ieſreelite, not farre from the City and Tower of Iezreel. But *Iehu* followed him ſo cloſe, that he wounded him as he aſcended vp vnto a place called GVR, which ſignifieth, A Lions Whelpe; neere vnto the Towne which is called Iiblea. Wherefore *Ahaziah* feeling himſelfe hurt, he went to Megiddo, foure miles from Ieſreel, and neere to Apheck vpon the Weſt. There, as *Ioſephus* ſaith, *Lib. Antiq.*

Antiq.9.) hee cauſed his wounds to be ſearched and bound vp. This citie of Megiddo is 48 miles from Ieruſalem Northward.

From Megiddo hee went to Samaria, which was 14 miles: there he lay hid for a while, flying from one place to another, to ſaue himſelfe, 2 *Chron.*22.

But being found out he was carried backe to the citie of Megiddo, which was 14 miles; and at the commandement of *Iehu*, was there ſlaine, 1 *Reg.*8.

From Megiddo his carkaſſe was carried to Ieruſalem, which was 48 miles, and there buried, 2 *Reg.*8. 2 *Chron.*22. So all the Trauels of *Ahaziah* King of Iudah, were 224 miles.

Of that Idolatrous and wicked Queene Athalia.

ATHALIA was ſiſter to *Ahab* and daughter to *Omri*, married to *Ioram* ſonne of that good King *Iehoſaphat*, when he was but 17 yeares of age: and after the death of *Azahiah* (who was ſlaine about the 23 yeres of age) ſhe vſurped vpon the kingdome of Iſrael (*anno mundi*, 3063, before Chriſt, 905,) and raigned with great tyranny almoſt 7 yeares: So ſoone as ſhe had obtained the gouernment, ſhe cruelly and miſerably put to death all the children of *Ahaziah*, and all thoſe that were next heire to the Kingdome; onely *Ioas*, who was ſaued by the policie of *Iehoſhabeath* ſiſter to *Ahaſiah*, that ſtole him from among the reſt of the Kings ſonnes, and put him to nourſe in her bed-chamber: and hee was with them in the houſe of God ſix yeares, all which time *Athalia* raigned ouer the land. And in the ſeuenth yeare, *Iehoiada* waxed bold and proclamed *Ioas* King, as being next heire to the crowne, and annointed him in the temple; who after *Athalia* was ſlaine ſucceeded in the gouernment, 2 *Reg.*11.4. 2 *Chron.*22.

Of Ioas *King of Iudah.*

IOAS began th raigne ouer Iudah when he was almoſt 7 yeres of age, and about the middle of the ſeuenth yeare of *Iehu* King of

Iſrael, *anno mundi*, 3069, and before Chriſt, 899, and raigned ouer Iudah 40 yeres. He did that which was acceptable in the ſight of the Lord all the daies of *Iehoiada* the Prieſt, who crowned him king: but after his death he fell into euil courſes, and cauſed that good Prieſt *Zachariah* (the ſonne of *Iehoiada*, who was the author of all his preferment) to be ſtoned to death in the vpper court of the Temple; which act argued that he was very vnthankefull and tyrannicall. But the Lord (diſpleaſed with his crueltie) within a yeare after the death of *Zachariah*, ſtirred vp the Syrians, who inuaded Iudæa, and ſpoiled the citie of Ieruſalem: in which warre all thoſe that ſtirred vp the king to Idolatrie were cruelly ſlaine. To conclude, within a while after ſome of his courtiers conſpired againſt him, and as he lay ſicke of a grieuous diſeaſe in his bed put him to death; and buried him in Millo, the Citie of *Dauid*. Thus God juſtly puniſhed this tyrant for his vnthankefulneſſe, apoſtaſie, and cruelty, when he had liued 47 yeares, 2 *Reg*. 12.

The Trauels of Amaſiah *King of Iuda.*

Maſias, or *Amaſiah* ſignifies, the ſtrength of Iehouah. This man was 25 yeares of age when he was enthroniſed by his father, about the ſecond yeare of *Ioas* King of Iſrael, *Anno mundi*, 3108, and before Chriſt 806. He ruled the kingdome while his father was ſicke one yeare, and after his deceaſe 28: ſo all the yeares of his raigne were 29.

He went with an army from Ieruſalem to Sælag, that is to the tower or rocke of Mount Seir, 40 miles towards the South: here in the valley of Salt he put to death a multitude of the Idumæans. And although this towne was very ſtrongly ſcituated; yet he woon it, and called it *Ioctiel*, that is, The eare of the Lord; becauſe God in that place heard his prayers: being deriued of *Iakah* and *El*, which is, God hath heard. Neere to this Towne *Amaſiah* commanded ten thouſand Idumæans which hee had taken in warre, to be caſt downe headlong from the top of an high rocke into a deepe valley, in which fall their bones were ſhattered all to pieces,

pieces, and they died miſerably, 2 *Reg.* 14.

From Selag Ioctiel hee returned to Ieruſalem, which was 40 miles; where hee began to worſhip the gods of the Idumæans that he brought along with him, 2 *Chron.* 25.

From Ieruſalem hee went to Bethſemes, and there was ouercome by *Ioas* King of Iſrael, which was 4 miles, 2 *Chron.* 25.

From Bethſemes *Ioas* led *Amaſiah* backe againe to Ieruſalem captiue, which was 4 miles, 2 *Reg.* 14.

From Ieruſalem he fled to the citie of Lachis, which was 20 miles, and there was ſlaine by his owne ſeruants, 2 *Chron.* 25.

From Lachis his carkaſſe was carried backe againe to Ieruſalem 20 miles: where it was buried in the citie of *Dauid*, 2 *Reg.* 14. 2 *Chron.* 25. So all his trauels were 128 miles.

The Trauels of Azariah, *or* Vzziah *King of Iudah.*

THis man ſucceeded his father *Amaſia* (in the yeare of the world 3138, and before Chriſt, 830) when hee was but 16 yeares of age, and raigned 52 yeares: his mothers name was *Iecoliah* of Ieruſalem. He did thoſe things that were vpright in the ſight of the Lord, therefore the Lord bleſſed him. And after the death of his father, built Elah, and reſtored it to Iudah.

He therefore went from Ieruſalem to Elah, 160 miles towards the South, and rebuilt that towne (it being a famous Mart towne, ſcituated vpon the red ſea) and fortified it, becauſe *Reſin* King of the Syrians in times paſt for want of due fortification woon it, and deſtroied it, 2 *Chron* 26.

From Elah he returned to Ieruſalem, 160 miles.

After hee went from Ieruſalem to Gath a citie of the Philiſtines, which was accounted 34 miles: this towne he woon, beat downe the wals, and deſtroied the Bulwarkes thereof.

From thence he went to Iabnia, which is 24 miles, and broke downe the wals thereof, 2 *Chron*, 26.

From thence he went to Azotus or Aſdod, which was 8 miles, 2 *Chron.* 26.

From Asdod he went againe to Ierusalem, being 22 miles.

Within a while after, he gathered an armie, and went from Ierusalem to Gur-Baal, that is, Gerar; where he ouercame the Arabians in a great battell, which was 32 miles, 2 *Chron.* 26.

From Gerar he returned to Ierusalem, being 32 miles.

He went from Ierusalem the third time into the land of the Amonites, 60 miles; which people he conquered, and made tributarie to him: so that he was made famous through all the countries thereabout, euen to the vtmost part of Egypt, because of his often victories and triumphs, 2 *Chron.* 26.

Out of the land of the Ammonites he returned to Ierusalem, which was 60 miles. But now being lift vp with the prosperitie of fortune, and not content with his regall dignitie, he endeauoured to haue chiefe authority ouer the Priests also: for which cause he went into that part of the temple where the Altar of sweet incense stood (where it was lawfull for none to goe but the Priests) and there tooke vpon him to offer sweet incense; but as he was offering the Lord strucke him with Leprosie, so that he was constrained to dwell in a house by himselfe, separated from the congregation: And his sonne *Iotham* gouerned in his stead all the dayes of his life. But within a while after he died of this disease, and was buried in the Kings garden at Ierusalem, and not in the sepulchre of the Kings, 2 *Reg.* 15. 2 *Chron.* 26. So all the trauels of *Azariah* King of Iuda, were 592 miles.

Of the places to which he trauelled.

Of Elah.

THis was a city scituated vpon the Red Sea, 160 miles from Ierusalem towards the South; betweene Ezion-gaber and Midian. This city, *Resin* King of the Syrians conquered; but *Azariah* King of Iudah droue thence the Syrians, and made it so strong, that it seemed impossible to be conquered. It tooke the name of aboundance of Oakes, which (as it seemeth) grew about that place: for *Elah* or *Ilix*, signifies, a kind of Oake tree, (of which there is great plenty in the Holy land) so called because of their strength and hardnesse.

Of

Of Iabnia.

THis was a city neere to Ioppa and Lidda, 16 miles from Ieruſalem towards the Northweſt. This city taketh the name of wiſedomea nd prudence, being deriued of *Bin*, to vnderſtand.

Of Gur-Baal.

THis towne is alſo called Gerar, where *Abraham* and *Iſaac* ſometimes trauelled; it is diſtant from Ieruſalem 32 miles towards the Southweſt, and ſix miles from Hebron. Here the Iewes and neighbouring Arabians afterward worſhipped the Idol Baal: and therefore this citie which in the times of the Patriarchs, was called Gerar, a Perigrination; was after called Gur-Baal, that is, the Perigrination of the idoll Baal, being deriued of *Gor*, which ſignifies, He hath trauelled.

The Trauels of Iotham *King of Iudah.*

Iotham ſignifies, Whole and Perfect. He ſucceeded his father *Azariah* when he was about 25 yeares of age, *anno mundi* 3190, and before Chriſt, 778. He raigned ouer Iudah 17 yeares, vntill the 41 yeare of his age. His mothers name was *Ieruſcha*, ſo called from an inheritance or poſſeſſion. He began his raigne in the ſecond yeare of *Pekah* King of Iſrael, and continued it vntill the 17 yeare of his gouernment, 2 *Reg.* 15. 17.

When this noble Prince had rebuilded and richly adorned the porch of the houſe of the Lord, he went from Ieruſalem and inuaded the countrey of the Ammonites (which was 60 miles,) conquered their King, and made the whole land pay him tribute, euen a hundred talents of ſiluer of the common weight, and 10000 meaſure of Wheate, and 10000 of Barley yearely. This tribute continued three yeares.

From the land of the Ammonites he went backe to Ieruſalem, which was 60 miles; where after he had adorned the Citie and Temple with many Princely buildings, hee died, about the 41 yeare of his age, 2 *Reg.* 15. So all his trauels were 120 miles.

Of Ahaz *King of Iudah.*

AHAZ signifies Apprehending, or a posſeſſor. He began to raigne after the death of his father *Iotham*, about the end of the 17 yere of *Pekah* King of Iſrael, *Anno mundi*, 3206, before Chriſt, 762. He raigned wickedly 16 yeares, 2 *Reg.* 16. 2 *Chr.* 28. For hee was a notorious hypocrite, who out of a peruerſe zeale worſhipped many Idols, and burnt his ſonne in the valley of Gehinnon, as an offering vnto Moloch. Wherefore he was vnhappy in his gouernment; for God ſtirred vp mighty enemies againſt him, euen *Reſin* king of Syria, and *Pekah* king of Iſrael, who waſted and deſtroied his Kingdome, and (ſtraightly beſieging Ieruſalem) conquered *Ahaz* in a great battell, and put to the ſword 120000 of his men. After that, *Reſin* returned to Elath, and tooke it: ſo that he loſt more than his father had gotten. Where being ſtrucke into a great feare by reaſon of theſe aduerſities, hee ſent to craue the aid of *Tiglaſſe Phulaſſer* king of the Aſſirians, who at his requeſt ſent a great Army from Niniueh to Damaſcus, 520 miles, and there ouercame *Reſin*, and put him to death, and tooke captiue 242000 of the people of Damaſcus, and ſent them into Cyrena country of Africa, 2 *Reg.* 16.

The Trauels of Ahaz.

KIng *Ahaz* went from Ieruſalem to Damaſcus, which was 160 miles, to meet *Tiglath Phulaſſer* King of the Aſſirians, to rejoyce with him for his happy victory, and giue him thanks for his aid and aſſiſtance: where when he ſaw the Altar at Damaſcus to be very glorious, he ſent for *Vrija* the chiefe Prieſt, who tooke a patterne thereof, and carried it with him to Ieruſalem, where he made an Altar like vnto it, 2 *Reg.* 16.

From Damaſcus he returned backe againe 160 miles. (So his trauels were 320 miles.)

But yet *Ahaz* continued in his peruerſe impiety and idolatry, without

without any regard or feare of God, therefore he ſtirred vp other enemies againſt him, *viz.* the Idumæans, who tooke a great multitude of them captiue; and the Philiſtines, who with their Army broke into the South part of the tribe of Iuda, and tooke theſe cities following; *viz.* Bethſemes, Aialon, Timnath, Socho, Gederoth, and Gimſo, with their villages. Theſe Cities for the moſt part are mentioned in the precedent treatiſe, except Gederoth and Gimſo. Gederoth, commonly called Gederothaim, is diſtant from Ieruſalem eight little miles towards the South-weſt, and ſtands neere to the caſtle of Emaus, being compaſſed about with a hedge, from whence it ſeemeth to take the name; for *Gadar* is as much to ſay as, He hath hedged about. Gimſo was alſo in the Tribe of Iuda, but in what place it is not certainely known. Thus king *Ahaz* all the daies of his life did euill in the ſight of the Lord, for which God puniſhed him and all the land, and in the 16 yeare of his raigne he died, and was buried with his fathers in the Citie *Dauid*.

The Trauels of Ezekias *King of Iuda.*

Ezekias (which ſignifies, The Champion of Iehouah) was borne when his father was but thirteene yeares of age, which made many queſtions whether he ſhould ſucceed him as his lawfull heire in his Kingdome, becauſe they doubted whether he was lawfully begotten. For if you doe obſerue the order and courſe of the yeares and chronologie in the Scripture, you ſhall finde that from the beginning of the thirteenth yeare of the age of *Ahaz*, to the firſt yeare of the raigne of this King *Ezekias*, make juſt twenty fiue yeres. *Ezekias* therefore began to raigne after the death of his father *Ahaz*, about the end of the third yeare of *Hoſea* King of Iſrael, 2 *Reg.* 19. *Anno mun.* 3222, before Chriſt, 746, being then about 25 yeres of age, a little before Eaſter, as it appeareth, 2 *Chron.* 29. He gouerned that Kingdome with great commendations 29 yeares. The firſt journey that he tooke was from Ieruſalem to Gaza, which was 44 miles, there he ouercame the Army of the Philiſtines, and recouered all thoſe cities which

his father *Ahaz* had loſt, according to that ſin the Prophet *Eſay*, *cap.* 15. 2 *Reg.* 18.

From Gaza hee returned to Ieruſalem, which was 44 miles; there he broke downe the places for idolatry, and the braſen Serpent made by *Moſes* in the wilderneſſe, and called it *Nehuſtan*, a braſen thing that hath nothing in it ſelfe of a diuine nature, and could neither profit nor hurt, therefore ought not to be worſhipped. This braſen ſerpent was kept in memory of that ſigne that God ſhewed vnto the children of Iſrael in the deſart, when they were bitten and ſtung to death by fiery ſerpents, for looking vpon this braſen ſerpent they were healed. But now becauſe of the abuſe thereof by the Iewes, which turned it into idolatry, it was broken to pieces. *Num.* 21. 2 *Reg.* 18. So all the trauels of *Ezechias* were 88 miles.

In the 14 yeare of the raigne of *Ezekias*, and in the 38 of his age, *Senacharib* (that mighty Emperour of the Aſſirians) hauing taken many townes and cities in the Holy land, would haue alſo beſieged Ieruſalem, and for that purpoſe ſent from Lachis (which was 20 miles diſtant from Ieruſalem) *Thartan*, *Rabſarim*, and *Rabſacha*, three mighty Princes, Embaſſadors, with a great traine to attend them. Theſe men went about the citie, to ſee in what part it was moſt ſubject to batterie, and might eaſieſt be got: ſo when they came to the conduit of the vpper poole, which is by the path of the Fullers field, between the Fiſh gate and the old gate, in that place where they might eaſilieſt be heard, they called to the King: but *Eliakim* the ſonne of *Hilkiah* (which was *Hezekias* Steward) *Shebnah* the Chancellor, and *Ioab* the ſonne of *Aſaph*, the Recorder, went vpon the wall: then *Rabſacha* vttered blaſphemous words againſt the Lord: but *Ezekias* when hee had heard what the enemie had ſaid, called all the Elders of Ieruſalem together, and ſent for *Iſaiah* the ſonne of *Amos* the Prophet, and they went into the temple of the Lord and praied. Wherefore the Lord heard their prayers, and ſent his Angel into the Campe of the Aſſirians, and loe, in one night there were ſlaine 185000 men as they lay in their tents before Gibeah (which at this time they beſieged) being diſtant from Ieruſalem ſome ten miles towards the Southweſt. This great deliuerance hapned in the yeare

of

of the world 3235, and before Christ, 733. About the end of the 38 yeare of the age of *Ezekiah*, he fell into a dangerous disease, which so farre forth as could be gathered by all likelihoods was the plague; (for God doth oftentimes try the patience of his Saints with sundry afflictions) but yet at his feruent prayers hee was restored to health, and his daies were lengthned 15 yeares: at which time the Sunne went backe ten degrees, according to the variation of the shadow in the Dyall of Ierusalem, 2 *Reg*. 20. *Isa*. 38. 2 *Chron*. 32. But at the end of the 15 yeares, which was about the 54 yeare of his age, he died, and was buried with his fathers.

The Trauels of Manasses.

MAnasses or *Manasseth* signifieth, forgetting, or he hath forgotten. This man was 12 yeares old when hee succeeded his father *Ezekiah* in the Kingdome of Iudah: he began to raigne *anno mundi* 3251, and before Christ, 717. This King was a great Idolater, and one that put the Prophets of the Lord to death, so that it was wonderfull to see what tyranny & mischiefe he wrought in Israel: wherefore the Lord stirred vp the Assirians against him, who ouercame him in a great battell, and tooke him captiue, carrying him bound in chaines from Ierusalem to Babylon, euen 680 miles.

But after being humbled by his afflictions, he came to a knowledge of himselfe, and repented for his former euill, humbling himselfe with prayer and fasting vnder the hand of God: wherefore the Lord tooke compassion of him, and stirred vp the minde of the King of Babylon to mercy, so that hee loosed his bands, and sent him backe againe to Ierusalem, 680 miles. From that time forward he left idolatry and worshipped the true God, adorned the Temple of the Lord with many faire and beautifull buildings, and in the 55 yeare of his age he died and was buried in the Kings garden, 1 *Reg*. 21. 2 *Chron*. 33. So all the trauels of *Manasses* were 1360 miles.

Of

Of Amon *King of Iuda.*

AMon ſignifieth, True and faithfull: he ſucceeded his father *Manaſſes* when he was but 22 yeares of age, *anno mundi* 3307, before Chriſt, 661. He raigned two yeres, and then becauſe of his exceeding idolatry the Lord caſt him off when he was about 24 yeres of age, neere which time ſome of his ſeruants conſpired againſt him and put him to death.

The Trauels of King Ioſiah.

IOſiah ſignifies; A ſacrifice of the Lord: he ſucceeded his father *Manaſſes* in the gouernment, when he was but 8 yeres of age, *Anno mundi*, 3309, before Chriſt, 659. He gouerned Iſrael with great commendations 32 yeares, 2 *Reg.* 22. his mothers name was *Iedidah*, and dwelt in a towne called Bozkath, but how farre this Towne ſtood from Ieruſalem it is not ſet downe by any Author.

This good King went from Ieruſalem to Bethel, which was 8 miles; there he burnt vpon the Altar which *Ieroboam* built, the bones of the Prieſts of *Baal*, as the man of God that came from Iuda had told *Ieroboam* 350 yeres before, 1 *Reg.* 13. 2 *Chr.* 23.

From Bethel he returned backe again to Ieruſalem, which was 8 miles; there he celebrated the Paſſeouer with a ſolemne feaſt and great attendance, 2 *Reg.* 23. 2 *Chr.* 35.

In the laſt yeare of his raigne he went with his army from Ieruſalem to Megiddo, which was 44 miles, againſt *Pharaoh Necho* K. of Ægypt; in which battell he was ſlaine with an arrow, about the 39 yeare of his age, 2 *Chron.* 35.

From Megiddo his body was carried in a chariot backe again to Ieruſalem, which was 44 miles, and there with great lamentations honourably buried, 2 *Reg.* 23. 2 *Chr.* 35. So all his trauels were 104 miles.

The

The Trauels of Iehoahas *King of Iudah.*

Iehoahas signifies, The knowledge of God: he ſucceeded his father *Ioſiah* in the 23 yeare of his age, *Anno mundi*, 3340, which was 628 yeares before Chriſt; and raigned onely three moneths, 2 *Reg.*24. 2 *Chron.*36. *Ieremy (cap.*22.) calleth this man *Schallum*, that is, A recompence.

He went from Ieruſalem to Riblah, a city in the tribe of Nephaly, which is accounted 80 miles; where he was taken priſoner by *Pharaoh Necho*, 2 *Reg.*23.

From Riblah *Pharaoh Necho* led him captiue bound in chaines backe again to Ieruſalem, which was 80 miles; and there appointed *Iehoiakim*, his elder brother, to raigne in his place, 2 *Reg.*23. 2 *Chron.*36.

From Ieruſalem he carried *Iehoahas* to Memphis, the Metropolitan citie of Ægypt, which was 244 miles, 2 *Reg.*23. So all the Trauels of *Iehoahas* were 404 miles.

Of Iehoiakim *King of Iuda.*

Iehoiakim was the eldeſt ſonne of *Ioſiah*, that good King, and ſucceeded his brother *Iehoahas* in the Kingdome *Anno mundi*, 3341, before Chriſt, 627: he gouerned Iudah 11 yeares. *Pharaoh Necho* made him King when he was 25 yeares of age, to whom he was conſtrained to pay 100 talents of * ſiluer, and a talent of gold. This money being payed, he obtained the Kingdome, and continued in great impiety and idolatry; for which cauſe he was ſharply reprehended by *Ieremiah* the Prophet: but he being offended at his words, ſought to put him to death; wherefore the Lord ſtirred vp *Nebuchadnezzar* the ſecond of that name, Emperour of the Aſſirians and Babylonians, who in the 11 yeare of this Kings raigne came to Ieruſalem, and took him captiue, tyed him in two chaines, and would haue carried him to Babylon; but

* What this is in our money, you may reade after in the quantitie of moneys.

but his minde changed, wherefore hee cauſed him to be put to death and caſt out into the fields of Ieruſalem for a prey to wilde beaſts, *Ier.* 22. 2 *Reg.* 23.

Of Iehoiachin *King of Iudah.*

Iehoiachin ſignifies, the preparation of Iehouah. This man ſucceeded his brother *Iehoiakim*, and began his raigne about the end of the 3351 yere of the world, and raigned only 3 moneths and 10 daies, which was about the 8 yeare of *Nabuchodoneſor* the great; at which time he was led captiue from Ieruſalem to Babylon, together with *Mordochæ* and many other Nobles, which was 680 miles. This captiuitie hapned 617 yeares before Chriſt, 2 *Reg.* 24. 2 *Chron.* 36. *Eſter* 2. *Ier.* 52.

The Trauels of Zedekiah *the laſt King of Iudah.*

AFter *Iehoiachin* ſucceeded *Zedekiah*, which ſignifies, The juſt man of God. This was the ſonne of that good King *Ioſiah*, (yet an impious tyrant:) who, by the permiſſion of *Nabuchadonezar* the great, was ſuffered to be King of Iudah after his brother, when he was 21 yeares of age. He began to raigne about the beginning of the 3352 yeare of the World, and before Chriſt 616: he gouerned tyrannically 11 yeares, 2 *Reg.* 24.

In the 11 yere of this king, Ieruſalem was taken by *Nabuchadonezar* the great Emperour of the Babylonians: wherefore *Zedekiah*, to eſcape the brunt of war, fled from Ieruſalem with all poſſible ſpeed to Iericho, which was 12 miles, *Ier.* 39. 52.

From the plaine neere the citie of Iericho, where he was ouercome by the Princes of the Chaldeans, he was led to Riblah to *Nebuchadonezar*, which was 68 miles.

From Riblah (after the Emperour *Nabuchadonezar*, had cauſed all his children to be put to death before his face, and had put out both his eyes) he led him captiue to Babylon, which was 600 miles, where he died miſerable, 2 *Reg.* 25. So all the Trauels of *Zedekiah* King of Iudah were 680 miles.

Of

Of the deſtruction of Ieruſalem by Nabuchadonezar.

In the ninth yeare of this *Zedekiah* (which was the laſt King of Iudah) *Nabuchadonezar* began to beſiege Ieruſalem, it being then Winter, *anno mundi* 3860, vpon the tenth day of the tenth moneth Tebeth, which anſwereth to the 27 day of December, which day the Iewes till now, obſerued as a faſting day. The ſiege continued euen till the 11 yere of this king, *Ierem.* 39. 52. 2 *Reg.* 25. And vpon the 9 day of the 4 moneth Thamus, (which agreeth with the tenth day of Iuly) the City was taken, and *Zedekiah* was put to flight. Vpon the 7 of the 5 moneth Ab, *Nabuſaradan* chiefe captaine of the army, was ſent backe by *Nabuchadonezar* into Iudæa, where he deſtroied and burned the houſes and buildings of the citie of Ieruſalem, *Ierem.* 52. vpon the tenth day of the fifth Moneth, Ab, which anſwereth to the ninth day of Arguſt, being the Sabbath day, the temple of Ieruſalem was ſet on fire, *Ier.* 52. *de bello Iudæi, lib.* 6. *cap.* 26. 27. This firſt captiuitie and deſtruction of the citie of Ieruſalem by *Nabuchadonezar* that great Emperor, happened *anno mundi*, 3362, and before Chriſt, 606. Three hundred and nintie yeres being then fully compleat and ended, from the firſt yeare of *Iaroboam* King of Iſrael, who ſet vp the golden calues, and cauſed them to be worſhipped. For after the end of theſe yeares, according to the prophecie of *Ezekiel, cap.* 4. the ſins of *Ieroboam* ſhould be grieuouſly puniſhed vpon the people of Iudah. In like manner, from the end of the 13 yere of *Ioſiah*, wherin *Ieremie* firſt began to prophecie, vntill this yeare, in which the children of Iſrael were carried away captiue into Babylon, are numbred 40 yeares: which by *Ezek. cap.* 4. are called the yeares of the iniquitie of Iuda, becauſe ſo long the Iewes did contemne and deſpiſe the admonition of the Prophet *Ieremie*.

Of Babylon.

HOw far this citie ſtood from Ieruſalem, you may reade before which by the Chaldæans is called *Shinear*, or *Sinear*, and ſignifies, To ſtrike vpon the teeth, being deriued of *Schen*, A tooth, and *Nacr*, To ſtrike. It may alſo bee taken for that, when a man endea-

endeauoured with all ſpeed to execute a thing, which ſeemes to reſemble the condition of *Nimrod*; for that in this place he endeuoured to ouercome and conquer all his neighbours: from whence this land was called *Caſdim*, that is, The countrey of the deſtroyer. So changing M into L, it is called Chaldeus or Chaldæa. The chiefe and Metropolitan citie of which countrie, was this Babylon, built ſome thirtie yeares after the floud by *Nimrod*, or the Babylonian Saturne, the firſt great commander of the world, according to *Beroſus lib.* 4. who writeth after this manner: *Nimrod* which was accounted the ſonne of *Iupiter Belus*, being angry with the holy Prieſts of that great God Iehouah, came with his colonie and people into the field of Sinear, where hee built a citie, and laid the foundation of a great tower, 131 yeares after the floud; and raiſed this tower to ſuch a height, and withall of ſuch a hugeneſſe, that it ſeemed as if it had beene ſome great mountaine; becauſe he would haue the Babylonian people accounted the chiefeſt and greateſt in the world; alſo their gouernor the King of Kings. A little after he ſaith, he built this tower, but before he could finiſh it, dyed, in the 56 yeare after he began it: wherefore the citie and tower of Babylon, according to the opinion of *Beroſus*, was begun in *Anno mundi*, 1788, which was 131 yeares after the flood, and before Chriſt, 2180. There were two cauſes wherefore the children of men built vp this Tower; firſt, that they might get them a name: ſecondly, that they might be ſafe in caſe there came another flood to drowne the world. It was made of bricke and bittume, leaſt the water ſhould looſen it. But the Lord turned their enterpriſes into euill, and diuided their Language, ſo that they could not vnderſtand one another [whereby they were conſtrained to leaue off their building:] from whence it happened that their mindes, manners, vnderſtandings, ſtudies, and principall actions were vtterly changed, and is the foundation of all diſcord and ſedition, where the feare of God, and the true knowledge of Chriſt doth not preuent it. From this diuiſion of tongues, it is called the citie of Babylon, this is, the citie of diuiſion, being deriued of the word *Balal*, he hath confounded or mingled together. Of this city you may reade in *Ioſ. lib.* 1. *cap.* 9. where he bringeth in a ſaying of the Sibels, which

was,

was, *That when all nations were of one language, they built an exceeding high tower, as though they would haue ascended by it into heauen; but the Lord, with great tempest and diuiding their tongues, subuerted their enterprise, from whence it was called Babylon.* This citie was the faireſt in thoſe times of all others, ſcituated in a ſpacious plaine, vpon euery ſide whereof, there ſtood pleaſant orchards and gardens: it was built foure ſquare, compaſſed about with wals of an incredible ſtrength and greatneſſe, being 50 cubits thicke, and 200 high, beautified within with goodly buildings, fair temples richly guilt with gold, and wonderfull to looke vpon. It was in compaſſe 380 furlongs, as *Strabo* ſaith, which make 48 miles. Through it ran the riuer Euphrates, by which all things neceſſarie were conueyed to the Citie: without it was compaſſed with faire ditches fil'd with water like riuers, and in the wall there ſtood a hundred gates. *Herodotus* ſaith, That it was 480 furlongs about, which make 60 miles Engliſh, but that is not ſo credible.

The firſt founder of this citie was *Nimrod*, who in thoſe times was the chiefe commander of the world. It is thought that he was the ſonne of *Cham*, the ſonne of *Noah*; whoſe name ſignifies, a cruell gouernor, or an vnmercifull tyrant. And that his actions might be according to the ſignification of his name, he is branded with moſt perſpicuous note of cruelty, omitting no violent action whereby he might enlarge his dominions; incroching vpon other mens gouerments, through a thirſtie and ambitious deſire of renowne, without either reſpect of equitie or humanitie. And to adde cuill to cuill, committed many outrages vpon ſuch as were accounted good men, and the Prieſts of the great God Iehouah, from whence there grew in him a more than humane reſolution, accounting himſelfe in this world a god, and through this opinion grew into contempt of all good things; compelling ſuch as were his ſubjects and vaſſals to do him worſhip and reuerence, as to a diuine power; which, being ingraffed into the hearts of ſuch as followed in ſucceeding ages, they countenanced it with authority: from whence it came to paſſe, that he was inrolled into the number of their principall gods, giuing him the name of Saturne, whom the Hebrewes calleth Sudormin, which elegantly imployeth Saturne.

Beroſus

Beroſus ſaith, that the Babylonian *Iupiter* ſucceeded this *Nimrod*, whoſe authoritie I am willing to follow to auoid prolixitie. This man ſo much inlarged the Citie, that many in ſucceeding ages haue attributed the foundation thereof vnto him. He ruled ouer it ſixtie and one yeares.

After him ſucceeded *Ninus*, or as ſome will haue it *Nimrod* the ſecond, who began his raigne *Anno mundi*, 1909, before Chriſt, 2061: he did many worthy acts during his life, and added to the Empire of Babylon many Prouinces; and after hee had raigned 50 yeares, dyed, and was buried in Babylon.

After him ſucceeded *Semiramis* his wife, who tooke vpon her the gouernement of the Aſſirian Empire, her ſonne *Ninus* being then within age; and ſhe began her gouernment *Anno mundi*, 1959, before Chriſt, 2009. Shee was one of the manlieſt and reſolute women that we reade of, and performed as many worthy and memorable actions. This Queene built her ſepulchre ouer the moſt eminent gate of Babylon, in a publike and perſpicuous place, vpon which ſhee cauſed to be written in golden letters, *If there be any King of Babylon that ſhall come after me, and ſtand in need of mony, let him open this ſepulchre, and whatſoeuer he wanteth hee ſhall finde: but before, it will not be good for him to touch it.* This notwithſtanding, it continued till the raigne of *Darius*, who opened this monument in hope to finde what the ſuperſcription imported; but no money was there to bee had, onely within might plainely be ſeene engrauen other letters, to this effect: *Vnleſſe thou hadſt beene vnſatiably couetous, thou wouldeſt neuer haue opened the graues of the dead in hope of gaine.* This woman beautified Babylon with many goodly buildings, built vp the walles thereof, ſet a bridge ouer Euphrates, made a beautifull Orchard and a Garden in it, beautified it with many goodly Towers and fortifications, added vnto it many prouinces and gouernments: and after all, becauſe of her owne laſciuious appetite (as *Salluſt* ſaith) was murthered by her ſon *Ninus*, who ſucceeded her in the gouernment.

There were many other memorable things within this Citie, that were built before and after her time (as *Herodotus* ſaith) as that great and mighty tower before remembred, in which ſtood

the

the temple of *Bælus*, and his ſepulchre. Not far from that ſtood a chappell, wherein was the ſtatue of *Iupiter* all of pure gold, worth *800 talents of gold. Without that chappell there ſtood an altar of pure gold, vpon which they yearely offered 100000 talents of frankincenſe. There was another alſo ſomwhat leſſe, vpon which they vſed to offer their ſacrifices; for it was not lawfull for them to offer any thing that had life vpon the greater altar: there ſtood alſo in that place another ſtatue twelue cubits high, all of pure gold.

* What this was in our mony you may ſee after.

This City was after taken by *Cyrus* the firſt Emperour of the Perſians, *Anno mundi* 3432. before Chriſt 536. in the ſeuentieth yeare after the Captiuitie of Iſrael and Iudah, according to the prophecie of *Ieremy*; at which time the City was ſo great, that they which dwelt in the middle of it did not know that the Enemie had entred within the walls at the further end: which might happen, becauſe vpon that day when it was taken the Babyloniams celebrated a Feaſt vnto *Venus*, in which vſing extraordinarie diligence, they were leſſe mindfull of ſuch things as hapned vnto them.

Thus this City, that with great tyranny had triumphed ouer the Nations of the earth for the ſpace of 1600 yeares (being ſo plentifully furniſhed with all things neceſſary for the maintenance of life, that the inhabitants therof contemned al other people) was by Gods permiſſion, for their pride and preſumption, waſted and conſumed by *Cyrus*, as you haue heard: and ſhortly after vtterly deſtroyed by *Xerxes*, the fourth Emperor of the Perſians, and ſo continueth to this day, as *Strabo* ſaith. Where then, ô world, is thy proſperitie? or Riches, thy glory? ſince in the one thou art conſumed, in the other left deſolate.

Of the ruines of old Babylon that are extant at this day.

BAbylon (which as you haue heard reigned ouer the Nations of the earth like a Queen) at this day hath nothing to preſent you with all but an heap of ſtones; out of the ruins whereof there was built a little towne cloſe by where it ſtood, called Elugo, or

Felugo, ſcituated vpon the banke of the riuer Euphrates. Not far from which it ſeemes there is a profitable harbor for ſhips, where Merchants oftentimes go aſhore, and trauell thence through many Woods and deſart places, vnto Seleucia, which at this day is called by the Turks Bagdeth, diſtant thence ſome 36 miles, and is the vtmoſt towne of the Turkiſh and Perſian Empires towards the Eaſt, being diuided in the midſt by the riuer Tygris. Some Merchants haue reported, That the place where Babylon ſtood is become ſtony, vnfruitfull, and vnpleaſant, becauſe of the ruines of the deſtroyed buildings which lie in the earth. Alſo, That there is found a tower built of a blacke ſtone, which to outward appearance ſeemes to haue bin a very goodly houſe high and eminent; ſo that vpon the top thereof a man might haue ſeen through the whole city. This tower the Inhabitants of Felugo call the tower of *Daniel*, in which was the chamber where hee vſed to pray vnto the Lord three times a day, the windowes whereof looked toward Ieruſalem, *Dan.6.* There is alſo to be ſeene diuers arches of the bridge which *Semiramis* built, ſtanding vpon the riuer Euphrates, and the foundation of the great tower whoſe top ſhould haue reached to heauen; being in compaſſe two miles, but not very high. Within the ruines whereof are found certaine ſerpents very noiſome and venomous, about the bigneſſe of a Lizard, hauing three heads, and ſpect with diuers colours, which the inhabitants call Eglones. There are ſuch a multitude of them, that no man dares approch within halfe a mile of it at any time but in the Winter ſeaſon, nor then neither but for the ſpace of a moneth; in which time theſe ſerpents for the extremitie of the cold are conſtrained to keep their holes. Thus as this Tower was hatefull vnto God in the beginning, ſo likewiſe hath hee made it hurtfull vnto man euen to this day.

The Trauels of the Babylonian and Aſſyrian Kings and Emperours that fought againſt Iſrael and Iudah. And firſt of Phul Belochus *King of Aſſyria.*

Phul Belochus (that is, He returned waſting) began to reign among the Babylonians *An. mundi* 3149. before Chriſt 819, and gouerned 48 yeares.

This King or Emperour came from Babylon to Samaria, which was 660 miles. There he ſo ſtreightly beſieged *Menahem* King of Iſrael, that he was conſtrained to giue him * 1000 talents of ſiluer to raiſe his ſiege and depart, 2 *Reg.* 15.

* What this was in our mony you may ſee after.

From Samaria he returned back again to Babylon, 660 miles. So all the trauels of *Phul Belochus* were 1320 miles.

The Trauels of TIGLAT PHVLASSER *King of the Aſſyrians.*

Tiglat Phulaſſer ſignifies, The Aſſyrian Conquerour. He was alſo called *Tiglath Philaſſer*, 2 *Reg.* 15. which name is attributed to him either becauſe he caried away the children of Iſrael captiue, or elſe becauſe of the conqueſt that he had of all Galile, and ouer the tribe of Nepthali, which he carried into Aſſyria. Hee ſucceeded his father *Phul Belochus* in the gouernment of the Aſſyrians, *An. Mun.* 3197. before Chriſt 771. and reigned 25 yeares.

When *Reſin* King of the Aſſyrians (ioyning his army with *Pekah* ſon of *Remalia* King of Iſrael) had ſtreightly beſiege Ieruſalem, *Achas* was conſtrained to craue aid of this *Tiglath Phulaſſer*, & ſent him great preſents, which he accepted kindly, & brought his arm from Niniveh to Damaſcus, 520 miles, where he put *Reſin* and the whole city to the ſword, 2 *Reg.* 16.

From Damascus he came with his army into the land of Israel, which was 120 miles, where he ouercame *Pekah* in a great battell, conquered all the land of Gilead and the tribe of Nepthaly, and put a great multitude of the Israelites into perpetuall exile, 2 *Reg.* 15.

From thence he went backe to Niniueh, 640 miles.

A little after this, King *Tiglath Philasser* went from Ninive to Ierusalem, 680 miles, where hee so streitly besieged that wicked King *Ahas*, that he was constrained to giue him great abundance of gold and siluer to raise his siege and be gon, 2 *Chr.* 28.

From Ierusalem he returned back to Ninive, being 680 miles.

So all his trauels were 6640 miles.

OF the city Niniveh you may reade after, in the trauels of *Ionas* the Prophet.

Of Kyr, which is commonly called Cyrene.

KYr or Cyrene is scituated in Africa, 816 miles from Ierusalem Westward. In which country *Simon* that bore the crosse of Christ was borne, *Mat.* 27. *Luke* 23. It signifies in Hebrew, A strong wall: and in Latine, a Heart.

The Trauels of King SALMANASSER.

SAlmanasser signifieth, The Assyrian Peace-maker. This man *Ptolomeus* (that excellent Mathematician) calleth *Nabonassarus*, that is, the Prophet of the Assyrians. He began to reign vpon the 26 of February, *An. mundi* 3221, before Christ 747, and reigned ten yeares or thereabout.

This man went with his army from Ninive to Samaria, being 652 miles, where hee compelled *Hosea* the last King of Israel to pay him tribute, 2 *Reg.* 16.

From thence he returned backe again with his army to Niniveh, 652 miles.

After, when *Hosea* K. of Israel (conspiring with *So* K. of Egypt) denied

denied to pay him tribute, hee returned backe againe the second time to Samaria, which was 652 miles, and after 3 yeres siege he tooke and destroied it with fire and sword, and conquered all the country round about.

From Samaria he returned back again to Niniveh, 652 miles.

So all the trauels of *Salmanasser* King of the Assyrians were 2608 miles.

The Trauels of SENACHARIB *King of the Assyrians.*

SEnacharib, as *Melancthon* expounds it, signifieth a two edged Sword. He succeeded his father *Salmanasser*, *Ann. M.* 3231. before Christ 737. He reigned 7 years. This man, imitating his father, endeauored to cary away the rest of Gods people into captiuitie: for which purpose he brought an army from Niniveh to Lachis, which was 700 miles, which town he besieged, & sent his Princes to Ieresalem, beeing 20 miles, where hee blasphemed the Lord: of which you may reade more in the historie of King *Hezekiah*.

From Lachis hee went to Libnah, 8 miles. This was a strong Hold, but he besieged it so narrowly, that within a while after he had begun the siege, he tooke it. While he was before this town there came newes, That *Taracha* a King of the Ethiopians had inuaded his country. Wherefore he sent the second time messengers to Ieru salem. But the Lord was offended with their blasphemie, wherefore hee sent his Angell, who in one night destroyed 185000 of his army.

This sudden and vnexpected euill falling upon him, in a great feare he returned to Niniveh, 692 miles, where he was slain by his sons in the Temple. The fame of these things was so divulged abroad, that *Herodotus*, *lib.* 2. makes mention of them.

So these three journies make 1400 miles.

Of Lachis and Libnah you may reade before.

Of Assarhaddon King of the Assyrians.

ASsarhaddon (his father *Senacharib* being slaine) succeeded in the gouernment, *An. mundi* 3238, which agreeth with the 730 yeare before Christ, and reigned ten yeares in Niniveh the chiefe city of the Assyrians. Here again the mutation & change of Kingdoms may be obserued; for *Merodach* a Chaldæan rebelling against *Senacharib*, continued his gouernment in Babylon 11 yeares, that is, during a part of the reign of *Senacharib*, and all the reign of *Assarhaddon* his son; in which time he conquered the Assyrians, and made them subiect to the empire of the Babylonians

Of Merodach the first Emperor of the Babylonians.

MErodach signifieth, A bitter repentance. He was the sonne of *Baladan* Prince of Babylon, who ruled at such time as *Senacharib* had that grieuous ouerthrow in Iudah. Wherefore taking aduantage of the time, and the necessitie of that Prince, he rebelled against him and his son *Assarhaddon*, taking vpon him the absolute command of the city and whole Empire. The beginning of whose reign hapned in the yeare of the world 3236, and before Christ 732. This *Merodach* sent to Ierusalem wise and learned men with gifts and presents to King *Ezekiah*, iust in that yeare when the Sun went backe ten degrees, to know the truth of this miracle. For it was a custome amongst the Nations round about Ierusalem (if any thing hapned beyond the expectation of man) to send thither to enquire the truth thereof. Such and so wise a people were the Iewes esteemed in those times, as may appeare by diuers places in holy Scripture. In the beginning of the 11 yeare of this King, *Assarhaddon* Emperor of the Assyrians died; after whose death he became Emperor of all Assyria & Chaldea He began to reign ouer that spatious kingdome, *An. mundi* 3247, before Christ 721. and reigned after that 40 yeares.

Of

Of Ben-Merodach *Emperor of Babylon.*

BEN-*Merodach*, that is, the son of *Merodach*, succeeded his father *An. M.* 3287. before Christ 681. He reigned 21 yeares.

Of Nebuchadnezar *first of that name, Emperor of Babylon.*

NEbuchadonesar or *Nebuchadnesar* signifieth A Divine Iudge. He was the most potent king of all the Babylonians. This man obtained the chiefe command ouer the Babylonian Empire, *An. M.* 3309, before Christ 659. He reigned 35 yeares, and held his Court somtime in Babylon, sometimes in Niniveh, *Iud.* 1. He made war with *Pharaoh Necho* King of Egypt, of which battell you may reade, 2 *Reg.* 25. 2 *Chr.* 35. in the vally of Megiddo, where *Iosias* was slain. *Herod. lib.* 2. doth also make mention of this battell, and calls the place by the name of Magdalum. Of which *Ieremy* also speaketh. But they were towns in the tribe of Manasses, scituated neere to the plaine where this battell was fought: in which country *Mary Magdalen* was borne.

The Trauels of Nebuchadnezar *the second of that name, Emperor of Babylon.*

NEbuchadnesar or *Nebuchadonesar* the Great, which *Ptolomæus* calleth *Nebupollasser*, about the end of the third yeare of *Ioachim* King of Iudah (being a little before created Emperour, his father yet liuing) came vnto Ierusalem, which hee besieged so streightly, that hee constrained *Ioachim* to pay him Tribute for thirty seuen yeares. *Berosus* saith, *Lib.* 3. A little after, that is, *Anno mundi* 3344. before Christ 624, hee was sent against the Syrians, Phœniceans, & Egyptians that rebelled. So he went with his army from Babylon to Carchemis, a City of Syria, scituated

tuated neere the riuer Euphrates, which was 280 miles. Here he ouercame *Pharaoh Necho* King of Egypt in a great battel, *Ier.46. Herod.lib.2.*

From Carchemis, he went to Ieruſalem, which was 400 miles; here he tooke *Daniel* and his companions captiue, and brought them to Babylon.

After, he went with his army to Peluſio, being 132 miles, which hee tooke, conquered all the land of Egypt, put to death *Pharaoh Necho*, and made *Pſammeticus* his ſon King in his place. *Ieremy* the Prophet told of this war, *cap.25.26.*

From Peluſio he returned to Babylon, 800 miles. Within a while after, his father died, and he ſucceeded in the gouernment, and reigned 43 yeares.

In the 11 yeare of *Ioachim* King of Iudah, he went again from Babylon to Ieruſalem, which was 680 miles, and by policy tooke that city, and put *Ioachim* the king thereof to death, according to the prophecie of *Ieremy*, *cap.22. 2 Kin.24.*

From thence (after he had made *Iechonias* his ſon King) hee returned backe again to Babylon, 680 miles.

About three moneths after, he went the third time back to Ieruſalem, 680 miles; for he feared *Iechonias* would rebell and reuenge the death of his father *Ioachim*, 2 *Kin.24.*

In the eight yeare of his reign he tooke *Iechonias*, *Mardoche*, and 3000 other Iews of the Nobilitie, and caried them captiue to Babylon, which was 680 miles, 2 *Kin.24. 2 Chr.36. Eſt.2.*

Nine yeares after, he came the fourth time to Ieruſalem, being 680 miles, and beſieged the City, becauſe of the impietie and rebellion of *Zedekiah* King thereof. During this ſiege he tooke diuers townes, but chiefly Lachis and Aſeka, *Ier.34.*

But when hee vnderſtood that *Pharaoh* was comming with an army out of Egypt to reſcue *Zedekiah*, he raiſed his Campe, and went about 80 miles into the countrey of Egypt: which *Pharaoh* hearing, was abaſhed, and turned backe againe. In the abſence of this Emperor, *Ieremy* the Prophet being then within the city, hauing foretold the deſtruction therof, would haue fled thence for his better ſafety, into the tribe of Benjamin: but by the way hee was taken in the gate of Benjamin, and caſt into priſon, *Ier.7.*

Within

Within a while after, according to the prophecie of *Ieremy*, *Nebuchadnezzar* returned out of the desart of Sur, whither he went to meet the Egyptians, being 80 miles, and vtterly destroyed the city of Ierusalem, carrying thence the vessels and ornaments of the Temple to Babylon, 2 *Kin.*25. 2 *Chr.*36.

From Ierusalem hee went to Riblah in the tribe of Nepthaly, 80 miles, where hee put out *Zedekiahs* eies, and kild his children, 2 *Kin.*25.

From Riblah he carried *Zedekiah* to Babylon, which was 600 miles, where he died miserably in prison, 2 *Kin.*25.

Afterward *Nebuchadnesar* went with his army from Babylon to Tyrus, which hee won, and pittifully wasted with fire and sword, according to the prophecie of *Ezekiel*, *cap.*26. being 600 miles.

From Tyrus he went to Egypt, and passed 480 miles through that kingdome, conquering all the countries and prouinces as he went along, euen the Ammonits, the Moabits, Philistins, Idumæans, and Egypt it selfe, all which countries hee made tributarie to him, *Isa.* 15, 16, 19. *Ier.*46, 47, 48, 49. *Ez.*25. 29.

From Egypt he returned to Babell, 960 miles.

From that time till his death, hee was Emperour of all those kingdoms. In the second yeare of his Empire *Daniel* expounded vnto him his wonderfull dream, vnder the similitude of an image setting forth the condition of the four monarchies of the world, *Dan.*2. Not long after, he caused *Sidrack*, *Misack*, and *Abednego* to be cast into a fiery furnace, because they refused to worship the golden image which he had set vp, *Dan.*3. Also this *Nebuchadnesar* for his great pride and arrogancie, was by God strucken mad, and into a deepe melancholy, in which disease hee continued for the space of seuen yeares, tyed in bonds and chaines, running vp and downe like a beast, and feeding vpon grasse and roots; vntill he came to vnderstand, That God the Gouernour of Heauen and earth, had the disposing of Kingdoms and Gouernments, giuing them to whom he list, and againe taking them away. At the end of which time he was restored to his vnderstanding and Empire: and after beautified the city of Babylon with many goodly buildings, faire orchards, and pleasant places, as *Iosep. lib. Ant.*10 saith.

And

And when hee had reigned 43 yeares died, and was buried by his father in Babylon, *An. mundi* 3387. and before Christ 581.

So all the trauels of *Nebuchadonesar*, or *Nebuchadnesar*, were 7892 miles.

¶ *The Description of the Cities and places that haue not as yet been mentioned.*

Of Carchemis.

THis was a city in the country of Syria neere Euphrates, 400 miles from Ierusalem Northward, and signifies A sacrificed Lambe; being deriued of *Car*, which signifies a Ram or Lambe, and *Mosch*, He hath cut in pieces. It may also be taken in the third Conjugation, for a Lambe sacrificed to the idol *Chemosch* or *Chamos*, the god of meetings or nightly salutations.

Of Pelusio.

THis City Pelusio was built by *Peleus* the father of *Achilles*, from whence it tooke the name. It stands in Egypt, some 172 miles from Ierusalem Southwestward, neere to the gate of Nilus called Pelusiachus, where it falleth into the Mediterranian sea. Not far from this city in the mountain Casius, vpon the borders of Arabia Petræa (where the Temple of *Iupiter Casius* stood) is to be seen the tomb of *Pompey* the great, beautified and adorned by *Adrianus Cæsar*, as *Capitolinus* saith. At this day this city is called by the name of Damiata. You may read of it *Ezek. cap.* 30.

Of Tyrus or Zor.

TYrus signifieth Cheese, or to congeale together, as Cheese doth milk; somthing alluding to the Hebrew word *Zor*, signifying, to make straight, or a rocke hauing a straight and sharpe edge. It was the metropolitan city of Phœnicia, now the hauen or passage of Sur: but in antient time it was called Sarra, *Aul. Gel. lib.* 14. *cap.* 6. It was scituated vpon a very high rocke, compassed about with the Mediterranean sea, 100 miles from Ierusalem Northward, and a famous mart towne for all the Holy land. By the description of *Ezekiel* it seemes to haue bin like vnto Venice both

both in ſcituation and dignitie, *Ez.* 72. 28. *Ierem. Eſay* 27. 28. and many other Prophets prophecied againſt this town, ſaying, Out of the land of Kithim (that is, from Macedonia) the deſtroyer of Tyrus ſhould come. As after hapned: for *Alexander* the Great, King of Macedon, beſieged that town, and in the 7 moneth after tooke it; for the obtaining whereof he was conſtrained to fill vp the ſea which compaſſed it about, containing 700 paces, and made it firm land for his army to paſſe vpon to the wals of the city. In this country that famous Civilian *Vlpian* was borne, as he writeth, *lib.* 1. *ff. de Cenſibus.* And vpon the borders of Tyrus and Sidon Chriſt cured the daughter of a Canaanitiſh woman, of a Diuel, *Mat.* 15. wherefore you ſhall read more of it in the ſecond Tombe.

Of Evil-Merodach *Emperor of the Babylonians and Aſſyrians.*

Amilinus Evil-Merodach, ſon of *Nebuchadoneſar* the great, ſucceeded his father, *An. M.* 3388. before Chriſt 580. In the firſt yeare of his reign he ſet at liberty *Iechonias* King of Iuda, and attributed to him the title, dignitie, and maintenance of a King, *Iechonias* being then 55 yeares of age, and 37 after he had been in captiuitie, 2 *Kin. vlt. Ier. vlt.* Whence it is concluded by moſt, That this Emperor did alſo embrace the doctrine of *Daniel*, concerning the true God, as did *Nebuchadoneſar* his father; who had before by publique Edict profeſſed it to the whole State, & cauſed it to be publiſhed through his dominions, and therfore ſhewed fauor and mercy toward King *Iechonias*. And from thence it is thought, that thoſe which were impious princes about him, called him *Amelinus*, that is, the Circumciſed, being deriued of *Mol*, which ſignifies, to circumciſe; and *Evil*, ſimple and fooliſh *Merodach*. His wiues name was *Nitocris*, according to *Herod. lib.* 1. She was a very magnificent and wiſe woman, ſet vp many faire and goodly buildings in Babylon, and was the mother of *Balthaſar* the laſt Emperor of the Aſſyrians, *Dan.* 5.

Of

Of Nirigliſſoroor *Emperor of Babylon.*

NIrigliſſoroor (whoſe ſyrname was *Regaſſar*) ſon in law to *Nebuchadneſar* the Great, hauing ſlain *Euil-Merodach* his wiues brother, reigned ouer the Babylonians and Aſſyrians foure yeares, as *Beroſus* ſaith.

Of Labaſſardach *the laſt Emperor of the Babylonions.*

LAbaſſardach the ſon of *Nirigliſſoroor* ſucceeded his father. He reigned only 9 moneths, and died without heire male.

Of Balthazar Nabonidus *the laſt Emperor of the Babylonians and Aſſyrians.*

ANno mundi 3415, and before Chriſt 553, *Balthazar Nabonidus*, whoſe ſyrname was *Labynitus*, the ſon of *Euil-Merodach* and *Nitocris*, obtained the Empire, and reigned 17 yeares, according to *Beroſus*, with *Ioſep. cont. App. Alexand. Polyb. apud Euſebium, Præp. lib. 9. cap. 4. Alpha. hiſt.* with *Euſeb.* calleth this King *Nabinidochus*. This is that *Balthazar* (ſaith *Ioſephus, lib. Ant. 10. ca. 13*) which *Daniel, cap. 5.* calleth the ſon of *Nebuchadoneſar*, though indeed he was but his ſons ſon, as may be gathered from that of *Ier. cap. 25.* All nations ſhall ſerue *Nebuchadoneſar*, and his ſon, and his ſons ſon.

Balthaſar ſignifies, The Hoſt of the Lord deſtroying his Enemies. *Labynitus* ſignifies, a ſhaken Sword. This man, as he was celebrating a great feaſt vnto *Venus* (whom they call in the Aſſirian tongue *Myleta*) amongſt a great multitude of his Nobility, and in that vſing extraordinary exceſſe and blaſphemy againſt the Lord; In the middeſt of his feaſt and all his merriments he ſaw a hand, writing vpon the wall, which left theſe words, *Mene, Mene, Tekel Vphraſin*, of which you may reade more *Dan. 5.* Some ſay, That at this very time the city was taken by *Cyrus* Emperour of the Perſians, and he put to the ſword in thoſe ſports & paſtimes.

But

But certain it is that he was ſlain at a banquet, loſt his empire, and was the laſt of the Aſſyrian Emperors: but whether at that time, I refer it to the opinion of the Reader.

¶ *The Trauels of the Kings of Ægypt that fought againſt of Iudah. And firſt of* SISACK, *who made war vpon* Rehoboam *the ſonne of* Solomon.

THat proud and preſumptuous Prince *Siſack* (which ſignifies a Garment of Silke) in the laſt yeare of his regne (which was the firſt of *Rehoboam* the ſonne of *Solomon*) came with 1200 Chariots and 60000 Horſe, from Memphis to Ieruſalem, which was 244 miles; bringing in his Army a great multitude of people of diuers Nations, as Lybians, Ethiopians, &c. With this company he beſieged Ieruſalem and tooke it, waſted the city, ſpoiled the Temple, and tooke thence the golden ſhields which *Solomon* had made, and deſtroyed that faire and beautifull houſe which *Solomon* had built. From whence that ſaying of his owne was verified, *Eccleſ. That it is a great euill vpon the earth, for a man to take care to lay vp riches and treaſures in this world, yet knoweth not who ſhall inherit it.* For thoſe things which a little before hee had with great labour and paines builded and beautified, within leſſe than 20 yeares after were deſtroyed and made deſolate by this King.

From Ieruſalem *Siſack* returned with the ſpoiles of the temple and city, to Memphis in Egypt, which was 244 miles: and in the yeare following he was ſtricken by the Lord with a grieuous diſeaſe, of which he died miſerably.

So theſe two journies were 488 miles.

The

The Trauels of PHARAOH NECHO *King of Ægypt, who made warre vpon* IOSIAH *King of Iudah.*

NEcho signifies an Enemy or Inuader. This man was one of the greateſt of all the Egyptian Kings, who in the thirteenth yeare of his reigne made war vpon *Nebuchadnezar* the firſt, and in the valley of Megiddo, neere to Magdala, which was 244 miles from Memphis, fought a great battell, wherein *Ioſiah* King of Iudah was wounded to the death.

From the valley of Megiddo *Pharaoh Necho* went to the Riuer Euphrates, which was 360 miles, where he fought a ſecond battel with *Nebuchadnezar* vpon a plaine neere to Carchemis, where hee loſt the day and was put to flight.

From Carchemis he fled to Riblah in the land of Iſrael, which was 320 miles; where in the land of Chæmath, neere to the lake Samachonites, he ouercame *Ioachas* King of Iudah, and took him priſoner.

From Riblah *Pharaoh Necho* led *Ioachas* bound to Ieruſalem, being 80 miles, and made *Ioachim* his brother King in his place.

From Ieruſalem he returned to Memphis, 240 miles.

Within four years after he went the ſecond time with a great army from Memphis to the riuer of Euphrates, which was 640 miles.

But there he was the ſecond time ouercome by *Nebuchadneſar*, and conſtrained to fly thence back again to Memphis in Ægypt, being 640 miles. But *Nebuchadneſar* followed him with an army of choſen men, and conquered all Ægypt, tooke *Pharaoh Necho*, and made his ſonne *Pſammeticus* King in his place, who was the ſecond of that name. Of this battell there is mention, *Ier. ca. 25. & 26.*

So all the trauels of *Pharaoh Necho* were 1524 miles.

The Trauels of the holy Prophets, and first of the Prophet ELIAH.

Eliah the Prophet went from Thisbe (which was in the land of Gilead) to Samaria, 24 miles, where he told the wicked King *Ahab*, that there should bee neither rain nor dew for the space of 7 years, 1 *Reg. cap.* 17.

From Samaria he went to the riuer Kerith, 24 miles, where hee was fed by a Rauen.

From Kerith hee went to Sarepta, which was 100 miles, where he sojorned with a poor widow that found him necessaries, whose sun he restored to life, 1 *Reg.* 17.

From Sarepta he went to Mount Carmel in the land of Israel, being 60 miles; and by the way as he went he met *Obediah* (which signifieth, The Seruant of the Lord) and King *Ahab*, whom he rebuked sharply because of his idolatry. Also vpon this mountaine he put all *Baals* Priests to death, and prayed vnto the Lord, who sent rain vpon the earth in great aboundance, 1 *Reg.* 18.

From Mount Carmel he ran by King *Ahabs* chariot to Iesreel which was accounted 16 miles.

After, when Queene *Iesabel* threatned his death, hee departed thence, and went to Beersaba, 84 miles, 1 *Reg.* 19.

From Beersaba he went one daies journy into the wildernes of Paran, because hee thought to remaine there safe from the mischiefe of *Iesabel*, which was 20 miles from Beersaba Southward. Here the Angell of the Lord brought him meat as he was sitting vnder a Iuniper tree, 1 *Reg.* 19.

By vertue of this meat *Eliah* trauelled from thence to Mount Horeb or Sinai, 80 miles, and continued there 40 daies and forty nights without meat or drinke. There the Lord spake to *Eliah* as hee stood in the entrance of a caue, his face being couered with his mantle, 1 *Reg.* 19.

From

From the mount Sinai or Horeb he returned to Abel-Mehola, which was 156 miles, where hee called *Elizeus* the ſon of *Saphat* to the miniſteriall function and office of a Prophet, 1 *Reg.* 18.

From thence he went to Damaſcus, 124 miles, where he anoin. ted *Haſael* King of Syria, 1 *Reg.* 19.

From Damaſcus *Elias* went to Mount Carmell, where hee dwelt, which was accounted 120 miles.

From mount Carmel he went to Ieſreel, 16 miles: there in the vineyard of *Naboth* (who *Iezabel* cauſed to be ſtoned to death) he ſharply reprehended *Ahab* for his impiety and idolatry, 1 *Reg.* 21.

From Iezreel he returned back again to his own houſe to Carmel, which was 16 miles.

From thence he went to Samaria, which was 32 miles, where he anſwered the ſeruants of King *Ahaziah*, whom he had ſent to enquire of *Baalzebub* the idoll of Ekron, concerning his health, ſaying, Go and tel your maſter that ſent you, That the God of Iſrael ſaith, Becauſe thou haſt ſent to aske counſel of *Baalzebub* the idol of Ekron, and thinkeſt there is no God in Iſraell, therefore thou ſhalt not riſe off the bed whereon thou lieſt, but ſhalt ſurely die. 2 *Reg.* 1.

Soone after, *Elias* returned to Mount Carmel, which was 32 miles, where the two Captaines with their Companies of fifty that were ſent to take him, were conſumed with fire from heauen, 1 *Reg.* 1.

From Mount Carmel he went to Samaria with the third Cap. 32 miles, where hee prophecied of the death of King *Ahaziah*, 2 *Reg.* 1.

From Samaria hee returned backe againe to Mount Carmel, 32 miles.

From thence he went to Gilgal, 52 miles.

From Gilgal he went with *Elizeus* to the towne of Bethel, being 6 miles, 2 *Reg.* 2.

From thence to Iericho, 4 miles, 2 *Reg.* 2.

From Iericho hee and *Elizeus* went to Iordan, which was ſixe miles, through which riuer they went vpon dry ground. Now as they were ſpeaking one to another, vpon the Eaſt ſide of the riuer

hold

behold a fiery chariot came with fiery horſes and tooke *Elias* vp aliue into heauen, after he had gouerned the Church 30 yeres, *an. mundi*, 3056, and before Chriſt, 912, 2 *Reg.* 2. So all the Trauels of *Eliah* the Prophet were 1033 miles.

Of the Cities and places to which he trauelled.

Of Thisbe.

IN this towne the Prophet *Eliah* was borne, it being ſcituated in the land of Gilead beyond Iordan, 48 miles from Ieruſalem towards the Northeaſt. It taketh the name from Captiuitie; being deriued of *Chabah*, he hath led into captiuitie.

Of Kerith.

THe riuer Kerith (where the Rauens fed *Elias*) runneth from Mount Ephraim between Bethel and Iericho, 8 miles from Ieruſalem towards the North, and ſo paſſing along towards the Eaſt, falleth into the riuer Iordan, 1 *Reg.* 17. The Kerethites were ſuch as garded the perſon of the King, which in the Prophet *Dauids* time were called mighty men; taking their name from ſtriking and cutting, being deriued of *Charath*, he hath ſmitten, or cut in ſunder.

Of Zarpath, or Sarepta.

THis was a Citie of the Sidonians, where they found much mettall of diuers kindes; lying betweene Tyrus and Sydon, 112 miles from Ieruſalem towards the North; and taketh the name from *Zoraph*, which ſignifies, To trie, or burne with fire. There is at this time but eight houſes in all the towne, although by the ruines it ſeemeth to haue beene in times paſt a very faire citie. The inhabitants thereof take vpon them to ſhew the chamber wherein *Elias* the Prophet ſometimes liued, when hee raiſed the widowes childe to life. Before the gate of the citie alſo there is ſhewed a certaine Chappell, where (they ſay) *Elias* firſt ſpake with the widow, 1 *Reg.* 17.

Of Abelmehola.

THis was a towne in the tribe of Manasses, on this side Iordan in the mid-way betweene Sichem and Salem, some 38 miles from Ierusalem Northward. At this day it is called Abisena; where there are found certaine ruines of Marble pillars, by which may be gathered, that in times past it hath beene a very beautifull citie. It seemeth to haue taken the name from a great Lamentation or Mourning: for *Abel* signifieth To lament and bewaile, and *Machol*, A company.

The typicall signification of ELIAS.

ELias, according to the interpretation of Saint *Ierome*, signifies the minister of Iehouah: but as others would haue it, *Eliah* is as much as my God Iehouah. He was a type of Saint *Iohn Baptist*, who was sent before to prepare the way of our Lord and Sauiour Iesus Chirst. Of this you may reade more, *Malach.*4. *Matt.*11.17. *Isa.*40. *&c.*

The trauels of the Prophet Elisæus *or* Elisha.

ELisha followed *Elias* through diuers countries, and became as it were his seruant, pouring water vpon his hands, and ministring to him, 1 *Reg.*19. 2 *Reg.*3.

Elisha went with *Eliah* from Gilgal to Bethel, which was six miles, 1 *Reg.*19.

From Bethel they both went to Iericho, which was 4 miles.

From Iericho he went beyond Iordan, 6 miles; where his Master was taken from him vp into heauen, and his spirit was doubled vpon him, 2 *Reg.*2.

From thence he returned backe again to Iericho, which was 6 miles, passing through the riuer Iordan vpon drie ground; by which miracle the children of the Prophets (*viz.* such as studied diuinitie at Iericho) did certainly know that the spirit of his master *Elias* rested vpon him. Neere to this towne, he flang salt into a riuer, by which the water was made sweet, 2 *Reg.*2.

From

From Iericho *Eliſha* returned to Bethel, which was 4 miles: here the children that mockt him, ſaying, *Come vp thou bald pate, &c.* in contempt of his age and office, were deuoured by 2 Bares, 2 *Reg.*2.

From Bethel he walked to Mount Carmel, which was fifty ſix miles.

From thence he went to Samaria, which was about thirtie two miles.

From thence he went to the three Kings, *viz. Ioram* King of Iſrael, *Iehoſaphat* King of Ieruſalem, and the King of the Idumæans, into the deſart of Arabia *Petræa*, which was 104 miles: here he prayed vnto the Lord, and he ſent them water leſt they ſhould haue periſhed with thirſt, 2 *Reg.*3.

From the Deſart of Arabia *Petræa* hee returned backe to Samaria, which was 104 miles, where he relieued a certain widdow woman that was afflicted with pouertie and want, miraculouſly by a Cruſe of Oyle, 2 *Reg.*4. *Ioſephus lib. Antiq.*9. ſuppoſeth this Woman to bee the widdow of *Obediah* the Kings Steward, of whom you may reade before, who did hide and maintaine a certaine number of the Prophets of the Lord in a caue, 2 *Reg.*18.

From Samaria *Eliſha* went oftentimes to a Towne called Sunem, as he returned to Samaria to Carmel, which was 16 miles diſtant. Here a certaine rich woman obſeruing his often paſſage to and fro by that Towne, built him a little chamber wherein he might reſt himſelfe after his journey: to which place he often reſorted, and in recompence of this benefit (although ſhe had been long barren) he prophecied, that within a yeare ſhe ſhould haue a ſonne, which accordingly ſhee had to her great ioy and comfort. 2 *Reg.*4.

From Sunem he went to Carmel, which was 16 miles.

From thence he returned back again to Sunem to the woman where hee vſed to lie, which was 16 miles: here hee reſtored her ſonne to life, 2 *Reg.*4.

From thence he went to Gilgal, which is diſtaut from Sunem 36 miles towards the South: here he fed 100 men with 20 barlie loaues, 2 *Reg.*4.

From Gilgal he went to Samaria, which is accounted 20 miles: to this place *Naaman* the Syrian came to him to be healed of his leproſie, 2 *Reg*. 5.

From Samaria he went to Iordan, which was eight miles, Here he made a Hatchet of yron that fell into the water, to ſwimme, 2 *Reg*. 6.

From Iordan he went to Dothan, where the children of *Iacob* ſould their brother *Ioſeph* to the Midianites, which was 8 miles: here the Angells of the Lord compaſſed him and his ſeruant about, leſt they ſhould haue bin taken by the armie of the Syrians, and God ſtrooke the Syrians with blindneſſe, 2 *Reg*. 6.

From thence he led the army of the Syrians (being thus made blind) to Samaria, which was 12 miles, and deliuered them to the King of Iſrael, vpon condition that he ſhould giue them meate and drinke to refreſh themſelues, and ſuffer them to depart in peace, which he did, 2 *Reg*. 6.

From Samaria he went to Sunem, which was 16 miles: here he aduiſed the woman where he vſed to lie, to trauel thence to ſome other place, becauſe of the famine that ſhould follow and continue for ſeuen yeares, 2 *Reg*. 8.

From Sunem hee went to Damaſcus, which was 132 miles: there he told *Hazael*, that he ſhould ſucceed his Maſter *Benhadad* in the gouernment of the Syrians, 2 *Reg*. 8.

From Damaſcus he returned to Samaria, which was 132 miles, where ſoone after he fell ſicke and died; his body was buried neer to Samaria, where the Lord a long time after his death ſhewed a wonderfull miracle, for a dead man being throwne into his Sepulchre, was reſtored againe to life by touching of his bones, 2 *Reg*. 13. This man gouerned the Church of God amongſt the children of Iſrael 60 yeares after the death of *Elias*.

So all the Trauels of *Eliſha* were 730 miles.

Concerning the townes and places mentioned in his Trauels, you may reade before.

The Typicall ſignification of Eliſha.

E*Liſha* or *Eliſcha* ſignifieth, The ſaluation of God; being deriued of *El*, that is, God; and *Iaſchag*, He hath ſaued: from hence

Ieſus

Iesus, a Sauiour; becauſe this Prophet was a notable type of our Sauiour Iesus Christ: for as *Eliſha* was annointed Prieſt by the Prophet *Eliah*; ſo Christ was the annointed Prieſt of the father: and as *Eliſha* did many workes of mercy and myracles, to make euident Gods power and prouidence; ſo our Sauiour Christ went from place to place, ſhewing mercy to the blind, lame, and impotent, vpon them working wonderfull miracles, that thereby his Doctrine might be made euident to the World, and all ſuch as truſt in him be made capable of eternall happineſſe.

Tha Trauels of the Shunamite, whoſe ſonne, Eliſha *had raiſed from death to life.*

FRom Sunem ſhe went to Mount Carmel, and beſought *Eliſha* to come and raiſe her ſonne from death to life, which was 16 miles, 2 *Reg.* 4.

From thence ſhe and *Eliſha* returned backe againe to Sunem, which was 16 miles; and there hee deliuered her ſonne vnto her aliue, 2 *Reg.* 4.

From Sunem (hauing buried her husband) ſhee trauelled into the land of the Philiſtins, becauſe of the famine that was to come ſuddenly after, being 56 miles, 2 *Reg.* 8.

From the land of the Philiſtines, ſhee returned to Samaria, which was 40 miles, 2 *Reg.* 8.

From Samaria ſhe returned to Sunem, which was 16 miles. So all her trauels were 144 miles.

Of the Prophet Isaiah or *Ieſaia.*

IEſaia, or *Ieſchaia*, is all one in ſignification with *Eliſha*, that is, a Sauiour. He was the ſonne of *Amos* (which ſignifieth, ſtrength) and by conſequence *Ozia* King of Iudah was his coſin-german, as may appeare by this Genealogie following.

Ioas King of Iuda.

Amasiah King of Iuda.

Ozias King of Iuda.

Iotham King of Iuda.

Ahas King of Iuda.

Ezekias King of Iuda.

Manasses King of Iuda, who caused *Isaiah* to be slaine.

Amos, *Isaias* father.

Isaias had two daughters,

Sear Iasub, that is, *the rest remaining*: and was a signe of the rest of the posteritie of Iuda that should remaine and dwell there, *Isa.7.*

Maher Schatal, that is, *a suddē destruction*: for this 2d daughter of *Isay* did denote the immediat desolation of the kingdomes of Syria and Samaria.

From whence it plainely appeareth, that the Prophet *Esaias* was of the stocke of *Dauid*, and linage of Christ; for which cause in the fifth chapter of his prophecie, he calleth him his beloued. He began to teach publiquely in the yeare of the World, 3167, and before Christ 800, and gouerned the Church eighty yeares and more, vntill the time of *Manasses*, who caused him to be cut in pieces with a saw.

In *anno mundi* 3190: before Christ, 778, *Isay* saw the Lord sitting vpon a high throne in great majestie, the lower part whereof filled the Temple, and the Saraphins compassed him round about. *Esa.6.* Cherubins are glorious and bright shining Angels, of a fiery nature: For *Saraph* signifieth, He hath turned to fire.

His doctrine was two fold, that is, partly concerning the Law, partly the Gospell, as may appeare by his prophecie: in the first forty chapters whereof, the doctrine of the law is set forth with sharpe reprehensions for sinne: in the first foure of which, are grieuous accusations of sinners for breach of the first commandement; the other for the most part prophecie of horrible punishments, mutations, and change of gouernement; but principally, of the Iewes, Babylonians, Assirians, Syrians, and Ægyptians. From the fortieth to the end of the booke is contained the doctrine of the Gospell, and of the Kingdome of our Sauiour

Iesus

Ieſus Chriſt; which hee hath ſet forth with ſuch excellent eloquence, figures, and amplifications, that hee may be compared with the beſt Orator that euer wrote.

The Trauels of the Prophet Ieremias.

IEremias or *Ieremiah*, ſignifieth, The exalted of the Lord: he was borne in the Tribe of *Benjamin*, in a Citie of the Prieſts called Anathoth, and from thence came to Ieruſalem, which was two miles, and continued there for 40 yeares, teaching and prophecying.

From Ieruſalem he was ſent to Euphrates, where in the cliffe of a rocke he hid his girdle, *Ier.* 13. which was 400 miles.

From the riuer Euphrates, he returned backe againe to Ieruſalem, 400 miles,

A little after, the Lord ſent him backe againe to Euphrates, (400 miles) to fetch his girdle, and loe it was putrified.

From thence he returned backe againe the ſecond time to Ieruſalem, 400 miles.

From Ieruſalem he was led captiue bound in chaines with other priſoners to Ramath, a citie in mount Ephraim, which was eight miles: there *Nabuſaraden* the chiefe captaine cauſed him to be ſet at liberty.

From Ramath he went to Miſpah, which is 8 miles: where he continued a while with *Gediliah* Prince of the Iewes, which man had the chiefe command of certaine cities of Iudæa vnder *Nabuchadnezzer*.

But in the ſeuenth yeare of the captiuitie of the people of Iſrael, *Iſhmael* that was of the ſtocke and progenie of *Dauid* (hoping to obtaine the gouernement of Iuda) made warre vpon *Gediliah*, and put him to death; wherefore *Ieremy* went from thence with *Iohn* the ſon of *Kareach*, Prince of the Iewes, to Bethlem Euphrata, which was 8 miles, *Ier.* 41. Now when he had ſtaied a while in a village neere Bethlem called Geruth Ghimeham were ſometime *Chimeham* the ſonne of *Barzillai* liued, 2. *Sam.* 19. hee prophecied,

phecied, saying, *If you stay in this land you shall do well, neither shall any euill hap vnto you; but if you depart hence into Ægypt, they shall deuoure you with famine and with the sword, Ier.42.*

But *Iohn* and the rest of the Princes would giue no credit to the words of *Ieremy*, but went into Ægypt, and compelled the Prophet to goe along with them: so they went from Bethlehem to Tachpanes, which was 172 miles. Here the second time *Ieremie* prophecied vnto them, saying, *Behold*, Nabuchadnezzer *shall come hither and wast and destroy all the countrey of Ægypt, beat downe the Images of Bethsemes*, (or Heliopolis) *and carry away the Ægyptians into perpetuall captiuity, Ier.43.* But the people of Israel being moued to anger because of his words, stoned him to death. So the Trauels of the Prophet *Ieremiah* were 1786 miles.

Concerning the townes and places mentioned in the Trauels of this Prophet you may reade of them before, except Geruth-Chimeham, which stood close by Bethlehem: it taketh the name from a stranger, or traueller; being deriued of *Gor*, which signifieth, He hath trauelled; and *Tachpanes*, which was a Citie of Ægypt, some 180 miles from Ierusalem; where the Prophet *Ieremy* was stoned to death; it is oftentimes called by the name of Taphnis.

The trauels of Vrijah *the Prophet.*

VRias, or *Vriah*, signifies, Illuminated, or inlightned of the Lord. He was borne at Kiriath-jearim, a mile from Ierusalem towards the West: from thence he came to Ierusalem, and there prophecied of the destruction of the Citie.

After, when King *Ioachim* went about to take away his life, he fled thence into Ægypt, 160 miles.

But the king sent messengers into Ægipt & fetcht *Vrijah* back againe to Ierusalem, 160 miles, and there cut off his head, and caused his body to be throwne into the sepulchre of a poore despised man, that it might not be knowne that he had beene a Prophet of the Lord. So all his trauels were 321 miles.

Of

Of Hananias *the falſe Prophet.*

H*Ananias* or *Chanania* ſignifieth, the grace of God. This falſe Prophet was a Gibeonite, and came from Gibeon to Ieruſalem, which was foure miles; where he tooke the woodden yoakes from the necke of *Ieremiah* the Prophet: but *Ieremiah* cauſed yron yokes to be made in their places, and told *Hananias* that for his falſhood, that yere he ſhould ſurely die, as after he did.

Of the Prophet Ezekiel.

E*Zekiel* or *Iechezkel*, ſignifies, the ſtrength or fortitude of God. He was carried captiue with 3000 others of the Nobility of the Iewes from Ieruſalem to Babylon, which was 680 miles the ſame yeare that *Nebuchadnezzer* put King *Ioachim* to death: within fiue yeares after (a little before Eaſter) the Booke of the Law was found, 2 *Chron.* 3. He began to prophecie in Babylon, *Anno mundi*, 3356, before Chriſt, 612; at which time he ſaw his firſt viſions, neere to the Riuer Chebar.

Of the Riuer Chebar.

THe riuer Chebar was neere Babylon in Chaldæa, vpon the borders of Meſopotamia, falling into Euphrates; and was oftentimes called Aborras, according to the opinion of many learned men. *Strabo* in the ſeuenteenth book of his Geography ſaith, that there is another riuer between Tygris and Euphrates, called Baſilius: Aborras paſſeth along by the citie of Athemuſia, and is a very faire ſtreame, from whence it is called Chebar, which ſignifies, a ſwift and ſpacious riuer. Neere to this riuer the Prophet *Ezekiel* ſaw the Glory and Majeſtie of our Lord Ieſus Chriſt in a bright ſhining cloud. In this place alſo dwelt many Iewes, to whom hee prophecied and foretold the deſtruction of Ieruſalem by *Nebuchadnezzer*, and the captiuitie of *Zedekiah*.

The Trauels of the Prophet Daniel.

Daniel signifies, The Iudge of God. In the raigne of *Ioachim* King of Iudah, he was carried away captiue from Ieruſalem to Babylon, by *Nabuchadonezar*, which was 680 miles, and there with his fellowes learned the Arts and Language of the Chaldæans, for three yeares. He was then but young, about ſome 19 or 20 yeares of age, and liued in exile 91 yeares, vntill the third yeare of *Cyrus* Emperour of the Perſians, about which time he ſaw his laſt viſion, and a little after died, when hee was about 110 yeares of age, as may be gathered by the circumſtances of Hiſtories and times.

From Babylon he went to Suſan in Perſia, *an. mun.* 3418, before Chriſt, 550, being then 94 yeares of age, which was 252 miles, where neere to the flood Eulæus, hee had a viſion of a ram and a goate; which ſet forth the ſtate of the ſecond Monarchie (which was that of the Græcians.) In this viſion Gabriel the Archangel, appeared to *Daniel*, *Dan.* 8. This was in the third yeare of King *Balthaſar*.

From Suſan *Daniel* returned to Babylon, which was 252 miles; Here hee interpreted to *Belthaſar* the meaning of theſe words, *Men, Mene, Tekel Euphraſin*, *Dan.* 5.

From Babylon he went to the riuer Tygris or Hidekel, which was accounted 36 miles: here in the third yeare of *Cyrus* King of Perſia, he ſaw his laſt viſion, which is deſcribed in the 10, 11, and 12 chapters of his prophecie.

From Tygris, he returned to his own houſe at Babylon, which was 36 miles. Sometimes alſo in his three laſt yeares of his life, he vſed to goe to Egbatan, the Metropolitan citie of the Medes, which was accounted 464 miles from Babylon, towards the Northeaſt: Here *Daniel* built a faire and artificiall Temple, ſo ſtrongly, that it remained vnperiſhed, and retained the ancient beautie many ages, to the great admiration of all the ſpectators: In it the Kings of the Medes, Perſians, and Parthians, were for the moſt part honourably buried: the gouernement whereof was com-

committed to a Prieſt of the Iewes, as *Ioſephus* ſaith, *lib. Antiq.* 10. *cap.* 4.

From Egbatan, he returned backe againe to Babylon, which was 464 miles, and there died *anno mun.* 3445, and before Chriſt, 533. So all the trauels of the Prophet *Daniel* were 2184 miles.

Of the places to which he trauelled.

Of Suſan.

SVſa or Suſan, is ſo called from a ſweet ſmelling floure; but chiefely a Roſe or a Lillie, becauſe it is ſcituated in a faire and pleaſant place. It was a goodly citie, lying on both ſides of the riuer Eulæus, ſome 200 furlongs (that is, 25 miles Engliſh) about, as *Policletus* ſaith. And of this citie all the country round about is called Suſana: bordering towards the North vpon Aſſiria, towards the Weſt vpon Babylon, towards the South vpon the Gulph of Perſia, and joyneth vpon the Eaſt part of Perſia towards the Eaſt. There are but two cities that are eminent in it, that is this, and another called *Tariana*. The aire in the Winter ſeaſon is very temperate, at which time the earth bringeth forth many pleaſant floures and fruits; but in the Summer it is extreme hot, by which heate all things are ſcorched and burned away, and by reaſon of the putrifaction of the aire (as ſome think) in that ſeaſon there doe breed toads, lyzards, and other noyſome ſerpents in great abundance; ſo that the inhabitants are conſtrained (partly becauſe of the heat, partly becauſe of the loathſome and dangerous creatures) to build their houſes all of earth, long and narrow, the walls and roofes being at leaſt a yard thicke, that ſo the heat might not pierce through them, or ſerpents breed in them, *Strabo*, *lib. Geograph.* 5. ſaith, that one *Tython* (the brother of *Laomedon* king of Troy) did firſt build this citie, about ſuch time as *Thola* judged Iſrael. After him his ſonne *Nemmon* beautified it with a faire and goodly caſtle, calling it after his own name *Memnon*. (Of this man *Homer* ſpeaketh.) This caſtle was ſuch a goodly thing, that a long time after his death, the towne was called *Memnon*, as *Strabo* obſerueth: but in *Heſter* and *Daniels* times, it was called Suſa, and the inhabitants Suſans. The Perſian Empe-

rors

rors in those times keeping their courts there for the most part, and did greatly beautifie the citie with faire buildings. The first of these Emperours that liued here was *Cyrus*, who after hee had conquered Babylon, Assiria, and many other Kingdomes and countries lying neere to the citie Susa; that he might with more ease and better safety retaine them in his gouernment, remoued his court from Persepolis (which lay vp in the East part of Persia) to this towne, where all the Winter season, for the most part, he liued, and in the Summer went to Egbatan the chiefe citie of Media, because there at that season, the aire was very temperate: His successors after him obseruing the same course for their better conueniencie, and to make euident their greater magnificence, repaired the Castle of Memnon, joyned to it many faire and goodly buildings, and close by it planted a pleasant orchard of diuerse and sundry sorts of trees and hearbes. It is reported that the gate whereby they entred into this orchard, was very curiously built, supported with pillars of polished marble, imbossed with siluer and gold very rare to looke vpon: ouer it was a banqueting house, beautified with liuely pictures, costly furniture and beds of gold and siluer couered with rich tapestry, wrought with silke, siluer, and gold; vpon these they vsed to eate their banquets: it was paued with Porphire Marble, and Hyacinths, in such sort, as it greatly delighted such as beheld it. The Queene had a priuate garden to her selfe. In which were great abundance of trees of diuers kindes, and many sweet floures and herbes: In which garden *Ahashueras* walked to qualifie the heat of his wrath ihat he had conceiued against that wicked and perfidious *Haman*, who through enuie and ambition sought the destruction of the whole nation of the Iewes; lest by giuing place vnto anger, he should transgresse the bounds of clemencie and justice: wherefore it becommeth euery King, Prince, and Iudge, to imitate the example of this Emperor, who in the heate of his anger, would determine nothing of so wicked a man: for long and often deliberation becommeth euery wise man before he doth any thing, *Est.* 7.

Not farre from the Emperors pallace, in a faire and pleasant Garden, there stood a colledge of the Magi, that is, such as the

Persians

Perſians accounted wiſe and learned men: theſe were of ſuch account for their knowledge and vnderſtanding, amongſt that people, that ſome of them in ſucceeding ages were choſen for Kings and gouernors in that countrie. They ſtudied for the moſt part the Mathematickes Hiſtory, Philoſophie, and Diuinitie, and as many haue thought, the Prophecies of *Daniel*, *Ezekiel* and others: wherefore as is ſaid before, many are of opinion, That the Wiſe men which came into Iudæa to ſee Chriſt, were of this Colledge and towne, becauſe it ſtood Eaſt from Ieruſalem. It is at this day called Cuſiſtane, as *Ortelius* and *Sebaſtian Munſter* witneſſes, and in their times was vnder the gouernment of one *Caliphus* Emperour of the Saracens. This *Caliphus* was ſtrongly beſieged by one *Allan* the great King of Tartaria, in this Towne, *Anno Dom.* 1250. But becauſe of his exceeding couetouſneſſe and parcimony, he loſt the citie and was famiſhed to death.

Of the Riuer Eulæo.

VLai, which *Stra. li.* 15. calleth Eulæa, paſſed through the city of Suſa, and as *Pliny* ſaith, *lib. 6. cap.* 27. tooke the beginning at Media, and ſo fell into a whole or cauerne of the earth, & paſſed vnder the ground till it came neere to the citie Suſa, where it brake forth againe, and compaſſed about the tower of Suſa, and a temple in that city dedicated to *Diana*. The inhabitants hold this riuer in great eſtimation, inſomuch as the kings drink of no other water, and for that purpoſe carry it a great way. *Strabo* according to the teſtimony of *Polycletus*, ſaith, That there are two other Riuers of good account, which paſſeth through Perſia, *viz.* Choaſpes & Tigris, but neither of them are in like eſtimation as this is.

Of Elam.

PErſia in antient times was called after this name, from *Elam* the ſonne of *Sem*. But after *Perſeus* had obtained a large and ſpacious gouernment in that country, it was after his name called Perſia. *Elam* ſignifieth, a youth, or a young man.

Of

Of Egbatana or Egbatan.

THis is the metropolitan city of the Medes, and is diſtant from Ieruſalem 1136 miles towards the Northweſt, built by *Deioce* King of the Medes, as *Herod. lib.* 2. ſaith, Here *Daniel* built a faire Temple, of which you may reade more in his trauels. Of this towne you may reade more in the trauels of *Iudeth*.

The typicall ſignification of Daniel.

D*Aniel* ſignifies the *Iudge of God*: tipically repreſenting Chriſt who is appointed by that eternall Iehouah to be Iudge of all things both quicke and dead, and reſcueth his Church, which is (as a roſe compaſſed about with thornes) oppreſſed with the tyranny and cruelty of euil and wicked men, caſting thoſe falſe iudges and mercileſſe gouernors into eternall exile and the pit of deſtruction. And as the Prophet was innocently condemned, caſt into the Lyons den, and had the dore ſealed vpon him, and to the judgement of man, no hope of life, or meanes to eſcape was left him, yet by the prouidence of God was deliuered out of this danger, and came thence ſafe and vntoucht, *Dan.* 6. ſo our Sauior was innocently condemned, caſt into the graue, ſealed vp among the dead, and to common judgement left as a man out of minde; yet early in the morning at the appointed time, by the power of his Deitie he raiſed himſelfe vp from this pit of hell (the graue) and glorioufly triumphed ouer it and Death.

Of the Prophet Hoſea.

THis Prophet *Hoſea* was borne in a towne called Bemeloth, or Bethmeloth, (as *Dorotheus* ſometime Biſhop of Tyre ſaith) which was a towne in the Tribe of Iſſacher, not farre from Bethulia, ſome fiftie two miles from Ieruſalem toward the North, neere to which place *Holofernes* afterward pitched his Tents, extending thence to the field of Eſdrelon, and the towne Chelmon, from whence it ſeemeth this towne taketh the name.

He

He propheſied in Iſrael eight hundred yeares before Chriſt; his name ſignifieth, A Sauiour, being deriued of *Hoſchiag*, the third conjugation of *Iaſchag*, that is, He hath ſaued, *Mat.* 2.

Of the Prophet Ioel.

Ioel ſignifies, Gods owne, as Saint *Ierome* expoundeth it. He propheſied eight hundred yeares before Chriſt, both in Iſrael and in Iudah. He was borne in a village which was called Bothomeron, not farre from Sichem, in the tribe of Manaſſes, as *Dorotheus* the Biſhop of Tyre ſayeth.

Of The Prophet Amos.

THis mans father dwelt at Tekoa, a poore man, one that kept kine, and vſed to gather wilde figges, as appeareth in the firſt and ſeuenth chapters of *Amos*. In this towne *Amos* was borne, and followed the profeſſion of his father, but the Lord called him to be a Prophet; and then he went to Bethel, which was twelue miles diſtant. Here he reprehended *Ieroboam* King of Iſrael, for Idolatry, and worſhipping the golden Calfe; after, hee was accuſed by *Amaſia* the chiefe prieſt of the Idols in Bethel, and bound in chaines, and at length *Vria* the ſonne of this *Amaſia* ſtroke him vpon his head with a ſpeare, whereby he was mortally wounded.

From Bethel, being ſicke, hee was carryed backe to Tecoa, which was twelue miles: where a little after he died, as Saint *Ierome* witneſſeth: in whoſe time his monument was to be ſeene. *Amos* ſignifieth, A burthen, as indeed he was to the wicked Iſralites, he ſo ſharpely reprehended them in his ſermons of the law. He liued eight hundred yeares before Chriſt. So his trauels were 24 miles.

Of

Of the Prophet Obediah.

OBediah signifies, Gods obedieut seruant, of *Abad*, he hath serued, or been obedient. He liued six hundred yeres before Christ, about the time of the captiuitie of Babylon. Saint *Ierome* saith, that in his time there were to be seene in the citie of Samaria, the monuments of three Prophets, that is, of *Elisha*, *Obediah*, and *Iohn Baptist*. But some thinke that *Obediah* the Prophet lay not buried in Samaria, but rather it was the sepulchre of that *Obediah* which liued in the time of *Ahab*, that hid a hundred of the Lords Prophets, 50 in one caue, and 50 in another, betweene which there were 300 yeares difference.

The Trauels of the Prophet Ionah.

THe Prophet *Ionas* was borne in Gath Hepher, which was a towne in the Tribe of Zabulon, from whence to Samaria is accounted thirtie two miles: here he prophesied to *Ieroboam* (second of that name) King of Israel, that he should recouer Hemath and Damascus, and so to the plaine of the Red Sea, 2 *Reg*. 14.

From Samaria to Ioppa or Iapho a port towne vpon the sea shore (to which *Ionas* went when he fled from the Lord) was 38 miles: But the Lord stirred vp a great winde when *Ionas* was vpon the sea, that the Marriners cast him out, and he was deuoured of a Whale, *Ionas* 1.

That Whale which had deuoured *Ionas*, with a continuall course and great violence, in three daies and three nights swam to the Euxine sea, and there cast him vp vpon the shore, which was 600 miles, *Ios. Antiq. lib.* 9.

From the shore of the Euxine sea, *Ionas* went to Niniueh, which are eight hundred miles: Here *Ionas* preached repentance to the Niniuites, *Ion*. 3. 4. So all the Trauels of *Ionas* were 1470 miles.

Of

Of Gath Hepher.

IN this towne the Prophet *Ionas* was born: it was ſcituated in the tribe of Zebulon, ſixty miles from Ieruſalem Northward and foure miles from Nazareth towards the South. It ſeemes to take the name from aboundance of grapes; for *Gath Ghepher* ſignifieth a Wine-preſſe.

Of Iapho.

IApho or Ioppa was a city or hauen towne ſcituated vpon the ſea, where all ſuch ſhips landed as went into Iudæa. At this day the Turks and Saracens call it Iafa, lying vpon the Mediterranean ſea, in the tribe of Dan, *Ioſ.* 19. in a certain mountaine 20 miles from Ieruſalem Northweſtward. *Pliny, li.* 5. ſaith, This city was built before the Floud; and in S. *Ieroms* time there was to be ſeen the ſtone to which *Andromeda* was bound when ſhe ſhould haue bin deuoured by a monſter of the ſea. The Poets feign this woman to be the daughter of *Cepheus*, and deliuered by *Perſeus* King of the Perſians, whom after ſhe maried. It is called Iapho becauſe of the beautifull ſcituation. Some ſay it was ſo called of *Iapheth* the ſon of *Noah*, who firſt cauſed it to be built.

Of Tharſis.

FRom Ioppa, as is ſaid, the Prophet *Ionas* deſcended into a ſhip, that he might fly vpon the ſea. The Latine and Greeke texts reade it Tharſin; whence it hapned that many haue thought that *Ionas* fled from Tharſis a city in Cilicia, in which country Saint *Paul* was borne. But *Luther* in his Expoſition of the Prophecy of *Ionas* doth vtterly diſallow of this as falſe; for the Hebrew Text reades it not, To Tharſin, but In Tharſin, that is, into the Sea. For the Hebrew tongue hath two words or ſyllables which ſignifie the Sea, which are *Iam* and *Tharſis*. *Iam* ſignifieth not onely a great ſea, but the meeting together of waters, or a Lake. So in *Luke* 5. the ſea of Galile, in which Chriſt and his Diſciples ſailed, is called a Lake; yet *Ioh. cap.* 6. and the reſt of the Euange-

liſts call it a ſea. So alſo *Moſes*, *Gen.* 1. calleth the meeting together of the waters, *Iam*; which may ſignifie a ſea and a Lake. But *Tharſis*, or *Tarſchich* denoteth a great ſea, and no Lake; or an high and troubleſome ſea, as the Mediterranean ſea is. In this *Paul* trauelled, and there ſtandeth many Iſlands, as Rhodes, Cyprus, Sicilia and others; all which are at this day ſubiect to the Turks, Venetians, or Spaniards. It extendeth it ſelfe from Ioppa and Silicia, to the Streights betweene Spain and Mauritania. Into this Sea *Ionas* was caſt when the Whale deuoured him. In like manner, the Red ſea and all others that are ocean ſeas are called Tharſis, as appeareth in the 72 Pſalme, where it is ſaid, *The Kings of Tharſis and of the Iſles ſhall bring Preſents*. Here, the Kings whoſe Empires extend themſelues alongſt the ſea coaſt are vnderſtood. But the city Tharſis (the countrey of the Apoſtle *Paul*) is not a kingdome, neither euer had a King, much leſſe many Kings. So *Solomon* ſent his ſhippes by Tharſin (that is, by ſea towards the Southeaſt, into the Red ſea and Eaſtern Ocean) that they might bring gold, pretious ſtones, and ſweet gummes from Arabia. But the ſhips could not ſaile by the Red ſea vnto the town of Tharſis vnleſſe they would haue ſailed ouer the land, which is vnpoſſible, becauſe Tharſis lieth into the land from the Red ſea, as all Cosmographers agree. So alſo the Pſalmiſt ſaith, *Thou breakeſt with thy ſtrong windes the ſhips of Tharſis*, that is, of the ſea; beſide many ſuch like ſpeeches. From whence S. *Ierom* concludes, that *Tharſis* may better ſignifie the ſea, than the city Tharſis.

Of the Euxine ſea.

THe Euxine Ocean is that great and troubleſome ſea which beginning not farre from Conſtantinople, runneth from Boſphorus and Thrace, towards the Eaſt and North, containing to the Longitude eight hundred miles, but to the Latitude two hundred and eighty. Towards the South it toucheth vpon Aſia the leſſe; towards the Eaſt vpon Calcos; towards the Weſt, Thracia and Valachia: but towards the North it is ioyned to the poole of Mæotides. This ſea in times paſt was called *Pontus Axenus*,

Axenus, that is, the inhospitable country; because as *Strabo, lib.* 1. of his Cosmography saith, The inhabitants neere about the sea-shore did vsually sacrifice those strangers they got, or else cast their bodies vnto dogs to be deuoured, making drinking cups of their skuls. But after, when the Ionians had built certain townes vpon the sea coast, and had restrained the incursions of certaine Scythian theeues which vsually preyed vpon Merchants that resorted thither; at the command of *Pontus* their King, who had obtained a large and spatious kingdom in that country, they called it *Pontus Euxinus*, which is as much to say as, the hospitable country. *Ouid* testifieth almost the same, concerning the originall of the name of this sea, after this manner;

Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axinus ille fuit.

The chilly shores of th' Euxine sea constraines me to abide,
In antient time call'd Axinus, as it along did glide.

Of Ninus or Nineveh.

NInus or Nineveh was a city of Assyria, where the Emperours of that country vsed to keep their courts. It was first built by *Ninus* that great Emperour of the first Monarchy, 300 yeares after the floud, and 2000 before Christ, about the time when the Patriarch *Abraham* was borne. It continued in great glory for the space almost of 1500 yeares, and was distant from Ierusalem toward the Northeast 684 miles: vpon the East side ioyning to the riuer Tygris, on the North to the Caspian sea. It takes the name from the beauty of it, being deriued of *Navah*, which signifieth A comely place spatious and pleasant. There are many that are of opinion that in many things it exceeded Babylon; as, for the sumptuousnesse of the buildings, the strength of the Walls, and the extent. The walls were so thicke that three Chariots might haue met vpon them without any danger; and beautified with an hundred and fifty towers. *Ionas* being sent of God to this city,

was three daies going through it, that is (as *Luther* expounds it) through euery ſtreet of it; in which time he conuerted a hundred and twenty thouſand to repentance. *Arbaces* (who was alſo called *Arphaxad*) was then Emperor. This *Arbaces*, *Iuſtine lib.* 2. calleth *Arbactus*: he was a Captaine of the Medes, who perceiuing the effeminat diſpoſition of *Sardanapalus* the then Emperour, taking aduantage of the times, and this mans weakneſſe, conſpired with ſome of his companions to vſurp vpon his gouernment: and that he might make them hate and loath his looſeneſſe, brought them into a room where the might ſee him ſitting amongſt his harlots, tyred in womans apparell, and carding wooll. This ſight greatly diſpleaſing them, and before being encouraged by *Arbactus*, they ſeiſed vpon the city, and beſieged *Sardanapalus* in his palace. But to preuent the miſerie of a ſhameful death, after he had gathered all his riches together, he ſet fire on his palace, where he, his companions, and treaſure periſhed. This fire continued 15 daies, and hapned 823 yeares before Chriſt: about which time *Arbactus* ſucceeded *Sardanapalus*, began to reign, and continued his gouernment 28 yeres. But the Medes held not the Aſſyrian Empire long; for *Phul Belochus* who at this time reigned in Babylon, and his ſucceſſour *Tiglath Philaſſer*, are called Kings of Aſſyria, betweene whom there hapned many great Warres, 2 *Kings*, 15. 26. From whence may be gathered, That after the death of *Arbactus*, theſe Emperours dwelt in Niniveh, and ſucceeded in the Empire.

Thus was this city greatly defaced with continuall euills, the Lord before hand giuing them many admonitions and gentle corrections (if it had bin in them to haue conceiued it) to winne them to repentance; but they continued ſtill in their ſins, therefore according to their former prophecies, *Cyaxares* King of the Medes beſieging this towne, tooke it and deſtroyed it euen vnto the ground, as *Euſebius* ſaith. This deſolation hapned 13 yeares before the deſtruction of Ieruſalem, in the 11 yeare of *Sadyattis* King of the Lyddians, who was grandfather to *Cræſus*, *An. mundi* 3349, before Chriſt 619.

After

After this destruction it lay a long time desolat, but at length some part of it was restored, though with much trouble; & then when it was at the best estate, constrained to suffer many changes; and at length vtterly destroied by *Tamerlane* the Great the second time, *An mun.* 3390. After this, the inhabitants of that countrey vpon the East side of the riuer Tygris, began the third time to build it. But whether this third restoring of this City was at the command of some Prince that had the gouernment of the Country thereabouts, or because of the situation, or for priuat profit, it is not set down: neuertheless it is again repaired, standing on the borders of Armenia, beautified with goodly buildings, with faire and spatious streets, compassed about (as other cities of the East are) with walls and ditches sufficiently strengthned to oppose the Enemy. But in respect of the former Niniveh it seemes a small village. It hath a bridge built of ships, lying vpon the East side of it ouer the riuer Tygris; and vpon that side of the Riuer there stand many faire gardens and orchards; and the land there also is very fertil and pleasant. But vpon the West of Tygris the soile is nothing so fruitfull. At this day it is called by the name of Mossel; so that although it stands in the same place, yet doth it not retain the same name. To this towne there is a great resort of merchants, who bring vp their commodities from the Riuer Tygris hither, and from hence conuey them to Bagdeth & many other parts of the world. The inhabitants thereof are for the most part Nestorians, of whom you may reade before in the description of the Sects remaining in Ierusalem at this day. They are had in great account and estimation among the Turkes, because it is imagined that one of this sect helpt *Mahomet* to compose the Alcaron. This *Nestorius* liued *anno Dom.* 429. and taught at Constantinople; but after he was condemned at Ephesus for an heretick, he was constrained to steale from Constantinople, and to flie to Thebes in Egypt; where God laid a grieuous punishment vpon him, for his tongue began to rot in his head, and to consume with vermin, of which he died miserably.

The

The spirituall signification of the Prophet Ionas.

Ionas signifieth a Dove, and typically representeth Christ in his name. For Christ was that gratious and innocent Dove, who hath made euident to man his singular mercy & clemencie, without any shew of bitternesse or wrath. Then in his affliction, for as *Ionas* thrust himselfe into the sea of calamity, and there was swallowed vp of a Whale, which might be well resembled to the grave: so Christ our Sauior was cast into the sea of affliction, the miserie and calamity of this world, and after that, thrust into the jawes of death, the graue, where (as *Ionas* did in the whales belly) he lay three daies, and then arose againe, the earth being vnable any longer to contain his body.

Of the Prophet Micah.

THis Prophet was born at Maresa a towne of Iudea, 16 miles from Ierusalem Westward; it signifieth a bitter field. In S. *Ieroms* time the ruins of the wall of this City was to be seene. *Micha* or *Micheas* signifieth humble or lowly. This man was held in great estimation, because he was the first that named the countrey where our Sauior Christ should be born, *viz.* in Bethlehem, 800 yeares before his natiuitie. He liued *an. M.* 3200.

Of the Prophet Nahum.

NAhum signifies a Comforter. Hee was borne in a towne of Galile, called Elcosch, as he saith in the beginning of his Prophecie. This village was shewne vnto Saint *Ierome*, by those that trauelled with him through the Holy land: in his time it was but a small village, called by the name of Elcos, and scituated (as *Dorotheus* Bishop of Tyre saith) on the further side of Bethabara, sixteene miles and something more from Ierusalem towards

ward the Northeast. This Prophet liued 750 yeres before Christ, and prophecied of the destruction of Niniveh, which after came to passe.

Of the Prophet Habacuck.

HAbacuck, or *Chabacuck*, signifies, One that embraceth, or a louer; from *Chaback*, He hath embraced. For as a Nurse embraceth and kisseth her infant; so also this Prophet embraced and comforted his people with comfortable doctrine, lest by the destruction of Ierusalem (which he prophecied should after happen by the Chaldæans) they should be driuen to desperation. *Paul* tooke the foundation of his Epistle to the Romanes out of this Prophet, reciting a saying of his, *viz. The Iust shall liue by faith* He began to preach a little before the Prophet *Ieremy*, 650 yeres before Christ, aboue 100 yeares before *Daniel* was cast into the Lions den. From whence most of the Learned conclude, that this could not be that *Habacuck* which brought meat to *Daniel* as hee was among the Lions; but they rather thinke it a fragment of a spiritual comedy, and therefore worthy to be called Apocrypha.

Of the Prophet Zephania.

ZEphania signifies the Secretary of the Lord; being deriued of *Zapham*, He hath kept secret. He liued in Ierusalem and Iudæa in the time of *Iosiah* King of Iuda. He was born (as *Dorotheus* Bishop of Tyre saith) in a towne called Sabarthaca in the tribe of Simeon.

Of the Prophets Haggai *and* Zacharia.

HAggai or *Chaggai* signifieth, A Priest celebrating the Feast of the Lord; being deriued of *Chagag*, He hath celebrated a feast. And *Zacharias* or *Zacharia* doth denote, such a man as re-

membred the Lord; being deriued of *Zachar*, that is, Hee hath remembred or recorded. These two Prophets prophecied in Ierusalem in the second yeare of *Darius* the son of *Hiſtaſpis*, 519 years before Christ, *an. mun.* 3449. *Haggai* began his prophecy vpon the first day of the sixt moneth Elul, answering to the 28 of August. He sharpely reprehended the people because they neglected the house of the Lord, and built vp their own houses.

In the eighth moneth Marhusuan (which for the most part answereth to our Nouember) *Zacharias* the same yere began to prophecie, and in his sermon exhorted the people to repentance, adding the promise of our Sauior, and that he would turn vnto them that would turn vnto him, *Zach.* 1.

These two Prophets lie buried 20 miles one from the other. For as *Dorotheus* Bishop of Tyre saith, *Haggai* lies buried in Ierusalem amongst the Priests. But *Zacharias* neere to a towne in the field of Bethania, 20 miles from Ierusalem Westward. But in the time of *Theodosius* the Emperor was remoued and preserued as an holy Relique. Concerning that fable and figment inserted into the history *Nicephorus*, I vtterly disallow.

Of the Prophet Malachi.

THis Prophet prophecied after the captiuity of Babylon, and dwelt in the towne of Ziph, as *Dorotheus* Bishop of Tyre saith. *Malachi* signifies an Angel sent; and in Greek, a Messenger for this Prophet preached so comfortably as if he had bin an angell of God; but principally of Christ and Saint *Iohn Baptist*, who should goe before him, to prepare his way and make his paths straight. S. *Ierom* in his Epistle to *Paul* and *Eustochius* writes, that some of the Hebrewes suppose this *Malachi* to haue been *Esdras* the Scribe, who was sent by *Artaxerxes Longimanus* Emperour of the Persians, to restore the commonwealth of Israel, in the yeare before Christ 457.

An Instruction how the Prophets may rightly bee vnderstood.

FIrst looke into the Cosmographicall Table at the beginning of this booke, and diligently obserue the countries & cities that are there set downe, and how they lie scituated from Ierusalem.

Toward the South of Ierusalem, the Idumeans, Ismaelites, Arabians, and Egyptians dwell.

Toward the East, the Moabits, Ammonites, Chaldæans, Babylonians, and Persians.

Toward the North, the Phœniceans, Syrians, Assyrians, and Armenians.

Toward the West lieth the Mediterranian sea, Grecia, Italy, Spain, and the Isles of the sea.

Secondly this rule is to be obserued, that as often as the Prophets speake of the tribes of Israel, they vse these names, *viz.* Israel, Samaria, Ephraim, Ioseph, Iesreel, Bethel, & Bethauen: these are the names of the Kingdom of Israel: but to the kingdome of Iuda these names are attributed, *viz.* Iudah, Ierusalem, Benjamin, the house of *Dauid*. But when the Prophets ioyn these two Kingdoms together they call them by the names of *Iacob* and Israel.

Thirdly, when thou readest in the Prophets the name of any country or city which is not sufficiently knowne vnto thee, search this alphabeticall Table here following, and thou shalt finde the whole matter declared vnto thee.

An alphabeticall Table of all the Countries and Cities mentioned in the Prophets.

A

ABARIM, that is, *abridge or a passage ouer.* It was a mountain of the Moabits where the Israelites pitched their tents, *Num.*33.

ACHOR, *the valley of Trouble.* Here *Achan* was stoned to death for his theeuery. It stood not farre from Gilgal toward the North, 12 miles from Ierusalem, *Ios.*7. *Isa.*6.

ADAMA, *Red earth.* This was one of the cities that were destroied with fire and brimstone from heauen.

AI, *Hilly.* This city *Ioshuah* burnt with fire. It lay 8 miles from Ierusalem Northward, *Ios.*8.

AIATH, *Idem*, *Esa.*10.

AR, or ARI, *a Lion.* It was a city of the Moabits lying beyond Iordan in the tribe of Benjamin, called Ariopolis, scituated vpon the banke of the riuer Arnon, 24 miles from Ierusalem North-Eastward, *Deut.*2. In *Esa.*15. it is called Arar, *a Destroyer.*

ARAM, *Noble* or *Mighty.* Armenia and Syria are so called, of *Aram* the son of *Sem*; the chiefe city of which country is Damascus. *Pliny, lib.6.* 17. saith, The Scythians were also in antient times called Aramites.

ARNON, a famous riuer of the Moabites in the tribe of Reuben, which falls into the dead sea, 20 miles from Ierusalem Eastward. In *Esa.*16. it is called RANAN, *he hath shouted for ioy.*

AROER, by vsurpation, *an Ewe tree.* This is a city of the Moabits neere to the riuer Arnon, in the tribe of Gad beyond Iordan, 24 miles from Ierusalem Eastward, *Ier.*40. There is another citie so called, neere to Damascus in Syria, *Esa.*7.

ARPAD, *the light of redemption.* This was a city in the land of Damascus,

Damaſcus, *Ier.*49. There is another flouriſhing city of that name which may compare with Antiochia for greatneſſe, *Eſa.*10. But where it is ſcituated it is vncertain.

ARVAD was a part of the land of Canaan, ſo called of *Aruad* the ſon of *Canaan*, *Gen.*10.

ASCHANES, or Tuiſcones, are a people deſcended of *Aſcenitz*, the ſon of *Gomer* the ſon of *Iaphet*, which ſometimes dwelt in Armenia, but now haue their abiding in Germany, *Gen.*10. *Eſa.*51. So that of *Gomer* they are called Germanes, and of *Aſcanes*, Aſcanians or Tuiſcons.

ASSECA, *fortified round about*. Neer to this town *Dauid* killed *Goliah*. It ſtood 8 miles from Ieruſalem Weſtward.

ASSVR or ASSYRIA, *a bleſſed country*; being ſo called of *Aſſur* the ſon of *Sem*.

AVEN, *Iniquity*. Bethel was ſo called after *Ieroboam* had there ſet vp a golden Calfe, *Hoſ.*10.

B

BABEL, *Confuſion*. Babylon is the metropolitan city of Chaldæa, 280 miles from Ieruſalem Eaſtward.

BAHIM, *Domeſticall*. It was a town of the Moabits in the Tribe of Reuben beyond Iordan, *Eſa.*16.

BAZRA, *a grape-gathering*. It was a city of the Edomites ſcituated vpon the banke of Iordan on the farther ſide, neere to Bethabara, 20 miles from Ieruſalem Northeaſtward, *Eſa.*24. 36. *Ier.*48. Note here, that the country of the Moabits in times paſt was ſubiect to the Edomits, and then this city was in their iuriſdiction; hereafter, the Moabits got it into their hands again and held it. It was one of the ſix towns of refuge mentioned, *Ioſ.*20.

BEROTHAI, *a Cypres tree*. This towne ſtood neere Hemath or Antiochia, 280 miles from Ieruſalem Northward, *Ezek.*49. In this city *Dauid* King of Iſrael tooke *Hadadeſar* King of Zoba or Sophena, and conſtrained him to giue him a great deal of Braſſe (ſo it is thought) yearely for tribute: for neere that city were many braſſe mines.

BETHAVEN, *the houſe of iniquity*. Bethel was ſo called, *Hoſ.*4.

It

It stood 8 miles from Ierusalem Northward.

BETH-CHÆREM, *the house of the Vines.* It was a towne not far from Ierusalem Northward. *Ier.6.*

BETH-DIBLATHAIM, *the house of dried Figs.* It was a city of the Moabits, *Ier.*48.

BETHIESIMOTH, *the house of desolations.* It was also a city of the Moabits beyond Iordan in the tribe of Reuben, *Ios.*13. *Ezech.* 25. 20 miles from Ierusalem.

BETH-GAMVL, *the house of Restitution.* This was a city of the Moabits, *Ier.*48.

BETH-BAALMEON, *the house of habitation for the idol Baal.* It was a city of the Moabits, 24 miles from Ierusalem Eastward, not far from Aroer, *Ezek.*25. 1 *Chr.*5.

BVTZ, *a Castle of prey.* It was a city of the Ismaelites in Arabia Petræa, 80 miles from Ierusalem Southwestward, *Ier.*25.

BEL and NEOB, two idols of the Babylonians, *Esa.*45. Bel signifieth, *the god of mixture or confusion:* Neob, *the god of prophecie.*

C

CALNO, *his perfection.* This is Seleucia, scituated vpon Tygris beyond Babylon, 216 miles from Ierusalem Eastward. It is now called Bagdeth, *Gen.*10. *Esay* 2.

CANNE, *a firme foundation.* It was a city of the Syrians, *Ezek. cap.*27.

CAPHIHOR, *a little Sphere, or a round globe like vnto a Globe or pomegranat.* Also Cappadocia a countrey of Asia the lesse, 600 miles from Ierusalem Northward.

CARCHEMIS, *a sacrificed Lambe.* This was scituated neere Euphrates in Syria, 400 miles from Ierusalem Northward, *Ier. cap.*25.

D

DEDAN, a city of the Idumæans, so called of *Dedan* the sonne of *Esau*, *Ier.*25. *Isa.*21.

DIBON, *a wast.* This was a City of the Moabites neere Hes-

bon

bon in the tribe of Reuben, 28 miles from Ieruſalem Northeaſtward.

DIBLATH, *a bunch of Figs.* It was a city in the tribe of Nephthali, neere to the lake of Samoconites, 80 miles from Ieruſalem Northward, *Ezek.* 6. Here *Zedekiah* had his eies put out, 2 *Kin.* 25 *Ier.* 39. 52.

DIMON, *Bloudy.* This is a city in the tribe of Reuben, which as S. *Icrom* ſaith, is 28 miles from Ieruſalem Northeaſtward.

DVMA, *Silence.* A city of the Iſraelites ſo called of *Duma* the ſon of *Iſmael.* It ſtood in Arabia Petræa, 80 miles from Ieruſalem towards the Southweſt, *Eſay* 25. 21.

E

EGBATHANA, the metropolitan city of the Medes, diſtant from Ieruſalem 1136 miles Northeaſtward.

EDEN, *Pleaſure.* A city of Syria ſcituated neer Euphrates, 400 miles from Ieruſalem Northeaſtward, *Eſay* 7. This is thought to haue been a part of Paradice.

EGLAIM, *a roud Drop.* It was a town of the Moabites, *Eſay,* 15. 16.

ELAM, *a Yong man,* ſo called of *Elem* the ſon of *Sem, Eſa.* 10. 21 After *Perſeus* had got in this country a great gouernment, he called it after his own name, Perſia.

ELEALE, *the aſcention of God.* It was a city beyond Iordan in the tribe of Reuben, between Iacza and Hehbon, 26 miles from Ieruſalem Northeaſtward, *Num.* 32.

ELIM, *a Hart.* This was a lake ſo called in the land of the Moabits, *Eſa.* 10.

ELISA, *the Lambe of God.* So were the Æolians called in Grecia, of *Eliſa* the ſon of *Iavan* the ſon of *Iaphet, Ezek.* 7. *Gen.* 10.

ENAGLAIM, *the fountaine of Calves.* It was a towne or Caſtle neere to the Red ſea, *Ezek.* 10.

EPHA, *the land of Obſcuritie.* It was a part of Arabia Petræa, ſo called of *Epha,* the ſonne of *Midian* the ſonne of *Abraham, Gen.* 25. *Eſa.* 60.

G

GEBIM, *a Ditch.* This was a town in the tribe of Iuda, *Esa.*10.

GEBAH, *a hill.* It was a hill in the city of Kiriath-jearim: there was a town also of the same name, standing within a little of it. This was a little more than a mile from Ierusalem Westward, *Esa.*10.

GEBAL, *a bound or limit.* It was the bounds and limits of Syria, bordering vpon the Mediteranean sea. This city Gibal or Gebal was 160 miles from Ierusalem Northward, 1 *Reg.*5. *Psal.*82.

GIBEAH, *a hill.* It was also called Gibeon, where *Saul* dwelt, foure miles from Ierusalem Northward, *Esa.*10.

GILGAL, *a roundle*, or *the compasse of a hill.* Here *Ioshuah* pitched his tents: it stood between Iericho and Iordan, 12 miles from Ierusalem Northeastward.

GOG. The Turks were thus called because they liued in tents, *Ezek.*48.

GOSAN, a land and riuer in Mesopotamia, called after that name, 2 *Reg.*17. *Esa.*37.

H

HADAD RIMMON, *a Pomegranat.* This was a towne neere to Megiddo, where *Iosia* King of Iudah was wounded to death, 46 miles from Ierusalem Northward, *Zach.*12.

HADRACH, *the land of Gladnesse.* So the Prophet *Zachary* cals Syria, *cap.*19.

HANES, *an ensigne of Grace.* This was a city of Egypt bordering vpon Assyria, *Esa.*30.

HARAM, *the Syrian liberty.* It was the metropolitan Citie of Mesopotamia, where *Abraham* dwelt, *Gen.*11. distant from Ierusalem 440 miles Northeastward.

HAVERAN, *a Casement.* It was a City in Syria not farre from Damascus, 160 miles from Ierusalem towards the North-East, *Ezek.*47.

HAZOR-

HAZOR-ENON, *the gate of a fountain.* It was a city in Syria.

HAZOR-TICHON, *the middle Porch.* It was a town in Syria not far from Haveran, *Ezek.*47.

HAZOR, *The land of Hay.* So the Ismaelities called their countrey.

HEMATH, *anger.* So the Prophets called Antiochia the Metropolitan of Assyria, distant from Ierusalem 280 miles Northward.

HERMON, *Acurst.* It was a mountain beyond Iordan, neer to Libanus, 122 miles from Ierusalem toward the Northeast. There is another mountain of this name neer to Naim, and not far from Mount Tabor, 44 miles from Ierusalem towards the North, of which the Psalmist speaketh, *Psal.*89. *Tabor and Hermon praise thy Name.* The mountain beyond Iordan is oftentimes called by the name of Mount Gilead.

HESBON, *an ingenious cogitation.* It was a city of the Moabites in the tribe of Reuben, 28 miles from Ierusalem towards the Northeast.

HENAH and IEVAH were two idols, *Esa.*37.

HEVILAH, *Sandy.* So India is called, and a certain part of Arabia Petræa, of *Hevilah* the son of *Chus*, *Gen.*10. These countries are very dry and sandy.

HETHLON, *He hath rolled together.* It was a city of Syria neere to Antiochia, *Ezek.*47.

HOLON, *a Window.* It was a town of the Moabits in the tribe of Reuben, and is also called Helon, *Num.*2. *Ier.*47.

HORONAIM, *the Syrian Liberties*, two towns of the Moabits, *Esa.*16.

I

IACHZA, *the priuity of God.* A city of the Moabits in the tribe of Reuben, 24 miles from Ierusalem Eastward.

IAEZER, *the help of God.* A city of Refuge belonging to the Levits, in the tribe of Gad beyond Iordan, 40 miles from Ierusalem Northeastward.

IAVAN

IAVAN GRECIA, so called of *Iauan* the son of *Iapheth*, which was distant from Ierusalem 800 miles Westward.

IEZREEL, *the Seed of God*. This is the city where Queen *Iesabel* was deuoured of Dogs. It standeth 48 miles from Ierusalem Northward.

IRHERES, or Heliopolis, *a city of the Sun*. This was a City of Egypt, 224 miles from Ierusalem toward the Southwest.

K

KEDAR, *Blackneſſe*. This was a Desart of the Ismaelites, called Sur, 80 miles from Ierusalem Southwestward.

KIR PARIES, *a Wall*. This was Cyrene a great city in Africa, which was 816 miles from Ierusalem Westward. There was a town of this name in the land of the Moabits in the tribe of Reuben, *Esa.16.*

KIR-HAZERETH, or Kir-Hares, *a Mud wall*. It was a City of the Moabits in Arabia Petræa, otherwise called Petra, 72 miles from Ierusalem towards the South, *Esa.16.*

KIRIATHAIM, *a City*. This town was in the tribe of Reuben, 22 miles from Ierusalem Eastward, *Esa.16.*

KIRIAH, or Kirieth, *ibidem*.

KITHIM, *a shining Iewel*. Macedonia is so called of *Kithim* the son of *Iauan* the son of *Iaphet*, *Gen.10. Ier.2. Mac.1.* For if you doe diligently obserue the deriuation of names, you shal find that of *Kithim* comes *Maketis*, and so by continuance of time, and change of words, Macedonia. It lieth 920 miles from Ierusalem North-Westward.

L

LACHIS, *a continuall walking*, or as some will haue it, *A pleasant walke*. This was a city in the tribe of Iuda, 20 miles from Ierusalem Westward, *Ier.34.*

LAISA, *a Lioneſſe*. So was Cæsarea Philippi somtimes called. It was also called Dan, scituated neere to the fountains of the riuer Iordan, not far from Mount Libanus, 104 miles from Ierusalem Northeastward.

LIBNA, *Frankincense*. It was a town in the tribe of Iudah, 10 miles

miles from Ieruſalem towards the South-Weſt.

LVD, that is, *Lydia*, a country in Aſia *minor*, ſo called of *Lud* the ſonne of *Sem*.

LVIT, *greene graſſe*; it is alſo a mountaine in the Tribe of Reuben, *Eſa.6.*

M

MAGOG, *[illegible] vnder a ſhed or tent*. The Turks are ſo called, *Ezech.*38.

MARESA, *an inheritance*. In this towne the Prophet *Micah* was borne, *Micha* 1. it was ſcituated in the Tribe of Iuda, diſtant from Ieruſalem 16 miles towards the Weſt.

MEDAI, *a meaſure*; the Kingdome of Media was ſo called, of *Medai* the ſonne of *Iaphet*. *Gen.*10.

MEDBA, *warme water*: it was a city of the Moabits in the tribe of Reuben, 28 miles from Ieruſalem towards the Eaſt, *Eſay* 16.

MEDEMENA, *a dunghill*: it was a towne in the tribe of Iudah, neere Beerſeba and Gaza, 44 miles from Ieruſalem toward the Southweſt, *Ioſh.* 15. There was alſo another towne of the ſame name in the tribe of Benjamin, not farre from Ieruſalem, *Ioſh.*10. *Ier.*48.

MEGIDDO, *a wholeſome apple*. Here *Ioſia* King of Iuda was ſlain in war; it ſtood 46 miles from Ieruſalem Northward, *Zach.*12.

MEPHAATH, *the ſplendor of waters*: it was a citie belonging to the Prieſts in the Tribe of Reuben, ſubject to the Moabites, 24 miles from Ieruſalem towards the Eaſt, *Ier.*48.

MESECH, *the tract of ſowing*: ſo the Muſcouites and Ruſſians are called, of *Meſech* the ſonne of *Iaphet*, *Gen.*10.

MIDIAN, *a meaſure*: a town lying vpon the red ſea, 160 miles from Ieruſalem towards the South; ſo called of *Midian* the ſon of *Abraham* by *Keturah*, *Gen.*25.

MISPE, *a Watch*. This citie ſtood in the land of Giliad, beyond Iordan, eight and fortie miles from Ieruſalem towards the Northeaſt. There is another Towne of this name alſo not farre diſtant from Ieruſalem in the Tribe of Benjamin, *Hoſea* 5. *Ierem.*40.

MOAB, *a father*. The countrie of the Moabites, scituated betweene the red sea and the mountaines Abarim, *Ezech.9.*

MEVSAL, *running swiftly*: it was the name of a people that tooke their beginning from *Vsal* the sonne of *Ioktan*. *Gen.19.*

N

NABAIOTH, *the countrey of the Prophets*: this country beginneth in the Tribe of Gad beyond Iordan, and extendeth to the East part of the dead sea, and so by the land of the Moabites to the Red sea. It taketh the name of *Nabaioth* the sonne of *Ishmael*: for all the tract of Arabia Petræa, from the Red sea to the Gulph of Persia, of him is called the land of Nabathæa. *Diodorus Siculus* saith as much, and further, That it extendeth towards the East vnto the Indian sea, *Gen.25.*

NEBO, *Propheſying*. It was a city of the Moabites in the Tribe of Reuben, neere to mount Pisga, twentie miles from Ieruſalem towards the East, *Ier.48.*

NIMRIM, *a Leopard*. This was also a citie in the Tribe of Gad beyond Iordan, thirtie two miles from Ieruſalem towards the Northeast, *Isa.16.*

NO, *a hinderance*, so was Alexandria a citie in Ægypt in ancient times called, distant from Ieruſalem 288 miles towards the West, *Ezek.30.*

NOPH, *a honey combe*; so the Prophets call Memphis the Metropolis of Ægypt, being distant from Ieruſalem 244 miles towards the Southeast, *Isa.18. Ier.2. Ezek.30.*

O

ON, *opulencie*. So *Ezech.c.30.* calleth Heliopolis, a city of Ægypt, which is 224 miles distant from Ieruſalem towards the Southwest.

OREB, *a Crow or Rauen*. Neere to this place in mount Ephraim Prince *Oreb* was slaine: not far from Iericho, twelue miles from Ieruſalem towards the North, *Iudg.7. Psal.83.*

OPHIR, *a pallace*: it was the proper name of the sonne of *Ioktan*, the posteritie of *Sem*, of whom in times past India was called Ophir. You may reade of this, *Gen.10. 1 Reg.9.*

P

PATHROS, or PETRA, the Metropolitan citie of Arabia *Petræa*, 72 miles from Ieruſalem towards the South. It is a countrey alſo of Ægypt neere Taphnis, 180 miles from Ieruſalem toward the Southweſt, *Iſa.*11. *Ezech.*29.

PARATH, *fruitfull.* A name of the riuer Euphrates, *Ier.*2.13.

PRAZIN, *a breach.* It is a valley neere Ieruſalem, where *Dauid* ouercame the Philiſtines, 2 *Sam.*5.

PHVT is Africa, ſo called of *Phuth* the ſonne of *Cham. Gen.*10.

R

RABBA, *a multitude.* Philadelphia the Metropolitan of the Ammonites is ſo called, 96 miles from Ieruſalem towards the Northeaſt.

RAEMA, *thunder:* ſo they called Æthyopia, of *Raema* the ſonne of *Chus, Gen.*10.

RAMA, *high.* This citie ſtood eight miles from Ieruſalem towards the North, *Iſa.*10. There were other cities alſo of the ſame name and ſignification.

REZEPH, *a cole*; it was a citie in Syria, *Iſa.*37.

RIBLATH, *an inueterate anger.* This was a citie in the Tribe of Nepthaly, neere to the lake of Samoconites, 80 miles from Ieruſalem towards the North. Antiochia alſo was ſometimes called Riblah, 2 *Reg.*25. *Ier.*39.52.

RIMMON, *a Pomegranat.* This was a citie in the Tribe of Iudah not far from Gerar, 32 miles from Ieruſalem towards the South-Eaſt.

S

SABA, *the ſtone Achates.* This was the Metropolitan Citie of Æthyopia, called alſo Meroe, 960 miles ſtom Ieruſalem towards the South. The two famous Queenes (one that came to ſee *Solomon*, the other mentioned *Act.*8.) dwelt in this towne.

SANIR, *a cleere light.* So mount Hermon beyond Iordan was called of the Ammonites: it ſtood 112 miles from Ieruſalem towards the Northeaſt.

SARION, *the Doues song*. So the Edomites called Mount Hermon that stood beyond Iordan.

SARON, *a faire plaine*, or *a greene place*. So is that plain between the sea of Galile and Mount Ephraim called, *Is.* 35. There are some that thinke there is a Mountaine so called.

SELA, *a Rocke*: this is Petra a citie of Arabia, *ante*.

SEPHARVAIM, *a citie of the Scribes*: it stood in Assiria, *Isa.* 37.

SIBARIM, a citie of Syria neere to Damascus, *Ezech.* 47.

SIBMA, *a possession*, a citie built by the sons of *Reuben*, 24 miles from Ierusalem towards the East, *Num.* 32.

SICHOR, *blacke*. It is a brooke or riuer called Rhinocorurus, which falleth into the Mediterranean sea, neere to the towne Rinocorura, scituated vpon the vtmost borders of the Holy land towards the South, 72 miles from Ierusalem towards the Southwest. The riuer Nilus in Ægypt is also called Sichor, *Ier.* 2.

SIMRI, *Gardians*. They were Arabians dwelling vpon an Angle of Isthumus of the red sea.

SINEAR, *a blow vpon the teeth*. Chaldea is so called, *Is.* 11.

SION, or SCAION, by *Schin*, not by *Zade*, *tranquilitie* and *securitie*: the Mount whereon Ierusalem stood is not so called, but Mount Hermon beyond Iordan, *Deut.* 4.

SIENE, or SEVENE, *illustrous*: it was a citie in Affrica, vpon the borders of Ægypt and Æthyopia, 516 miles from Ierusalem towards the South. *Iouias* saith, that the inhabitants at this day call it Gua gheram.

T

TACHPANES, or TAPHNIS, *a couered or hidden ensigne*. It is a city in Ægypt, 180 miles from Ierusalem Southwestward, *Ierem.* 2. 43.

THAMAR, *a plaine*. This towne was built by *Solomon*, and stood 360 miles from Ierusalem towards the Northeast.

THELASSER, *a Princes tombe*: it was a country vpon the borders of Assiria, *Isay* 37.

THEMATH, *wonderfull*: a city of Arabia *Petræa*, *Ier.* 25. so called of *Thama* the sonne of *Ismael*, *Gen.* 25. it stood 40 miles from Ierusalem Southward: it is called *Theman*, a City of the South.

THOGAR-

THOGARMA, *perfection.* Tartaria was so called of *Thogarma* the sonne of *Gomer* the sonne of *Iaphet*, *Gen.*10. *Ezech.*27.

THVBAL, a people bordering vpon the Muscouites, so called of *Thubal* the sonne of *Iaphet*, *Gen.*10. *Ezekiel*, *cap.*27. & 38. maketh Mesech, Thubal, Gog, and Magog, all one people: from whence may be gathered, that these people dwelt towards the North, and were gouerned by one Prince. In the 38 Chapter he calls them Gog, that is, the Turke, who is Prince and gouernor in Mesech and Thubal. Therefore without doubt the people of Russia in times past were called *Thubal*, which people dwelt neere to Muscouia: and this opinion seemes to be more probable than theirs that imagine the Italians and Spaniards, which haue their dwellings neere vnto the riuer Iberia, to be the offspring of *Thubal.*

V

VPHAR, *the countrey of gold.* It is called also Ophir and India. 1 *Reg.*9. *Ier.*10. *Dan.*10. *Psal.*119.

Z

ZEB, *a Wolfe.* The wine-presse of *Zeb* was in Mount Ephraim, not far from Iericho, 12 miles from Ierusalem towards the North, where *Zeb* the Prince of the Midianites was slaine. There is another towne of this name, neere to the riuer Iaboch, beyond Iordan, 48 miles from Ierusalem towards the Northeast.

ZEBOIM, *pleasantnesse.* One of the fiue cities that were burnt with fire from heauen, *Gen.*14.19. *Hosea* 11.

ZENAN, *a sheepfold:* it was a city in the Tribe of *Iuda*, *Mich.*1.

ZOAN, *mouing.* Tanis a city in Ægypt where *Moses* wrought al his miracles before *Pharaoh*, was so called: it stood 232 miles from Ierusalem towards the Southwest.

ZOBA, *presumptuous.* This was also called Zophena: it is the countrey of Armenia, 600 miles from Ierusalem towards the North, which *Dauid* conquered, 2 *Sam.*8. 1 *Chron.*19.

ZOR, *a rocke.* Tyrus is so called; it stood 160 miles from Ierusalem towards the North.

Thus (gentle Reader) for your better ease and vnderstanding, haue I collected a short Alphabeticall Table, and therein briefly described all those countries and cities mentioned in the Prophets: that so by your diligent care and obseruation, you may the better vnderstand the meaning of such texts of Scripture wherein they are mentioned.

Of Esdras *the Lawyer.*

Esdras signifies, a helper, of *Asar*, he helped. He is a type of our Lord Iesus Christ, who is our helper and Sauiour, which hath brought vs into that holy land, eternall life; and is the restorer of religion, and the Christian Common-wealth.

This *Esdras* was sent to Ierusalem, to restore the common-wealth of the Iewes, *Anno mundi* 3511, before Christ, 457, in the seuenth yeare of *Artaxerxes Longimanus*, that good Emperour of the Persians. So he went from Babylon to Ahæua, a certaine riuer neere Babylon; to which place he assembled a great multitude of Iewes, and from thence sent to Caspia to fetch a certaine number of Leuites, (this land was in Chaldea not far from Babylon.) These being here met together, celebrated a fast vnto the Lord, and with solemne prayers besought his aide and furtherance in their enterprise: then they went thence to Ierusalem, which was 680 miles, and there restored the Iudaicall gouernment, instituting Ecclesiasticall officers, chiefe Priests, Princes and other gouernours.

Of the land of Caspia.

THe land of Caspia signifieth, the land of siluer, being derived of *Kesaeph*, that is, siluer. It was so called, because they vsed to dig siluer in that place (see Lyra) it was a country neere Babylon, where the priests and Leuites were in captiuitie; and stood 680 miles from Ierusalem towards the East.

Of

Of Nehemia.

IN the 20 yeare of *Artaxerxes Longimanus*, which was *anno mun.* 3524, and before Christ, 444, *Nehemias* went from Susan to Ierusalem, which was 920 miles, there hee repaired the walls and gates in 52 daies, *Nehem.* 1.2.6.

When he had gouerned Iudæa 12 yeares, he returned backe againe to Susan to *Artaxerxes Longimanus*, which was 920 miles, *Nehem.* 3.

Afterward *Artaxerxes* about the end of his raigne suffered *Nehemia* to returne backe againe to Ierusalem, which was 920 miles, *Nehem.* 17. So these journeyes of *Nehemia* make 2760 miles. Of this citie Susan you may reade before.

Of the name and typicall signification of Nehemiah.

NEhemiah signifies The consolation of God, being deriued of *Nicham*, He hath comforted. This man was a type of our Lord Iesus Christ; for as *Nehemias* was a comfort vnto the dispersed Iewes, in that he was sent to restore them into their own country, and to rebuild Ierusalem; so Christ our comforter was sent by his Father from that euerlasting throne of heauen, to refresh & comfort vs by his doctrine, and gather the dispersed members of his Church into one communion, that he might bring them into that heauenly Ierusalem which he hath built, and where he hath prepared a place for vs.

The Trauels of Serubabel.

SErubabel carried the people of Israel from Babylon to Ierusalem, which was 680 miles, in the first yeare of *Cyrus* Emperor of Persia, *anno mundi* 3433, before Christ, 535.

In the 17 yeare of his gouernment he went from Ierusalem to Susan 920 miles, 3 *Esd.* 3.4.

From Susan he went to Babylon, which was 242 miles, 3 *Es.* 4.

From Babylon in the same yere he returned to Ierusalem, 680 miles

miles, where the next yeare after, in the beginning of the second moneth, which answers to the 21 of May, in the 3 yere of *Darius Ahasuerus*, *Zerubabel*, and *Iosua*, the chiefe Priests of the Iewes, began to build the Temple, and finisht it in the sixt yere of the same King, 1 *Esd.* 6. So all the trauels of *Zerubabel* were 2280 miles.

The Booke of Ester.

Mordochius was led prisoner with *Iechoniah*, to Babylon, which was 680 miles.

From Babylon he went to Susan, which was 252 miles; there he brought vp *Ester* his brothers daughter, and taught her honest discipline and the feare of God. This maid was very beautifull and comely, wherefore at such time as *Darius Ahasuerus* (the sonne of *Hystaspis*) had caused all the beautifull Virgins of his Empire to be brought before him, that from amongst them he might chuse him a wife; *Mordochius* adorned this Virgin with goodly apparell, and she also went with them: in whose presence (by his instruction) she behaued her selfe so well, that the Emperor chose her from among the rest, and made her his Queene, she being at that time but a poore maid, and of small abilitie. They were married in Susan in the second yere of his Empire, *an. mun.* 3454, and before Christ, 514. From whence it is euident, *That preferment commeth neither from the East, nor from the West, but from the Lord.* So these two journies make 932 miles.

The Types and Allegories collected out of the Booke of Ester.

Mordochius, or *Mordochai* signifies bitter and contrite, being deriued of *Marah*, He was bitter, and *Dachah*, Sorrowfull and contrite. A fit resemblance of that true *Mordochius*, Christ Iesus, who for our sinnes and offences was constrained to drinke of that bitter cup of afflictions, the necessities of this world, suffering in his body more than tollerable torments, as you may

reade

made in his passion; therefore justly called *Mordochius*, that is, bitter and contrite.

Ester and *Alma* haue both one signification, that is, a virgin, or one kept from the bed of man. Therefore she was a notable image of the Church, who keepeth her selfe chast and vndefiled, auoyding the society of euill men; and although she seeme to be desolate and forsaken in this world, in respect of the wicked (who flourish like a floure, and glory in voluptuousnesse and pleasure) yet hath shee her *Mordochius*, her Spouse, her deerely beloued, which prouides for her, euen Iesus Christ that immaculate lambe who died for her saluation, and will clothe her in white, put into her hand a regall scepter, crowne her with glory, and set her with him in the throne of eternall happinesse.

Ahasuerus signifies, a noble Captaine, and typically represents God the father: for as the Emperour had the command of 127 Prouinces, and in them did principally rule; so God our heauenly father is the Emperor and gouernor of all Kingdomes, and all creatures both in heauen and in earth be obedient to his will; he sitteth in that euerlasting pallace of heauen, that place of joy, and that eternall Paradice, from whence he looketh downe to behold vs miserable and distressed creatures vpon earth; of his mercifull goodnesse electing and chusing vs to be heires of that eternall Kingdome, and purifieth vs with the graces of his holy Spirit, so that we might be made capable to sit with him in eternall felicitie.

The disdainfull Queene *Vasthy* may be a fit Type and Effigies of this world, not onely in respect of her pride, but her excesse in drinking; taking her name from *Schatha*, which signifies, To drinke: so this World liueth in all manner of prodigalitie and luxurie, and contemneth the Lord and King thereof, that Almighty God which sitteth in the Heauens; and therefore is justly throwne downe from that eternall Kingdome; whereas on the contrary, humble *Ester* (that is, the Church) is taken vp into dignitie, and crowned in that euerlasting Kingdome of Heauen.

Haman signifies, A rebellious and proud man: being deriued of HAMAN, He hath stirred vp a tumult: typically representing the

the Diuel, whom God in the beginning made a good Angell, exalted him in the heauens, and made him much more glorious than others; yet notwithstanding glorying in himselfe, hee contemned his Maker, & nothing would content him but to become like vnto him, yea he desired to be worshipped of our Lord Iesus Christ, *Mat.* 4. And as *Haman* endeauoured to ouerthrow not only all the people of the Iewes, but Queene *Hester* also; so the Diuell doth not onely endeauour to ouerthrow the whole Church, but if it were possible the head of the Church Christ Iesus.

Of that holy man Iob.

Iob was a holy and good man: he dwelt in the land of Vz, so called of *Vz* the sonne of *Aram* the son of *Sem*, as S. *Ierome* vpon *Genesis* obserueth. This *Vz* was that great man which built (as was thought) Damascus in Syria, and all the land which extendeth from Damascus to Iordan, after his name was called Vz, that is, the land of counsell, for so Vz signifieth. There were two townes in this countrey, where *Iob* is said to haue dwelt; that is, Astaroth-Carnaim, and Batzra: Asteroth-Carnaim was distant from Ierusalem, 52 miles towards the Northeast, the inhabitants of which towne worshipped the goddesse *Venus*, and called her by the name of *Astaroth*, of which you may reade before. S. *Ierome* saith, That the sepulchre of *Iob* was to be seene in his time in that towne; and later writers testifie as much for their times. This towne at this day is called Carnea.

Batzra is mentioned in the 36 of *Genesis*, it signifieth *a grapegathering*. In this towne it was thought that *Iob* was borne, it lay beyond Iordan in the tribe of Reuben, 20 miles from Ierusalem towards the Northeast. All this countrey in those times was subiect to the King of the Edomites or Idumæans; but after it was joyned to the land of the Moabites, they hauing conquered the kings of Edom: you man reade more of it in the 6 of *Isay*, also *Ios.* 20. where is shewed, that it was one of the six cities of refuge, appointed by *Ioshua*. Heere *Iob* for the most part continued and held

held this towne in great honour and reputation.

He liued about the time of *Bala*, first king of the Edomites: and according to the opinion of Saint *Ierom*, *Augustine*, *Ambrose*, *Philo*, and *Luther*, was for his excellent vertue and singular piety, chosen King of that countrey, which he greatly enlarged, making all the countries and neighbouring Princes neer adjoining, tributary vnto him: wherfore (as *Ierom* saith, in *locis Hebraicis*) hauing obtained so large an Empire, he remoued his seat from Batzra to Astaroth Carnaim, which was a strong and well defenced citie, where in those times (as *Moses* witnesseth, *Gen.* 14.) there inhabited mightie men, and noble Heroes; that so by their vertue he might with the greater facilitie suppresse and conquer other Prouinces.

There are many thinke him to be of the stocke of *Abraham*, and of the family of *Esau*, because he is mentioned in the 36 of *Genesis* where it is said, *That when Bala died, Iobab the sonne of Zerah of Bozra or Betzra raigned in his stead.* And Saint *Ierom* in his preface vpon the booke of *Iob* sheweth, that he was but fiue degrees remoued from *Abraham*: for

Abraham had

Ishmael	*Isaac*
Basmath, who was the wife of *Esau*, mother of *Reguel*, grandmother to *Sarah*, and great grandmother to *Iob*. So that by the mothers side *Iob* descended from *Ishmael*, and by the fathers side from *Esau*.	*Esau*
	Reguel
	Serah
	Iob or *Iobab*, king of Idumæa, *Gen.* 36.

Notwithstanding there are some that are of opinion, That he descended from *Nahor*, *Abrahams* brother; and was of the family of *Vz*, *Nahors* sonne: which opinion also Saint *Ierom* mentioneth in his Hebraicall questions. But most of the antient fathers hold this nothing so probable.

Luther vpon the 36 chapter of *Genesis* saith, That he was King long time before *Moses* carried the children of Israel out of Ægypt.

gypt. For *Iuda* and *Aſer* the ſonnes of *Iacob*, had children before they went into the land of Ægypt, *Gen.*46. therefore it is not impoſſible for *Reguel* the ſonne of *Eſau*, to haue children alſo, ſince he was married long before his brother *Iacob*. From hence then it may be gathered, that *Iob* was King of Idumæa before *Iacob* and his ſonnes went into the land of Ægypt. For although the fourteene ſonnes of *Eſau* gouerned the land of Edom, like ſo many Princes (of which number *Reguel* the grandfather of *Iob* was one) becauſe they held it as their inheritance; yet to auoid ſedition and diſtractions, which oftentimes happen where there is not a certaine head and principall commander, therefore they elected *Bela* the ſonne of *Beor* to be their King: after whoſe death they choſe *Iob*, becauſe he was a holy man of God, and in his actions juſt and vpright; who without doubt raigned amongſt the Edomites a long time. For he liued after his afflictions (which God impoſed vpon him to trie him) 140 yeares. *Plato* ſaith, he married *Dina* the daughter of *Iacob*: but Saint *Ierome*, That he married the daughter of an Arabian, by whom hee had *Enon*. Both theſe may be true; for his firſt wife being dead he might marrie an Arabian.

After the death of *Iob*, the Gyants & Heroes in Aſteroth Carnaim fell againe from the Idumæans; for when *Moſes* brought the children of Iſrael out of the deſart of Arabia *Petræa*, and that they had conquered the land beyond Iordan, the city Aſtaroth-Carnaim had a King called *Og*, who gouerned all the Kingdome of Baſan. This Gyant was of a mighty ſtature; he had a bed of yron * nine cubits long, and foure broad, *Deut.* 3.

* Foure yards & a half long, & two broad.

Of Eliphaz.

ELiphaz the Themanite was the brother of *Reguel*, *Iobs* grandfather. This *Eliphaz* had a ſonne called *Theman*, who built a citie, and after his owne name called it Theman, where *Eliphaz* his father dwelt with him. From whence it hapned that he was called *Eliphaz* the Themanite, *Iob* 2. It was diſtant from Ieruſalem forty miles towards the South, and therefore it was called a citie

a citie of the South: you may reade of *Eliphaz* in *Ier. cap.* 25. He had a Concubine called *Thimnah*, becauſe of her beauty & comely proportion: by her he had *Amaleck*, of whom came the Amalekites, betweene whom and the children of Iſrael were cruell wars, *Exod.* 17.

The Trauels of Eliphaz *the Themanite.*

FRom Themen hee went to Aſtaroth-Carnaim, where *Iob* dwelt, which is accounted 92 miles, to comfort his friend *Iob*, *Iob*, 2.

From Aſtaroth-Carnaim he returned backe to his owne houſe, which was 92 miles. So the trauels of *Eliphaz* were 184 miles.

Of Bildad, Iobes *friend.*

BEyond Iordan and the ſea of Galile not farre from Aſtaroth-Carnaim, there is at this day found a town called Suah, where (as it is thought) *Bildad* the friend of *Iob* dwelt. Neer to this towne (as *Sebaſtian Francus* obſerueth in his Coſmographie) there was yerly in the Summer ſeaſon a great mart kept in certain tents and tabernacles erected for that purpoſe, of diuers colours. *Bildad* ſignifies an antient friend, and Suah taketh the name from deſolation, being deriued of *Scho*, he hath made deſolate.

Of Zophar *the friend of* Iob.

ZOphar dwelt in the citie of Naema, *Ioſh.* 15. but how farre it ſtood from Ieruſalem is vncertaine. *Zophar*, of *Zaphar*, ſignifieth, ſwift. *Naema* ſignifies, pleaſant and delectable, of *Naem*, courteous and comfortable.

Of

Of Iobs *daughters.*

THe Lord gaue vnto *Iob* after his affliction, and that he had tried his faithfulneſſe, three daughters, ſo faire, that there were none fairer to be found in all the land. The name of the firſt was *Iemmima*, that is, as faire as the day, of *Iom*, which ſignifies, a day. The ſecond *Kazia*, that is, ſuch a one as giueth a pleaſant ſauor like vnto the gum Caſſia. The third, becauſe of the excellencie of her countenance was called *Kæren Hapuch*, that is, caſting forth rayes or beames, *Iob*. 42.

APOCRYPHA.

The Booke of IVDETH.

Of Egbatana.

AFter the death of *Arbactus* or *Arphaxad*, which ſignifies a mighty Lyon, to whom *Ionas* prophecied, as is ſaid before; there ſucceeded in the Empire of the Medes, *Mandanes*, *Sarſomenes*, *Artecarnis*, *Cardiceas*, and *Deioces*; who being enthroniſed in that Empire, called himſelfe *Arphaxad* or *Arbactus*, the ſecond. This man built Egbatana the metropolitan citie of the Medes, and beautified it with very faire buildings & goodly walls, made all of foure ſquare ſtone cut and poliſhed, 70 cubits high, and 30 broad; towers ſtanding vpon it 100 cubits in height, as well thoſe that were for the defence of the town, as thoſe where the gates were. The aire in that country was temperate, inclining rather to cold than heate, becauſe it lay toward the North: it ſtood 1136 miles from Ieruſalem Northeaſtward. Here (for the moſt part) this Emperor kept his court, till (as *Herodotus* ſaith) he was vtterly conquered by *Nebuchadnezzar*, Emperor of the Babylonians. This was that *Nebuchadnezzar* which

ſent

sent *Holofernus* with a mighty army against Iudæa, Bethulia, and many other cities and countries, and would be worshipped as a god *Iudeth.3.*

Of Hydaspes.

HYdaspes is a riuer that ariseth in Media, which runneth thorough a part of Parthia, extendeth it selfe into India; and not farre from the citie Nisa falleth into Indus, according to the opinion of *Pliny*, and *Strabo*, *lib.* 15. Neere this riuer *Nabuchadnezzar* ouercame *Dieoces*, otherwise called *Arbactus*, *Iudg.* 1.

The description of the countries conquered by HOLOFERNES.

Of Kedar.

KEdar (the wilderneſſe of Zur was thus called:) ſtood in the land of the Ishmaelites, 80 miles from Ieruſalem towards the Southweſt: and tooke the name of *Kedar* the ſonne of *Ishmael*, *Gen.* 25.

Of the mountaines of Ange.

THe mountaines of Ange, lay betweene Pamphilia and Cicilia; to the latitude of that famous country of Cilicia in Asia minor, 320 miles from Ieruſalem towards the North; not farre from Anchiale a citie of Cilicia, from whence it ſeemeth to take the name.

Of Cilicia.

CIlicia is a prouince of Asia minor; ſo called of *Cilice* the kings ſonne of Syria and Phœnicia: the Metropolitan Citie of which countrey was Tharſus, where the Apoſtle *Paul* was borne: it was diſtant from Ieruſalem 304 miles towards the North.

Of Mallos.

MAllos a citie of Cilicia, was ſo called of *Malo*, that is, plenty of all things. *Stephanus* ſaith, that it took that name of *Mollo*, who firſt built it. It is a citie to this day, and of moſt of the inhabitants of that country called Mallo, as *Geſner* obſerueth.

Of

Of Geſem.

GEſem ſignifies, fruitfull. The land of Goſen in Ægypt was ſo called, being deriued of *Guſch*, that is, a turfe: it ſtood 174 miles from Ieruſalem towards the Southweſt.

Of Æthyopia.

THis country ſtands beyond Ægipt, 800 miles from Ieruſalem towards the South, where the Sunne is extreme hot, that it turneth the complexion of the inhabitants to blackeneſſe: here breed great abundance of Dragons and cruell beaſts.

Of Eſdrelon.

ESdrelon was a plaine lying betweene the mountains, Thabor, Hermon, and Gilboa, extending it ſelfe from the cities of Megiddo and Apheck, to the ſea of Gennezareth or Galile. In this great field, which was called the plaine of Galile, and the field of Megiddo and Eſdrelon, there were many cruell battels fought; for here *Gideon* ouercame the Midianites: here *Saul* was put to flight by the Philiſtins, from whence aſcending into Mount Gilboa he killed himſelfe. *Ioſias* alſo, King of the Iewes, was in this place put to flight by *Pharaoh Necho*, and wounded vnto the death. The camp of *Holofernes* was ſo great that it tooke vp all the plain, which contained *16* miles in length. In ſome parts it was wonderfull fruitfull, and brought forth wine, oyle, and many other commodities in great abundance. It ſtood 52 miles from Ieruſalem towards the North, and was ſo called of *Cæder*, that is, *a hid order and diſpoſition*: for *Alam* is as much to ſay as, *he hath hid.*

Of Sobal.

SObal was a countrey vpon the borders of Syria, where Sophena was ſcituated, neere to the riuer Euphrates; which country *Saul* and *Dauid* Kings of Iſrael ſomtime conquered: it ſtood 600 miles from Ieruſalem towards the North, and ſignifies, an eare of corne.

Of Apamea.

THis was a famous citie in Tetrapolis of Syria, two hundred and eighty miles from Ieruſalem towards the North, built by

of *Seleucus Nicanor* King of Syria, and was ſo called of *Apamea* his wife.

Of the city Bethulia.

BEthulia was ſcituated within 4 miles of Dothan, and two of the Galilean ſea, 44 miles from Ieruſalem Northward. About four miles from this town, in a mountain a little beſide Dothan, lay the tents of *Holofernes* in the ſight of Bethulia, *Iudeth c.7.* between which & Bethulia lay the plain of Eſdrelon, in the midſt whereof there ran a pleaſant riuer, which in times paſt watred it. Here *Iudeth* (according to the cuſtome of the Iewes) waſhed her ſelfe. The place where Bethulia ſtood is to be ſeene at this day, the ruins of the town and many houſes ſtill remaining. It was ſcituated vpon a goodly high mountaine, ſtrongly fortified by Nature, and as it ſeemeth by art alſo. A man might haue ſeen it thorough the greateſt part of Galile, but aboue the reſt, a certain caſtle in the end of the mountain, made for the defence of the city. They ſhew at this day, in the mountaine and field neere Dothan, the place where *Holofernes* camp ſtood, and the reliques of their tents; alſo the brook where *Iudeth* waſhed her ſelfe. *Bethulia* ſignifieth, The hand-maid of God; being deriued of *Bethulah*, a virgin; and *Iah*, God. *Holofernes*, a prophane Captaine, of which ſort are thoſe tyrants that perſecute the Church of God.

The Booke of TOBIAS.

The Trauels of Tobias *the elder.*

TObias the elder was caried captiue out of the tribe of Nephaly, where he was born, to Ninive the Metropolitan city of Aſſiria, being 600 miles: at ſuch time as *Salmanaſſer* King of the Aſſyrians caried away the tenne tribes of Iſrael into Aſſyria Captiue; in the yeare before Chriſt 742. 2 *Kings, ca.17. Tob.1.* From that time he continued in Ninive, being then about 27 yeare old, and numbred amongſt the yong men that went into

exile; for he was born about such time as *Romulus* and *Remus* were born, which was *An. mun.* 3200. and before Christ 798, *Tob.* 1.

About the 30 yeare of his age he went from Niniveh into Media, which was 752 miles, and there came to a city called Rages in that country, to visit the banished Israelites: at which time hee lent by *Gabel* by bond, 10 talents of siluer, which amounts in our mony, at v.s.vi.d. the ounce, to 2062 li. and 10 s. or thereabouts.

From Rages he returned backe againe to Niniveh, 752 miles. So all his trauels were 2104 miles.

The Trauels of the Angell Raphel, *and yong* Tobias.

IN the yeare before Christ 708, the Archangell *Raphel* went from Niniveh to Rages in Media, with *Tobias* the yonger, being 752 miles.

From Rages in Media they returned backe again to Niniveh, 752 miles.

So these journies were 1504 miles.

¶ *The description of the places mentioned in their trauels.*

Of Nepthaly.

THis was the chiefe city of the tribe of Nepthaly, 84 miles from Ierusalem toward the North. It stood in Galile, and in times past was a strong town: here *Tobias* the elder was born. It is to be seene at this day (as some say) but much decayed; and is now called by the name of Sirin, scituated in a mountain so steep and strongly fortified by nature vpon the West side, that it is impossible to ascend vpon it. In a valley some two miles from this towne towards the South, Naason spoken of in the first Chapter of *Toby* is scituated. Vpon the left side whereof there stood a towne called Sophet: but now there is nothing to be seene but a Castle, where in antient times the Knights Templers kept their abiding, and at this day is in the custody of the Turks. This castle is scituated vpon a high mountaine, fortified very strongly both

both by art and nature, and ſtandeth within a mile of Nepthaly Southweſtward. At ſuch time as *Ioſephus* that great Hiſtoriographer (who was the ſonne of *Matthia* of Marathia, a Prieſt of the Iewes) was choſen chiefe Commander of the tribe of Nepthaly, he gathered an army of 100000, and fortified this caſtle & Nepthaly, and many other townes thereabouts, continuing a long and ſharp war againſt the Romans, vntill Nepthaly was taken, and he conſtrained to yeeld himſelfe captiue. In the taking in of which town *Titus* the ſon of *Veſpaſian* did firſt aſcend the walls, & there made manifeſt his noble reſolution and valor. *Vid. Ioſ. de bell. Iud. lib. 3 & 4.*

Of Rages a city of the Medes.

RAges is ſo called of a great Congregation, being deriued of *Ragaſch*, that is, He hath aſſembled a great company; for it was a very populous city. It was alſo called (as *Strab. li. 11. Coſmograp.* ſaith) Rahga: but after being rebuilt and fortified by *Nicanor*, it was by him called Europus, beeing diſtant from Ieruſalem 1396 miles toward the Northeaſt. The Perſians call it Arſacia. S. *Ierom, de Trad. Hebr.* would haue Ediſſa, a city of Meſopotamia (or rather as *Pliny* ſaith, of Cœloſyria) to be Rages, which ſtands but 448 miles from Ieruſalem Northward, and from Ninive 188 miles Weſtward. There are diuers others that haue wrot of this town of Ediſſa: but that this and Rages ſhould be both one I cannot ſee how to agree with *Toby*; for that hee himſelfe hath ſet it down to ſtand in Media, and the Cities of the Medes lie diſtant from Ieruſalem 1396 miles. Therefore gentle Reader I referre it to my better conſideration.

Of Ieſus *the ſonne of* Syrach.

SYrach ſignifies an Illuſtrous Prince, being deriued of *Sarach*, he hath ſhined forth: he was of that noble family of *Dauid*, that is, the ſon of *Syrach* the ſon of *Ieſu*, & couſin german to *Amos Syrach*, who (as *Philo* ſaith) was the

chiefe prince and captain of the children of Israel in the time of *Ptolomeus Philadelphus* King of Egypt, & is inserted into the genealogie of Christ, *Luke* 3. He was born 230 years before Christ, in the city Ierusalem, from whence about the 38 yeare of his age he went to Alexandria, a city of Egypt, 288 miles (*Evergetes Ptolomais* the sonne of *Philadelphus* being then King of that countrey) where he gathered out of that flourishing Library (set vp at the charge of *Ptolomais Philadelphus*) his booke of *Ecclesiasticus*, as bees from diuers floures gather sweet hony.

Of the great city Alexandria.

ALexandria was a city of Egypt, distant from Ierusalem 288 miles Westward; in antient time called No, that is, a Hinderance. But *Alexander* the Great taking affection to this city, in the yere 330 before Christ began to build it (for by continuance of time it was much decayed) and within the space of 17 dayes made it a goodly city, much greater than it was before: to which that he might adde the greater grace, he called it after his owne name Alexandria; and there he lieth buried, after hee had gouerned the empire of the Grecians 7 yeares. For although he died in Babylon the chiefe city of the Chaldæans, yet *Ptolomais* (one of his chiefe Princes) remoued his body thence in a golden chariot to Memphis in Egypt, and 20 years after to Alexandria. The scituation thereof is very delectable, bordering to the North vpon the Mediterranian sea, and to the South vpon the poole of Mareridis, as *Strabo* saith, *lib.* 17. It was ten miles about, strongly fortified with walls, beautified with goodly buildings, scituated in a very fruitfull countrey. And to giue a greater delight vnto the inhabitants, without the Walls there stood many goodly Orchards and Gardens, plentifully furnished with fruits and floures of diuers kindes, as Pomecitrons, Figges, &c. During the time of *Ptolomais Philadelphus* it was a famous and flourishing city; for this Prince being a great louer of learning, instituted an Academy, as it is thought, in it, and added thereto a stately library, wherein were 400000 Bookes. The fame whereof beeing published through

through the world, many people of diuers Nations reſorted thither to ſee it. Then *Eleazer* alſo the high-prieſt of the Iews, at the requeſt of *Ptolemais* ſent 72 Interpreters to tranſlate the Bible out of Hebrew into Greeke; which was (as *Euſebius* obſerueth) in the third yeare of his reign, before Chriſt 268. In recompence whereof he ſent to be dedicated in the Temple of Ieruſalem a table of gold, richly adorned with Carbuncles, ſmarages, and other pretious ſtones; two ſtately cups, and 30 boules of pure gold, as appeareth in *Ioſep. lib. Antiq.* 12. The Academy continued there till after Chriſts time, as you may reade *Acts* 6. But the Library was conſumed 47 yeares before Chriſt, and the city greatly defaced. For *Iulius Cæſar* at that time making war with *Pompey* the yonger, who continued with his ſiſter *Cleopatra* in this City, cauſed the Kings navy to be ſet on fire, and the Library ſtanding neer it, the flame tooke hold of it, and burnt it downe to the ground with all that was in it, and defaced alſo a great part of the city.

Ioſephus writing of this city, compares it with the faireſt cities of thoſe times, being ſtrongly fortified both by ſea and land, ſo that it ſeemed to be inuincible. But at this day it is but a ſmal city, the incurſions of forrein enemies hauing waſted and deſtroied the greater part, and left the reſt to be a wonder to the world, the heaps and ruins of goodly buildings making euident lamentable deſtructions. *Thus man with his deuices periſheth, but the Lord endureth for euer.*

Vpon the Booke of MACHABES.

The Trauels of Antiochus Epiphanes.

ANtiochus *Epiphanes*, that is, An illuſtrous Aduerſary, in the yeare of Chriſt 380, was ſent out of Syria by *Antiochus* the Great, to Rome, which 1600 miles, where he remained as an hoſtage for his father and his brother *Seleucus Philopater* ſeuenteen yeares, 1 *Mac.* 1.

After the death of his father he ſtole ſecretly from Rome, and went backe again to Antiochia in Syria, which was 1600 miles; and there ſucceeded his brother *Seleucus Philopater* in the gouernment. He began to reign 173 yeares before Chriſt.

In the third yeare of his reign he went from Antiochia to Tyrus, 60 miles: in that journey he conquered all the lower part of Syria and Phœnicia.

From thence he went aboue ſixe ſcore miles through Galilee and Iudæa, conquering al the cities and countries that lay in his way; and would alſo haue gon downe into Egypt; but when hee heard that his nephew *Ptolomais Philometor* had proclaimed an aſſembly and parliament, and would not acknowledge him for his Protector, he ſent *Apolonius* one of his princes, vpon the day of the meeting into Egypt, and he himſelfe returned back again to Ioppa, 2 *Mac.* 4.

From Ioppa hee went to Ieruſalem, which was 20 miles, where *Iaſon* the high-Prieſt and all the people receiued him with great honour. At that time *Antiochus* placed a Gard in the Caſtle or tower of Ieruſalem, which was the beginning of their intolerable ſeruitude.

But for that yeare, which was the fourth of his reign, he returned through Phœnicia to Antiochia in Syria, 280 miles.

In the fift yeare of his reign hee went from Antiochia with a great army into Cilicia, being 80 miles. There he appeaſed the vprores of the inhabitants of Tharſus and Mallotus, and conquered all Cilicia, 2 *Mac.* 4.

From Cilicia he returned backe againe to Antiochia, eightie miles.

In the ſixt yeare of his reign *Antiochus* went with a great army both by ſea and land (wherein were many Elephants) to Peluſio, 400 miles. This city he conquered, and ouercame the Alexandrians in a naual battell. 2 *Mac.* 4.

From Peluſio (hauing built a bridge ouer Nilus) he went with his army to Memphis, conquerd all the countries & ſtrong cities as he went, about 140 miles, and brought thither a mightie and great prey: where according to the ſaying of the Prophet *Daniel. cap.* 11. He dealt ſubtilly with *Ptolomais Philometor*.

From

From Memphis he returned to Alexandria, where the citiſens would not ſuffer him to enter the gates, wherefore he beſieged it, but to ſmall purpoſe, which was 120 miles.

From Alexandria he returned to Peluſio, which was 160 miles, there he left a garriſon to retaine what hee had gotten in Ægypt, 1 *Mac.* 4.

From Peluſio he returned to Antiochia with a great prey, being 400 miles. In the mean time *Ptolomais* King of Egypt, & his ſiſter *Cleopatra* brought in the aid of the Romanes, *Livy, Decad. lib.* 4. 5.

In the next yeare (that is, in the ſeuenth yeare of *Antiochus Epiphanes*) there was ſeen in the aire as if there had been men fighting; a Comet alſo appeared. This happened in the yeare before Chriſt 167.

This yeare in the ſpring *Antiochus* went the ſecond time from Antiochia with his army into Alexandria in Egypt, which was 560 miles. So paſſing through Cœloſyria and Iudæa, hee came into Egypt, which he inuaded with open war, endeauoring to get that by force, which hee could not get by entreaty. But the Romans ſent *P. Popillius* with other Embaſſadours into Egypt, who hearing that *Antiochus* was come to Leuſia, which was within a mile of Alexandria, the Romanes went thither to him. Where when he had welcommed them, and ſhewed all the courteſie hee could to *P. Popillius*, *P. Popillius* deliuered him certain tables that he had about him written. And firſt of all commanded him to reade them, which he did. Then he counſelled with ſome of his friends, What was beſt to be done in the buſineſſe. While he was thus in a great ſtudy, *P. Popillius* with a wand that hee had in his hand made a circle about him in the duſt, ſaying, *Ere thou ſtirre a foot out of this circle returne thy anſwer, that I may tell the Senate Whether thou hadſt rather haue warre or peace.* This hee vttered with ſuch a firme countenance, that it amaſed the King. Wherefore, after he had pauſed a while, quoth hee, *I will doe what the Senate hath written, or ſhall thinke fit.* So doing little or nothing in Egypt, hee returned backe againe. *Iuſtine, Lib.* 34. *Decad. Lib.* 4. *cap.* 5.

*Ioſ.lib.*12.*cap.*6. Theſe things hapned *ann.vrb.Rom.*585.*L.Æmilius Paulus & Caius Licinius Craſſus* being then Conſuls: in which yeare the Moon was totally eclipſed, *Æmilius* ouercame *Perſeus* King of Macedon, and reduced Macedonia into a Prouince, *Lib. Dec.*4.*lib.*5.

From Leuſia, *Antiochus* (fearing leſt the Iewes would forſake his Empire and rebell) went to Ieruſalem, which was 288 miles; but the inhabitants of the towne ſhut him out of the city, wherefore he beſieged it, and by the treaſon of *Menelaus* chiefe Prieſt, (who for that purpoſe conſpired with the gard that was in the caſtle) quickly got it and entred the gates. In every place where he came hee put the Citiſens to the ſword, and for three daies ſpace did little elſe but cruelly maſſacre the people. He went alſo with *Menelaus* into the Temple, where he polluted the ſacred things of the Temple, and took thence the veſſels of ſiluer & gold, or whatſoeuer he found pretious or worthy: ſo that the prey he tooke amounted to 1800 talents, which make almoſt 11 tunne of pure gold; all which were partly gifts dedicated to the Temple, and partly treaſure that was left there as in a ſafe and ſure place, to the vſe of poore diſtreſſed widowes and orphans.

After that *Antiochus* had robbed the Temple of all the ſiluer and gold that he could finde, had baniſhed *Iaſon*, had placed a ſtrong garriſon in the tower of Acropolis, (the captaine of which was one *Philip* a very cruell man) and made *Menelaus* high-Prieſt; with all this booty and ſome number of captiues hee returned to Antiochia, which was 280 miles. In the yeare following, that is, before Chriſt 166, *Lu.Æmilius Paulus* triumphed for the wars of Macedonia. Not long after, *Antiochus* miſdoubting the fidelitie of the Iewes, ſent *Apolonius* with an army of 22000 to Ieruſalem, who entred the city vpon the Sabbath day, and committed many outrages.

Then, *Antiochus* hauing ſpent a great part of the gold and ſiluer which he had got from Ieruſalem, about the eleuenth yeare of his reigne made his expedition from Antiochia to, Perſepolis, (it was alſo called Elymaides) in Perſia, which was 196 miles.

Here

Here he took the temple of *Diana*, ſpoiled all that country round about, and with ſtrong hand gathered together a great maſſe of gold and ſiluer to maintain warre againſt *Iudas Machabeus*. But a multitude of citiſens diſliking his ſacriledge, banded themſelues together, and put *Antiochus* and his ſouldiers to flight before hee could take the city of Perſepolis. 1 *Mach.6.* 2 *Mach.9.*

Wherefore being driuen from thence, he fled with his army to Egbatana, a city in Media, which was 209 miles. Here hauing certain intelligence by letters, of the noble exploits of *Iudas Machabeus*, and that he purged the temple of ſuch things as were prophane, he fell into an extreme griefe, and like one diſtracted railed againſt the Iewes, and ſwore to bereuenged of them, 1 *Mac.9.*

In this extreme anger he went from Egbatana to Babylon with his army, which was 464 miles. But as he went, his Chariot was ouerthrown, in the fall wherof he was ſo extremely wounded, that they were conſtrained to carry him in a bed to Babylon, where he ſhortly after died miſerably.

So all his trauels were 8153 miles.

Thus may we ſee with what difficulties and dangers this wicked prince obtained his victories, and paſt away his life, ſomtime in trauel, his journies long and troubleſome, ſomtimes in proſperitie, ſomtimes in aduerſitie, again ſomtimes afflicted with troubleſome cogitations, ſometimes with extreame anger, ſeldome in peace, and then alſo his actions ſauoring of violence and filthines From whence it appeareth, That the wicked with more ſorowes, troubles, and vexations gaine eternall damnation; than the Iuſt, though they ſuffer many grieuous afflictions, obtain euerlaſting ſaluation. For amongſt all the Patriarchs, good Kings, and Prophets, there is not found any that had ſo many long and tedious journies as this *Antiochus*, who continually oppreſſed his minde and conſcience with vnprofitable vanities and wicked thoughts, and at length had a miſerable and terrible end.

of

¶ *Of the Cities and places mentioned in his Trauels.*

Of Antiochia.

ANtiochia, where *Antiochus Epiphanes* kept his court, was anciently called Chæmath, or Riblah. It was ſcituated in Syria, 180 miles from Ieruſalem towards the North, neer to the Cities Seleucia, Laodicea, and Apamea, which foure Cities (as *Strabo* ſaith in the ſixteenth Booke of his Geographie) was built by *Seleucus Nicanor* firſt King of Syria. This man was a mighty Prince; and obtained the name of *Nicanor* (which ſignifieth Victorie) becauſe he proſpered in his warres, and conquered his aduerſaries. For when (within 13 yeares after the death of *Alexander* the Great) hee had got the kingdome of Syria, hee became ſo great in the 31 yeare of his reign, that he obtained the empire of all the Eaſt; and beſide (as *Strabo* ſaith) re-edified and built vp theſe foure cities, calling one of them Antiochia, after the name of his father, another Laodicea after the name of his mother, a third after his own name Seleucia, and the laſt Apamea, after the name of his wife. Theſe foure cities, becauſe they were all built by one man, and at one time, were called Siſters. But Antiochia was much fairer than the other, and in thoſe times was a greater city than any other called after that name, yea it was equal to Alexandria in Egypt, for glory and excellencie of building. It was diuided into foure parts, and thoſe parts ſeperated with foure walls. The firſt, which was antiently called Hemath (A violent anger) of *Chamathai* the ſonne of *Canaan*; was after Riblath, from the multitude of the inhabitants; and the third time by *Seleucus*, after his fathers name, called Antiochia. In this part *Seleucus* to dignifie the City, kept his court, it being compaſſed about with goodly walls. In the ſecond part the citiſens of Syria inhabited. In the third, *Seleucus Callimichus* (afterward King of the Syrians) kept his court, and greatly beautified it. But in the fourth (where afterward many Chriſtians inhabited) *Antigonus Epiphanes* continued, and did greatly adorn it and ſet it forth with goodly buildings and ſumptuous houſes. Cloſe by the Citie there ſtood a pleaſant

pleaſant wood watered with many cleare fountains and delightfull ſprings, to which there reſorted a great multitude of Fowles of diuers ſorts, which ſung very pleaſantly among the trees, to the great content and delectation of the citiſens. In the midſt of this wood ſtood the temple of *Apollo* and *Diana*, goodly things, and very curiouſly built. It was called the wood of *Daphne*, becauſe it was full of Laurel trees. From this wood all the countrey thereabout is called Epidaphne. Not far off ſtandeth the riuer Orontes, which beginneth in Cœloſyria, and paſſeth vnder the earth til it comes neere to Apamea, where it riſeth and watreth all Antiochia. So paſſing thence it runneth ſome 16 miles, and ſo fals into the Mediterranian ſea. Heere *Paul* preached and kept a Synod, *Euſeb. lib. 7. cap. 24. 25.* There was another Synod kept heere by the Arrians, *Trip. lib. 4. 9.*

Stephanus reckons vp many other cities of this name, as Antiochia Liſidia, in Galatia, where *Paul* preached, *Act.* 3. and is diſtant from this 384 miles: Antiochia in Meſopotamia, which is alſo called Mygdonia, and Niſibis; in which *Apollophanes* the Stoicke, and *Pharnuchus* that wrot the Perſian hiſtorie are ſaid to be born. Antiochia between Syria and Arabia, built by *Semiramis*. Antiochia in Cilicia, ſcituated neere to the riuer Pyramus. Antiochia in Pieria, alſo called by the Syrians, Arados. There is alſo a city called Antiochia neere mount Taurus in the countrey of Comagena. Antiochia ſcituated vpon the lake of Callichan. Antiochia in Scythia. There was another in Caria, called alſo Pithapolis. Antiochia Marigiana, built by *Antiochus Soter*. And many Authors call Tharſus in Cilicia by the name of Antiochia. Antiochia ſignifies an Aduerſarie.

Of Rome.

ROme ſtands 1528 miles from Ieruſalem Weſtward. Of this city you may reade more in the trauels of the Apoſtle *Paul*.

Tyrus, Ioppa, Memphis, Peluſio, Mallo, and Alexandria are before deſcribed.

of

Of Tharsus.

TArsus or Tharsus signifieth aa Hyacinth stone, so called (as some thinke) of *Tharsis* the son of *Iauan*, the son of *Iaphet*, the son of *Noah*, *Gen.* 10. It was distant from Ierusalem 304 miles Northward.

Of Persepolis.

PErsepolis was the metropolitan city of Persia, distant from Ierusalem 1240 miles Eastward. So called of *Perseus* that mightie King of the Persians, who re-edified it and gaue it that name; which is as much to say as the city of the Persians, which also of him were so called. The Astronomers, because he was greatly affected to such as were skilfull in that art, attributed his name and his wiues name to two constellations in the heauens, of which *Ouids* fable is contriued of *Pegasus* and *Andromache*.

This city of Persepolis was so fair, that it exceeded all the cities of the East, both for stateliness and beauty, and so continued from *Perseus* time, vntill *Alexander* the Great had conquered *Darius*: at which time this great Emperor hauing got into his hand the whole empire of the Persians, came to Persepolis in the yeare before Christ 329, and there celebrated a great feast in triumph of his victories; to which there resorted a great many women, not such as were of the better sort, but them that followed the camp, and liued dissolutely: amongst whom was that notable curtesan *Thais*; who perceiuing the King inclined to mirth, and full with wine, began to flatter him in his cups, & among other things to commend and dignifie his noble exploits; withall giuing him to vnderstand, how acceptable it would be to the Grecians, to see that royall palace of the Persians fired, which had so often afflicted Grecia. No sooner had she vttered these words, but another seconded her, and then a third. After, the whole assembly cried out, Shall we reuenge the injurie of Grecians, and burn the city? with that they al rose in great fury, the king himself (being crowned) beginning first to fire the palace, wherein was great abundance of Cedar, from whence it happened that suddenly the fire

spred

ſpred it ſelfe a great way; which when the army that lay without the walls perceiued, with all ſpeed came to the city to ſtay the burning of it, for which purpoſe many brought water with them. But when they beheld the King himſelfe buſie in this tragedie, laying aſide their water, they alſo, in hope of booty, and to imitate the ſteps of their Prince, fell to firing the city, and according to the cuſtom of ſoldiers in ſuch maſſacres, made a prey of what they could get; increaſing the fire with dry ſtuffe and other combuſtible matter, whereby it came to paſſe that the whole city was therewith fired, and burnt to the ground. This was the end of that mighty city which ruled ouer ſo many nations, where ſo many mighty Princes gouerned, that was the ſcourge of Grecia and the greateſt part of the world, that ſent forth a Navie of 10000 ſhips and an army of an infinit number; there being at this day nothing to be ſeen, vnleſſe the riuer Araxes that ran cloſe by it remaineth. Thus was that conſumed in a fury, which the King and all his army before endeauoured to ſpare. But after it turned to the great ſhame of the Macedonians, that their King ſhould fire ſo famous acity in the midſt of his cups: and *Alexander* himſelfe after hee had ſlept repented what he had done.

You ſhall find in 2 *Mac. cap. 6.* That *Antiochus Epiphanes* beſieged a certaine City in Perſia called Perſepolis, from whence for his exceeding couetouſneſſe and ſacriledge he was forced by the inhabitants dwelling about the town to raiſe his ſiege & be gon. Therefore ſome may gather, that this Perſepolis before mentioned was rebuilded, becauſe it alſo ſtood in Perſia: but if you read 1 *Mac. cap. 6.* you ſhall finde that this city ſo beſieged by *Antiochus* was alſo called Elymais, wherein ſtood the temple of *Diana*, beautified with goodly ornaments, ſhining with the ſplendor of fine gold wherewith it was gilt. In which temple, as ſaith *Ioſephus lib. Ant. 12. Alexander* the Great left his armor and other things. From whence may be gathered, that this towne was not the Perſepolis which he cauſed to be burnt, but rather ſome other towne built out of the ruines of that city (according to the opinion of *Quintus Curtius*) or elſe ſome village ſtanding neere to it, which being built vp and inlarged, might of ſome be called new Perſepolis,

polis, though indeed it was antiently called Elymais, and all the East part of Persia beyond Susa, of that towne called Elematica, hauing some affinitie with Elam the antient name of Persia, so called of *Elam* the son of *Sem*, *Gen.* 10. Wherefore it may well be concluded, that that Persepolis burnt down by *Alexander*, was neuer restored, but lieth waste to this day.

Thus the empire of the Persians (after they had ruled ouer the nations of the earth 260 yeares) was conquered by the Grecians, who held it 129 yeares. At the end of which time, *Demetrius Nicanor* the last Emperour of the Grecrans in Syria and Asia, going with a great army out of Syria toward the East, *Arsaces* King of the Medes and Parthians, being aided by the citisens of Elymais the Persians, and Bactrians, meeting him in those parts, gaue him many sharp and cruell battels, and in the end (vnder pretence of peace) took him prisoner, in the yere before Christ 137. and from that time the Parthians gouerned Persia and Grecia, and opposed the Romans in many cruell battels.

Afterward, in the yere of our Lord 226, *Artaxerxes* that mighty Lord of Persia ouercame *Artabanus* King of the Parthians in a mighty battell, and took his crown from his head; the same yere entring vpon the gouernment of Persia, 548 years after the death of *Alexander* the Great: from which time *Artaxerxes* and his posteritie reigned in Persia for the space of 314 yeares; in the which space there succeeded 28 Kings, *viz.* *Artaxerxes* 1. *Sapores Ormisdates Vararanes*, *Vararanes* 2. *Vararanes* 3. *Narses*, *Misdates*, *Sapores* 2. *Artaxerxes* 2. *Sapores* 3. *Vararanes* 4. *Cermazat*, syrnamed *Isdigertes*, *Vararanes* 5. *Vararanes* 6. *Perozes*, *Valens*, *Cavades Zambades*, *Cavades* 2. *Cosroës*, *Hormisda*, *Cosroës* 2. *Siroes*, *Adhasir*, *Sarbaras*, *Bornarim*, *Hormisda* 2. who was the last King of the Persians; for being ouercome by *Humarus*, *Amiras* of the Saracens, and third Emperor of the Mahumetans, he was thrown out of his kingdom *Anno Dom.* 640. After which time it continued long in the gouernement of the Saracens and Turks.

Where

Where that holy Prieſt Mattathias *the father of* Iudas Machabeus *dwelt.*

Mattathias and *Dorotheus* haue both one ſignification, that is, The gift of God; being deriued of *Matath*, a gift, and *Iah*, God. This *Mattathias* was a holy Prieſt of the tribe of Levi, the ſon of *Iohn*, the ſon of *Simon*, of whom all that family was called the poſteritie of *Simon*, of the ſtocke of *Ioarib*, of whom you may read, 1 *Chr.* 15. He dwelt in a town called Modin, 14 miles from Ieruſalem toward the Northweſt, ſcituated in a mountaine cloſe by the way as you go to Ioppa, in the tribe of Dan. Modin ſignifieth a meaſure, being deriued of *Madad*, he hath meaſured. In this place ſeeing the crueltie of *Antiochus Epiphanes*, and the inſolencie of his ſoldiers, he killed one of his captains, and afterward in the ſynagogue put to death an idolatrous Iew, ouerthrew the Altar ſet vp by *Antiochus*: after, called forth all the inhabitants of Modin and other towns neere adioyning, to withſtand the fury of this King. So they brought their goods out of the city, into the wilderneſſe, where they incamped themſelues, and after ſo manfully oppoſed *Antiochus*, that he deliuered all the cities & towns thereabouts out of his bondage, and from idolatry. But beeing now grown old, (after he had admoniſhed his ſons to conſtancy in the ſeruice of God, and courage in defence of the countrey) he died in the yeare before Chriſt 164, and was buried at Modin, where afterward his ſons were buried. *Simon* his third ſon, high-prieſt of Ieruſalem, did maruellouſly beautifie this ſepulchre; for he made a vault of white marble, compaſſed about with faire pillars which ſupported an admirable curious arch, to ſee to as if it had been one ſtone. Ouer this vault in conuenient places he built ſeuen pyramides, in memory of his father, mother, his foure brethren, and himſelfe. In the circumference of this monument hee ſet vp faire marble pillars, vpon which he cauſed to be ingrauen ſhips, ſo artificially, that they which ſailed vpon the ſea might ſee them; and vpon theſe he placed the armes of his father and of his brethren. You may reade more of this, 1 *Mach.* 13. *Ioſeph. Antiq. lib.* 12, *cap.* 9.

The

The Trauels of Iudas Machabeus.

IVdas *Machabeus* ſucceeded his father *Mattathias* in the yere before Chriſt 164, *Ann. mundi* 3804. and ruled ſix years. Immediatly after his fathers death, who as is ſaid was buried in Modin he led his army againſt *Apollonius* chief captain of *Antiochus*, who at that time was in Samaria, which was 30 miles: here hee ouercame *Apollonius* and killed him with his own ſword, 2 *Mac.* 2. 3.

When *Seron* (who was alſo one of *Antiochus* chiefe captains in Syria the lower) heard that *Iudas Machabeus* had ouercome *Apollonius* and put him to death, hee was very angry and ſaid, *I will go and conquer* Iudas Machabeus *and thoſe that are with him, that ſo I may get my ſelfe a name and be famous through the whole Kingdom*: ſo he came out of Syria, and pitched his tents neere Bethoron the lower in the tribe of Iuda, 32 miles from Samaria. But *Iudas* went down to him to Bethoron, where he broke into his campe, ouercame his whole army, and put him to the ſword with 8000 of his men, but the reſt fled into the land of the Philiſtines, 1 *Mach.* 3. Theſe two victories he obtained in the firſt yeare of his gouernement, by which he made the name of the Machabees famous thorough that Kingdome. This battell was fought 8 miles from Ieruſalem.

Antiochus Epiphanes hauing certain intelligence of that which had happened, in the next yeare made an expedition into Perſia, that he might gather money in thoſe Eaſt parts to make an offenſiue Warre againſt the Iewes; and gaue authoritie to *Lyſias* (whom hee made Gouernour in his abſence) to ſuppreſſe this faction ſprung vp amongſt them. Wherefore *Lyſias* ſent 40000 foot and 7000 horſe into Iury; and appointed *Ptolomais*, *Nicanor*, and *Gorgias* to be Generals of the whole Army. Who ſo ſoon as they had entred Iudæa after hoſtile manner, they pitched their Tents neere to a towne called Emaus, *Ioſeph. Lib. Antiq.* 13. *c.* 10. This towne ſtandeth ſixe miles and ſomewhat more from Ieruſalem;

ſalem; but *Iudas Macchabeus* aſſembled his army in Mizpah, ſcituated in the Tribe of Benjamin not farre from Ieruſalem, ſix miles from Bethoron, 1 *Mac.* 3.

After *Iudas Macchabeus* had implored Gods aſſiſtance in his warres, and performed many religious ceremonies, he went with his army to Emaus, which was foure miles: where comming vpon the enemy in the night and vnexpected, he ouercame *Nicanor*, put him to flight, and kil'd three thouſand of his men. This victorie happened in the third yeare of *Iudas Macchabeus* his gouernment, 1 *Mac.* 4.

From Emaus he purſued the enemy to Gexeron Azotus, Aſſerimoth, and Iamniah, vpon the borders of Idumæa, which was eight miles.

After he returning backe from purſuing the enemy with his armie to Emaus, which was eight miles, that he might oppoſe the armie of *Gorgias*; but *Gorgias* vnderſtanding of the ouerthrow of *Nicanor*, and burning of his tents, fled.

Iudas Macchabeus obtained his fourth victory in the third yeare of his gouernment, which was 62 yeares before Chriſt, and in the 148 yeare of the gouernment of the Græcians in Syria, ſix miles from Emaus, neere to the Caſtle or fortreſſe of Bethſura, which ſignifies, *the houſe of the Rocke*, being a very ſtrong place, ſcituated in the top of a high rock, ſome halfe a mile from Ieruſalem, in the way which leadeth to Bethlehem. Neere to this caſtle *Iudas Macchabeus* ouercame *Lyſias*, *Antiochus* his chiefe generall of Syria, who had 20000 foot, and 5000 horſe in his army, carrying away a great victory, and put to the ſword 5000 of his men. *Lyſias* being thus ouercome, mediated a peace with the Iewes, which was concluded vpon the fourth day of the moneth Dioſcoris which anſwereth vnto the ſeuenth day of our moneth of Iune, 2 *Macch.* 10.

From Bethſura *Iudas Macchabeus* brought back his army to Ieruſalem, which was almoſt a mile; where he cauſed the Temple of the Lord to be cleanſed of the abhomination of the Gentiles, & broke downe the ſtature of *Iupiter Olympus*, which had continued there for the ſpace of three yeares: and on the fifth day of the moneth Caſlew, wich is our December, celebrated a ſolemne Paſſe-

ouer, and built vp a new Altar, and dedicated it vnto the Lord.

In the yeare after, being the fourth yeare of his gouernment, he repaired the towne of Sion, & fortified Bethsura against the Idumeans, which nation all this yeare made war vpon the Iewes. But after, *Iudas* gathered an armie and went 40 miles into Idumæa, and inuaded those that were in Arabathnes, and in the land of the sons of *Bean* (which people troubled the Israelites with continuall robberies) and put them to flight, so that they were constrained to take their castle; where he fired them and it together, 1 *Macch.* 5. 2 *Macch.* 10.

From Idumæa, he returned backe againe with his army to Ierusalem, which was 40 miles.

Afterward hee led his army against the Amonites, which lay 60 miles from Ierusalem towards the Northeast, 1 *Macch.* 5.

From thence he went to Iaeser in the Tribe of Gad, which was 24 miles; which he tooke and all the castles thereabouts. This towne *Moses* in times past conquered, as you may reade before 1 *Macch.* 15.

From Iaeser he returned to Ierusalem which was 40 miles.

From thence he went to Ioppa, which was 20 miles; and there he burned their hauen (for Ioppa was a hauen towne) and those which scaped the fire he kild with the sword, 2 *Mac.* 12.

From Ioppa he went to Iamnia, which was accounted 4 miles; where in the night he fired their hauen, burnt their ships, & spoiled their towne, insomuch as the inhabitants of Ierusalem which were 16 miles off might easily see the fire, 2 *Macch.* 12.

From Iamnia *Iudas* went with his army against *Timotheus* chiefe captaine of *Antiochus Eupator*, who continued at the citie Carnion which was something more than a mile, where he ouercame him and 5000 Arabians, which were strengthened with 500 horse, and tooke the citie, 1 *Macch.* 12.

Afterward *Iudas Macchab.* with his brother *Ionathan*, led an armie to Characa vnto the Iewes that were called Tubieni, which was 96 miles, against *Timotheus* gouernour of the Ammonites; but he was gone thence and had done nothing, but left a garrison in a strong hold. Wherefore *Dositheus* and *Sosipater* (which were captaines with *Macch.*) went forth and slew those that *Timotheus* had

had left in the fortresse more than 10000 men: *Timotheus* himselfe also fell into their hands, but by reason of his faire speeches they suffered him to depart with life, 2 *Mac.* 12. 1 *Mac.* 5.

From thence he went to Bozor a faire citie which was scituated beyond Iordan neere to Bethabara, in the Tribe of Reuben, it was also called Bazra, which was 24 miles; this towne he tooke and burned with fire, *Isa.* 64. 1 *Mac.* 5.

From Bozor he went to Mizpa, where *Iepthe* sometime sacrificed his daughter, which was 32 miles. In that journey *Iudas Macchabeus* rescued the castle of Datheman, draue thence *Timotheus*, and put to the sword 8000 of his armie. After, he went thence to Mizpa, woon the towne, burnt it with fire, and put to the sword all the male children, because the inhabitants had vexed the children of Israel with continuall robbery. After that, hee woon many other townes and cities thereabouts, 1 *Mac.* 5.

From Mizpa *Iudas* passed the riuer, and went to Astaroth-Carnaim, which in the second of *Macchabes* is called Carnion, which was eight miles; here he destroyed the temple of *Venus*, which the inhabitants call Astaroth, and put 25000 of the inhabitants to the sword. He went also to Atargation, a towne not far off, and tooke it, and deliuered all the Israelites from the greatest to the least, which were in captiuitie amongst the Gilliadites, 1 *Macch.* 5, 2 *Macch.* 12.

From Astaroth-Carnaim, hee went to Ephron, which was 16 miles: this citie *Iudas Macchabeus* destroied, because the inhabitants thereof denied him passage, and went through it ouer the dead bodies, 2 *Macch.* 5. Here *Gideon* Iudge of Israel sometime dwelt; it tooke the name from the rising vp of the dust, being deriued of *Aphar*, that is, he hath made a dust.

From Ephron *Iudas* passed ouer Iordan into the great field of Galile, and so went to Scythopolis, which in antient time was called Bethsan, which was foure miles.

From Bethsan or Scythopolis, he returned to Ierusalem, which was 44 miles, a little before Penticost, in the fourth yeare of his gouernment, in the yere 161 before Christ, 1 *Macch.* 5. 2 *Maccab.* 12.

After the feast of Penticost he went from Ierusalem to Maresa, which was 16 miles; here he ouercame *Gorgias* gouernour of Idumæa, in a great buttell, 2 *Mac.* 12.

From Maresa hee went with his army to Odullam, which was 6 miles. Here sometime *Dauid* hid himselfe.

From Odullam he returned to Ierusalem, which was 8 miles; 2 *Mac.* 12.

From Ierusalem he brought his army to Hebron the Metropolitan citie of the Idumæans, which was 22 miles: this Towne he woon, and all the townes and castles neere adioyning, 1 *Machab.* 5.

From thence he went to Samaria, which was fiftie six miles, 1 *Mac.* 5.

From Samaria he led his army against Azotus, which was 44 miles. This was a citie of the Philistins, which he destroied, broke their Altars, and burnt their idols in the fire, 1 *Mac.* 5. After that, he conquered two castles in Idumæa, 1 *Mac.* 10.

After that, he returned to Ierusalem, which was accounted 22 miles, 1 *Mac.* 5.

From Ierusalem he went to meet *Timotheus*, chiefe captaine of the Syrians, who came with a great army to inuade Iudæa. But when the battell waxed hot there appeared to the enemies from heauen, fiue comely men vpon horses with bridles of gold, two of which led the Iewes, and tooke *Machabeus* betweene them, and couered him on euery side with their weapons, that none could hurt him, but against their enemies they shot Darts and lightnings, so that they were confounded with blindnesse, and beaten downe: whereby the Iewes obtained a great victory, and put to the sword 20500 foot, and 600 horse; the rest seeing this great slaughter, fled. So *Iudas* praised the Lord, and pursued the enemies to Gazara, which was 16 miles. Heere *Timotheus* hid himselfe in a caue; but the Iewes tooke the citie, found him out, and put him to death, together with his brother *Chæreas* and *Polephanes*, 2 *Mac.* 10.

From Gazara *Iudas Machabeus* returned to Ierusalem, which was 16 miles.

In the yere following, which was the fift of his taigne, and 160 before Christ, *Iudas Maccab.* besieged the tower of Sion in Ierusalem, because those that were in the garrison had put to the sword some of the Iewes that were sacrificing in the Temple. But *Antiochus Eupator*, the son of *Antiochus Epiphanes*, hearing of it; at the instigation of *Menelaus* chiefe Priest of the Iewes, brought a great armie to their rescue, wherefore *Iudas Macchabeus* hearing of his comming, left the siege, and went from Ierusalem to Modin to meet him, which was 14 miles: Here he ouercame *Antiochus*, destroyed his Elephants, and put 4000 of his souldiers to the sword, 2 *Macc.* 13.

When King *Antiochus* had felt a taste of the boldnesse of the Iewes, he went with his army through by-waies, and secret passages to the castle of Bethsura, which he besieged, whither *Iudas* followed him, which was 12 miles; incamping himselfe a mile from Bethsura, in a straight place called Bethzachara. Here *Antiochus* betimes in the morning (thinking to take the armie of the Iewes at an aduantage) set vpon them: But the Iewes and their leaders behaued themselues so manfully, that they put *Antiochus* the second time to flight, and kil'd 600 of his men. In this battell *Eliazer* the brother of *Iudas Macchabeus* was slain by an Elephant, *Ios. lib. Antiq.* 12. *lib.* 16. 1. *Macc.* 6.

From Bethzachara he returned backe to Ierusalem, which was 2 miles. And when the king had taken the town of Bethsura (for they were constrained to yeeld by reason of famine) he followed *Iudas*, with whom he joyned the third time in battell; but *Iudas* ouercame him, and put to the sword many of his army. Wherefore hauing certaine intelligence that *Philip* (whom he had made ouerseer of the affaires at Antiochia) rebelled, he made a peace with *Iudas Macchabeus*, was appeased towards the Iewes, did sacrifice, adorned the Temple, and shewed great gentlenesse towards the people. So *Antiochus* departed out of Iudæa, and tooke *Menelaus* that seditious high Priest along with him captiue, 1 *Macc.* 6. 2 *Mac.* 13.

After in the 6 yeare of his gouernment, *Iudas* went with his armie through all the borders of Iudæa, and executed justice vpon all such as were offenders and contemners of the true religion.

After, when *Iudas* had certaine intelligence that *Nicanor* (whom *Demetrius* King of Syria had sent against Ierusalem) went about by fraudulent courses, and vnder pretence of friendship, to take away his life, 2 *Macc.*14. he went priuily from Ierusalem and came to Caphar-Salama, scituated 12 miles from Ierusalem towards the North. Here *Nicanor* and he joyned battell; but *Iudas* discomfited his armie, and put to the sword about fiue thousand of his men, himselfe not escaping without great danger, 1 *Mac.*7.

From Caphar-Salama *Iudas* came to Samaria, which was 28 miles: here he rested himselfe, and refreshed his armie a while, 2 *Mac.*15.

In the yere before Christ 128, he went from Samaria to Adarsa, which was 28 miles; and there (vpon the 13 day of Adar, which answereth to the 13 day of February) neere to Bethoron the lower, he gaue *Nicanor* a great ouerthrow, and put him with 35000 of his host to the sword, 1 *Mac.*7. 2 *Mac.*15.

From Adara and Bethoron the lower, hee followed the enemies to Gaza, a Citie of the Philistines, which was 44 miles, 1 *Mac.*9.

From Gaza he returned to Ierusalem, which was 44 miles: there he caused the arme of *Nicanor* (whom a little before he had slaine at the battell of Adarsa) to be cut off, & his tongue to be cut out of his head, shred small, and giuen to the fowles of the heauen, and his head to be cut from his shoulders; becausse therewith he had blasphemed the Lord, and the temple, swearing desolation and destruction to it and the Iewes, 1 *Mac.*7. 2 *Mac.*15.

A little after, that is to say, almost at the end of the 6 yere of his gouernment, *Iudas Macchabeus* went out with 3000 chosen men in his army, and pitched his tents neere Laisa, 12 miles from Ierusalem towards the West: But when the Iewes perceiued the mighty armie of *Bacchides* (for hee had 20000 foot, and 2000 horse in his hoast) there were many of them discouraged, so that all left him but 800 men: Yet neuertheless *Iudas* constrained by necessitie withstood *Bacchides*, and so manfully behaued himselfe in the battaile, that hee ouercame him, and put him to flight, 1 *Mac.*2.

His

His enemies being thus put to flight, he purſued them to the mountaines of Azotus and Gazeron, which was 6 miles; where being oppreſſed with the multitude, and hemmed in amongſt them, was ſlaine. He died in the moneth Niſan, which anſwers to our April, *Anno mundi* 3810, and before Chriſt, 158, 1 *Mac.* 9.

From the Mountaines of Azotus and Gazeron his dead body was carried backe againe to Modin, which was 6 miles, and there buried. So his Trauels were 915 miles.

Of the townes and places to which he trauelled.

Of Miſpa, Iamnia, and Laiſa you may reade before.

Of Caſpin.

THis city ſtood not far from Iamnia, 16 miles from Ieruſalem towards the Northweſt. This towne though it was ſtrongly fortified, yet *Iudas Macchabeus* woon it, 2 *Mac.* 12. It is called Caſpin, of *Keſeph*, which ſignifies, ſiluer. There was another city called Caſphor, that is, The ſiluer mountaine, this ſtood in the land of Giliad neere Miſpa, which *Iudas* alſo woon, 1 *Mac.* 4.

Of Aſſeremoth, otherwiſe called Gazaron.

GAzaron or Gazera was a citie of the Philiſtines neere Ecron, 16 miles from Ieruſalem towards the Weſt. It is ſo called from the cliffe of a rocke; being deriued of *Gezer*, which ſignifies a Cliffe. Here *Iudas Macchabeus* was ſlaine, 1 *Mac.* 6.

Of the Tubiani.

TVbiani are a people that dwelt beyond Iordan, in that part of Arabia Petræa which is called Nabathea, of *Nabaioth* the ſonne of *Iſhmael*, neere to a Mountaine of the Gileadites, not farre diſtant from Abel of the Vines, where it is thought *Balaams* Aſſe ſpoke. This land is called Thubin, and the inhabitants Tubiani; becauſe all that Countrey bringeth forth very pleaſant and excellent Wine: beeing deriued of *Zob*, which

signifieth, good, and *Iaïn*, wine. In this country *Iudas Macchabeus* continued three daies with his army.

Of Caphar-Salama.

THis town stood 12 miles from Ierusalem towards the North. In *Herod* the greats time it was inlarged and made a very faire city, which he caused to be called Antipatridis, after the name of his father *Antipater*; of which you may reade more in the Trauels of the Apostle *Paul*.

Of Adarsa.

THis was a towne in the tribe of Ephraim, betweene Antipatridis and Bethoron the lower, twelue miles from Ierusalem towards the Northwest. It seemeth to be thus called from a *noble gift*, for it is deriued of *Adar*, which signifies *illustrous*, and *Schalo gift*.

The Typicall signification of Iudas Macchabeus.

IVdas *Macchabeus* is a type and figure of our Lord Iesus Christ; and *Antiochus*, of that wicked Antichrist, as the interpretation of their names do euidently declare: for *Iudas* signifies a Confessor, praysing God and glorifying his name for all his benefits; so Christ the sonne of God is the praise and glory of his father, for that in him and by him God the father praised, as is euident in the song of *Simeon*. In like manner our Lord Iesus Christ is worthily called *Macchabeus*, for *Macchabeus* is a syrname of the Iewes, which is written after this manner, מכבי *Machabai*, euery letter of which signifieth a seuerall word, according to the Song of *Moses* in the fifteenth chapter of *Exodus*, where are these words, *Michamocha baelim Iehouah*, that is, *Who is like vnto thee amongst the gods, O Lord?* Thus did the children of Israel sing with *Moses*, when God led them out of the land of Ægypt through the Red Sea: and this sentence *Iudas Macchabeus* continually vsed as an Adage; and the letters at the beginning of these words being joyned together into one word, make the syrname *Macchabai*. Therefore as he had alwaies this golden sentence in his mouth, so had he it likewise in his name, yea, in his ensignes. Wherefore this

this name likewise is worthy to be attributed to Christ; for hee is that perfect image and glory of his eternall father, *Heb.* 1. who is called *Michael*, that is, *Who is like vnto God?* and *Macchabeus*, or *Machabai*, that is, *Who is like vnto thee amongst the gods, ô Lord.* Therfore he saith thus, *I am that great God that will deliuer you from al euil:*

Ecce, Deus fortis fœlix, de morte resurgo:
Tartareosque vnguens, Dæmona ipse ligo.

Behold, I am the God of might, from death to life that rose:
I binde the Diuell to my will, his furies I oppose.

But *Antiochus* signifies *an aduersarie*, or *an opposer*, or *one that fighteth against God.* The same also doth Sathan signifie in Hebrew. He is therefore a fit type of that great opposer of God and Man, (Antichrist) who fighteth against Christ, that *Iudas Macchabeus*, and true Captaine of the Church. For as the one (*viz. Antochus*) was an aduersary against the Iewes the children of God; so the other, (that is, Antichrist) is an aduersarie and enemy against Christ and his Church, &c.

The Trauels of Ionathan, *the brother of* Iudas Macchabeus.

IOnathan or *Ionathas*, and *Theodorus*, hath but one signification, that is, The gift of God. This man the same yeare that *Iudas* his brother died, succeeded him in the principalitie, and gouerned the Iewes 18 yeares, 1 *Mac.* 9. *Ios. lib. antiq.* 3. But vnderstand that *Bacchides* chiefe captaine of *Demetrius* King of Syria, went about to take his life by craft, hee and his brother *Simon* went from Modin, and pitched their tents in the wildernesse of Tecoah, neere to the lake of Asphar, which was 20 miles.

From thence they sent their brother *Iohn* with certaine riches to the Nabathians, which dwelt in Medaba in Arabia (28 miles) desiring them in friendship to receiue their goods into the town, and

and to keepe them for their vſe: but the ſonnes of *Iambri* and the Nabathians iſſued out of Medaba, and vnawares fell vpon *Iohn*, put him to death, tooke away all his wealth, and returned into their citie with great joy.

But *Ionathan* and *Simon* tooke this injurie very heauily, and much bewailed the death of their brother: wherefore that they might bee reuenged of the inhabitants of Medaba, they went thence twenty eight miles, and hid themſelues among the mountaines juſt in the way that led from Medaba to Canaan; for they had heard that the ſonnes of *Iambri* and the inhabitants of Medaba were gone forth with great jollitie to fetch home a Bride, which was a Princes daughter of the land of Canaan. Now as they were merrie vpon the way, *Ionathan* and *Simon* his brother, with their army, went out from among the Mountaines, and put a great number of them to the ſword, taking away a mighty ſpoyle.

From Medaba they went to the riuer Iordan, which was three miles, where vpon the Eaſt ſide of the riuer they pitched their Tents; here he was conſtrained to fight a cruell battell with *Bacchides* vpon the Sabboth day; but as he was in the fight hee met *Bacchides*, and lift vp his hand to ſtrike at him; but he ſeeing the danger, retyred. Neuertheleſſe he put to the ſword 1000 of his men, and after, he and his followers leapt into the riuer and ſwam ouer: ſo they all eſcaped without danger.

In the 56 yeare of the Græcians gouernment in Syria, which was the fifth yere of the principalitie of *Ionathan*, *Bacchides* returned againe with his army into Iudæa, and beſieged *Ionathan* and *Simon* in Bethbeſan, otherwiſe called Bethgalam, ſome three miles diſtant from Iordan. Here *Ionathan* leauing his brother *Simon* in the citie, ſtole out by a poſterne, and went to all the villages neere adjoyning, from whence he gathered an army of choſen men, and ſet vpon *Bacchides*: *Simon* alſo broke out of the city and ſet vpon him, ſo that they greatly oppreſſed him and burned his Tents, 1 *Macchab.* 9. Wherefore when *Bacchides* vnderſtood that *Ionathan* and *Simon* had fortified that citie, and that the Iewes were readie to defend it, hee concluded a peace with *Ionathan*; the captiues of either part were redeliuered, and the Iewes liued

in

in peace a good while after, 1 *Macchab.9.*

From Bethbesan *Ionathan* went to Michmas, which was six miles: here he dwelt for a while and judged the people of Israel, cherishing the good and rooting out the euill from amongst them, 1 *Macch.9.*

From Michmas he went to Ierusalem, which was ten miles. Hither *Alexander* King of Syria, and sonne of *Antiochus Epiphanes*, sent him a purple robe and a golden crowne, and ordained him high Priest of the Iewes. Wherefore *Ionathan* on the day of the feast of the Tabernacles, which was in the yere before Christ 150, tooke vpon him the office to be high Priest, 1 *Macchab.10.* The next yeare after, which was the tenth of *Ionathans* rule (after the death of *Demetrius* king of Syria, who was slaine in the warres against *Alexander*) there appeared a Comet of an extraordinarie greatnesse, which was of such an exceeding brightnesse, that it tooke away the darknesse of the night; and the writers of those times affirme it to equall the Sunne in greatnesse. After this *Prodigi*, the Romans began the third Punick warre against the Carthaginians, *vide Camerar. lib.2. de ostent.*

Ionathan in the eleuenth yeare of his raigne went from Ierusalem to Ptolemais, which was 76 miles, to the marriage of *Alexander* King of Syria, and *Cleopatra* the daughter of *Ptolomeus Philometor* King of Ægypt, where he was entertained very honourably, 1 *Mac.10.*

From thence hee returned to Ierusalem, which was 76 miles, 1 *Mac.10.*

From Ierusalem he went to Ioppa and woon the towne, which was 20 miles.

From Ioppa he went to Asdod, which was 12 miles; there he burnt the Temple of Dagon, and all that were in it.

From thence he went with his armie to Ascalon, which was 12 miles; this towne willingly yeelded vnto him.

From Ascalon he returned to Ierusalem, which was 38 miles, 1 *Mac.10.*

In the 15 yeare of his gouernment hee went to Ioppa, which was 20 miles, to meet *Ptolomeus Philometor* King of Ægypt, and stayed there all that night, 1 *Mac.11.*

The

The next day he went with the King of Ægypt to the riuer of Eleutherius, which was 200 miles.

From thence he returned backe again to Ieruſalem, which was 200 miles. Heere he beſieged the tower of Acropolis, becauſe there were many wicked men got into it.

In the ſixteenth yeare of his gouernement he went from Ieruſalem to Ptolomais, to *Demetrius Nicanor* King of Syria, which was 76 miles.

From Ptolomais he returned backe to Ieruſalem, which was 76 miles.

From Ieruſalem (in the ſeuenteenth yeare of his gouernment) he went beyond the riuer Euphrates, which was accounted 400 miles; and there gathered an army in ayd of *Antiochus* the younger, the ſonne of *Alexander*, and went againſt *Demetrius Nicanor* King of Syria.

From thence he returned to Ieruſalem, which was 400 miles.

From Ieruſalem hee went with his army to Aſcalon, which was 30 miles.

From thence he came to Gaza, which was 18 miles: this towne he beſieged, and after a ſharpe battell woon it.

From Gaza he went to Damaſcus in Syria, which was about 200 miles.

From thence he returned to the lake of Geneſereth, which was 104 miles. Here hee oppoſed the Army of *Demetrius Nicanor* King of Syria.

From thence (before day) he remoued his campe to Chazor, which was 32 miles; where, when part of his armie was put to flight by a ſtratagem, he tore his garments, put duſt vpon his head and praied earneſtly vnto the Lord for ayd and aſſiſtance: ſo hauing recouered his ſtrength and former courage, hee returned with thoſe few that hee had left him to the war, where he put the army of King *Demetrius* to flight, and ſlew three thouſand of his men with the ſword.

His enemies being thus diſperſed, hee purſued them to their Tents neere Cades in Galile, which was 6 miles.

From thence he returned to Ieruſalem with a glorious victorie, which was about ſome 92 miles. Here he made a league with the

the Romans and Spartans, 1 *Mac.* 11.12.

From Ieruſalem he went with his armie into the countrey of Hemath, that is, Syria, to the riuer Eleutherius, which was 200 miles; here he put his enemies to flight, after they had burnt and conſumed their Tents.

From thence he went to Nabathia in Arabia, which was 120 miles. Here he conquered the Arabians and Zabadians, and ſpoiled their land.

From thence he went through all that country, and waſted it, till he came within eighty miles of Damaſcus.

From thence he returned home to Ieruſalem, which was 160 miles. In the 18 and laſt yeare of his raigne he cauſed the wals of Ieruſalem to be built, and began to fortifie many places in Iudea, 1 *Mach.* 12. Alſo the ſame yeare (which was the 160 yeare of the gouernment of the Græcians in Syria) the ſecond booke of Machabees was written as appeareth, *cap.* 1.

After, from Ieruſalem hee went to Bethſan to meet *Tryphon*, which was 44 miles: here being deceiued by the faire ſpeeches of *Tryphon*, he diſcharged his army all but 3000.

From thence hee tooke theſe 3000 with him, and went with *Tryphon* to Ptolomais, which was 32 miles; into which towne he was ſooner entred, but *Tryphon* cauſed the citizens to ſhut the gates, where all his men were ſlaine.

From Ptolomais, *Tryphon* brought *Ionathan* the High prieſt to Addus vpon the borders of Iudæa, which was 68 miles: from whence he ſent to *Simon*, the brothers of *Ionathan* whom he kept captiue in a caſtle neere adjoyning; promiſing to releaſe his brother if he would ſend his two ſonnes to be hoſtages, and let him haue a hundred talents of ſiluer, that is, 60000 crownes.

So *Simon* ſent his two ſons, together with the money, to *Tryphon*; but *Tryphon* tooke them and the money, and led them captiue with *Ionathan* their father, from Addus to Addor a towne in Iudæa, which was 48 miles.

From thence he carried them to Baſchaman in the country of the Giliadites, which was 96 miles, where in the Winter ſeaſon in the yeare before Chriſt, 141, this cruell and perfideous tyrant put *Ionathan* and his ſonnes to death.

From

From Baſchamah of the Giliadites *Simon* remoued the bodies of *Ionathan* and his ſonnes to Modin, which was 60 miles, where he buried them, 1 *Mac.* 13. So all his trauels were 3007 miles.

The deſcription of the places mentioned in his Trauels.

Of Michmas and Cades you may reade before.

Of Medaba.

THis city is ſcituated beyond Iordan in the Tribe of Reuben, 28 miles from Ieruſalem towards the Eaſt. It ſeemes to take the name from a hot bath that ſtood neere it: for there were many Baths and wholeſome Springs ſtood beyond Iordan, as *Ioſ. lib. ant. 17. c. 9.* witneſſeth. The ſame things are alſo mentioned in *Eſa. cap. 26.* For Medaba is deriued of *Meiai* and *Dyba*, which ſignifies warme or boyling water.

Of Bethhefan.

THis town was ſcituated in the Tribe of Benjamin neere Gilgall, twelue miles from Ieruſalem towards the North. The caſtle of this towne *Ionathan* and *Simon* fortified and repaired, that it might be a ſtrong place for them to retyre to from the danger of *Baccides*, 1 *Mac. 9. Ioſ. lib. ant. 13. c. 1.* ſaith, that this towne was called the houſe of bluſhing, being deriued of *Boſch*, to bluſh, and *Bethgla*, a round houſe.

Of Ptolemais.

IN antient times this towne was called Acon, ſcituated vpon the ſhore of the Mediterrean ſea, betweene Tyrus and Mount Carmel in the tribe of Aſer, 76 miles from Ieruſalem towards the North. But the Aſerites could not caſt out the Cananites out of that citie, *Ptolemeus* King of Ægypt conquered this towne and rebuilt it, calling it after his owne name, Ptolomais, which ſignifieth, to make war. In times paſt it was a goodly city, ſtrongly fortified with towers, bulwarkes, ditches, and walls: it was built in a triangular proportion, like to a ſhield, two parts whereof were compaſſed in by the ſea, and vpon the third there ſtood a fruitfull

plaine

plaine, wherein were corne grounds, pastures, medowes, vineyards, and orchards, adorned with diuers kindes of fruits. It had a very faire and spacious hauen for the preseruing of shippes: it was beautified with Arcinals, Castles, Temples, and many other buildings very stately and curious; but at this day it is vtterly desolate, and scarce to be perceiued where it stood.

Of Eleutherius.

ELeutherius was a riuer vpon the borders of Phœnicia and Syria, neere to the citie Orthosia at the foot of Mount Libanus, 100 miles from Ierusalem towards the North: of which you may reade in the history of *Ionathan*, 1 *Macch.* 11. 12. There is also another riuer of that name, betweene Tyrus and Sarepta, vpon the borders of Palestina, 108 miles from Ierusalem towards the North.

Of Genezereth.

IT is a sea in Galile, so called from the land of Genesara which lyeth about it, here sometime Capernaum stood: it signifies a Princely garden, being deriued of *Gen*, that is, a garden, and *Sar*, a Prince: for the countrey round about it was very pleasant. You may reade more of this in the Trauels of our Sauiour Christ.

Of the field Chazor.

THis was a plaine neer to the towne Chazor, or Hazor; which is described in the Trauels of *Iosh ua*. It stood in the vpper Galile, 84 miles from Ierusalem towards the North.

Of Zabadei.

ZAbadei, were a people inhabiting Arabia Deserta, neere to the riuer Eleutherius, on the Northeast side of Syria and Damascus, 200 miles from Ierusalem. Arabia is three-fold; the one part thereof is called Deserta, which extendeth it selfe towards the North, to Syria and Damascus; the other is called Petræa, in which vast wildernesse the children of Israel trauelled; the third is called Arabia Foelix, which is towards the South, extending it selfe from the East to the gulfe of Persia, and vpon the West it is shut in with the gulfe of Arabia. But the Zabadei they inhabited

in

in Arabia Deserta, and were a people of a liberall and free condition: from whence it seemeth they are so called, for *Zabah* signifieth, To endow, or bestow.

Of Addus.

ADdus is called by *Iosephus*, (*lib. antiq. 13. cap. 9.*) Iadah: it was a towne neer Arimathea in mount Ephraim, 16 miles from Ierusalem towards the Northwest: and is so called from a congregation, being deriued of *Iaad*, that is, He hath assembled with authoritie; and *Edah*, a Congregation, or Synagogue.

Of Ador.

THis was a city of the Idumæans, 48 miles from Ierusalem towards the Southwest. Ador signifies, *a beautifull city*, being deriued of *Adar*, that is, *famous and illustious*; and *Or*, that is, *light*.

Of Baschamah.

BAschamah standeth in the land of Gileah beyond Iordan, 51 miles from Iernsalem towards the Northeast: and is so called from sweet gums, of which there is great plentie in that place.

The Trauels of the high Priest SIMON, *the brother of* IVDAS MACCHABEVS.

SImon signifies an Auditor, and one that heareth: being deriued of *Schamah*, He hath heard. This man did many worthy acts during the life of *Iudas Macchabeus*; for being sent into Galile (in which countrey there were many that rebelled) he supressed the insurrection and pursued the enemies into the citie of Ptolomais, which was 76 miles.

From Ptolomais he brought his army to Arabath, which was 36 miles.

In this place, after he had assembled all the religious Israelites thereabout, and their wiues and children, he brought them thence to Ierusalem, which was 44 miles.

After

After, he went with his brother *Iudas* to many places, and behaued himselfe manfully in all his enterprises, 2 *Mac.* 8. 14. Hee went also with him to the battell fought between Azotus & Gazeron, where *Iudas* was slain, which was 20 miles from Ierusalem Westward, 1 *Mac.* 9.

Simon and *Ionathan* brought the dead body of their brother *Iudas* to Modin, 6 miles, and there buried him by his father *Mattathias*, 1 *Mac.* 9.

Afterward *Simon* and his brother *Ionathan* went from Modin to the lake Asphar in the wildernesse of Tecoa, which was twentie miles.

From the desart of Tecoa they went to Medaba, which was 28 miles.

After, they returned thence to the riuer of Iordan, where vpon the East side of the riuer they pitcht their tents, 12 miles. Here they fought with *Bacchides*.

After, they went thence to Bethbesan, 3 miles.

From thence they went to Ierusalem, 12 miles, *Ios. Ant. li.* 18. *cap.* 1.

From Ierusalem they went to Ioppa, 20 miles, and wonne the towne, *Ios. lib. Ant.* 13. *ca.* 6.

From Ioppa they went to Asdod, 12 miles, and in the way they put the enemy to flight.

From Asdod they went to Ascalon, which was 12 miles, 1 *Mac. cap.* 10.

From Ascalon they returned to Ierusalem, which was 30 miles, 1 *Mac.* 10.

From thence he went to Bethsura, halfe a mile: this towne he won, and placed a garrison in it, 1 *Mac.* 11.

Also in the absence of his brother *Ionathan*, *Simon* went with his army to Ascalon, which was 30 miles from Ierusalem, 1 *Mac. cap.* 12.

From thence he went to Ioppa, which was twenty miles. This towne the second time hee tooke, and placed a Garrison therein, 1 *Mac.* 12.

From Ioppa hee returned againe to Ierusalem, which was

twenty miles, *Ios. antiq. lib.* 13. *cap.* 8.

From Ieruſalem in the laſt yeare of his brother *Ionathans* gouernment he went to the plain of Sephala, about 14 miles, where he built the Hold of Abida, 1 *Mac.* 12.

From thence he returned to Ieruſalem, 14 miles: There, after the captiuitie of his brother *Ionathan* (whom *Tryphon* by cunning had betrayed, as is before ſaid) hee was choſen by the people of the Iewes into the principalitie.

From thence hee went to Addus to meet *Tryphon*, 16 miles; where he would haue ranſomed his brother *Ionathan*, 1 *Machab. cap.* 13.

From Addus he went to a city of the Idumæans called Ador, or Adaram, 48 miles.

From Ador he returned into Iudæa with his army, 40 miles, that he might oppoſe the inuaſion of *Tryphon*, and his ſouldiers, leſt they ſhould haue deſtroyed the country and got Ieruſalem in his abſence.

Tryphon hauing put to death his brother *Ionathan* (which was in the yeare before Chriſt 140) *Simon* entered vpon the office of high prieſt the ſame yere, and continued in the gouernment eight yeares. In the firſt yeare of his gouernment he went from Ieruſalem to Modin, 14 miles. Here he buried the body of his brother *Ionathan* in his fathers ſepulchre very honorably, and richly beautified it.

From Modin he returned to Ieruſalem, 14 miles, where he executed his prieſtly function diligently, & repaired the holds and decaied towns of Iudea, compaſſing them about with ſtone wals, and fortifying them with towers and bulwarks.

From thence he went to Gaza, 44 miles from Ieruſalem Southweſtward. This town he tooke.

From thence he returned to Ieruſalem, which was foure and forty miles. There he repaired the tower of Acropolis, wherin he dwelt.

From Ieruſalem he went to Ioppa and won the towne, which was 20 miles.

From Ioppa he returned to Ieruſalem, which was twenty miles

where

where for a time hee liued very honourably, and kept a princely port, 1 *Mac.* 14.

Laſtly, he went with his two ſons *Iudas* and *Mattathias*, and his wife, to viſit his father in law *Ptolomeus* the ſon of *Abodus*, to the caſtle of Doch, which was neere to Iericho, ſome ten miles from Ieruſalem towards the Northeaſt. Here he was ſlain by his father in law at a banquet, in the yeare before Chriſt 132, in the 11 moneth, which anſwereth to our February, 1 *Mac.* 16.

So all his trauels were 799 miles.

¶ *The deſcription of the places mentioned in his Trauels.*

Of Arabath.

ARrabath or Araba was a city neere to the lake or riuer Merom, not farre from Dothan, 44 miles from Ieruſalem toward the North. It ſeemes to take the name from Locuſts, whereof there are many kinds, 1 *Mac.* 5. for there are Locuſts that liue vpon herbs and flours; others that fly in great ſwarms in the aire; and ſome alſo that liue in the waters, not much vnlike Crabs or Crayfiſhes, their tailes only excepted. *Plin. lib.* 9. *cap.* 12. reckons vp another kinde of Locuſts, whereof *Iohn Baptiſt* did feed, and it was lawfull for the Iewes to eat of them: hee deſcribes them to haue foure feet and wings, ſo that they can either fly or leap vpon the earth. They can be reſembled to nothing more fitly than to graſhoppers. Theſe the Hebrewes call *Raba*, *Levit.* 11. *Mat.* 3. becauſe of the aboundance of them, being deriued of the verbe *Rabah*, He hath multiplied or increaſed; becauſe theſe kinds of Locuſts come in mighty great ſwarmes and multitudes into the Eaſt part of the world. Of theſe kindes of Locuſts Arabath took the name, but they are not known to vs: neuertheleſſe ſuch there are, and as it appeareth in *Levit. cap.* 11. were permitted to be eaten among the Iewes. From whence may be concluded, that *Iohn Baptiſt* liued vpon theſe kinde of Locuſts, and not vpon Crabs or Cray-fiſhes, or any ſuch kinde of Locuſts, *Mat.* 3.

Of Sephela.

SEphela is a plain compaſſed about with mountaines, neere the riuer Sorecke. It lieth 14 miles from Ieruſalem Weſtward. Here *Simon* built the caſtle Adida, and fortified it very ſtrongly. Afterward there was a city built neere to this tower, called Eleutheropolis. It was a free city in the tribe of Iudah, halfe way betweene Ieruſalem and Aſcalon; of which *Ierome* ſpeaketh, *li. de Locis Hebr.*

Of Doch.

THis was a ſtrong tower, the ruins wherof may be ſeen to this day. It was ſcituated neere Iericho in the field of *Hiericuntis*, ten miles from Ieruſalem Northeaſtward; where *Ptolomeus* the ſon of *Abodus* perfidiouſly put to death his ſon in law *Simon* high Prieſt of the Iewes. From this tower you might haue ſeen all the country of the Giliadites, the two tribes of Gad and Reuben, and the halfe tribe of Manaſſes, with the mountains of the Moabites, Nebo, Piſga, and Abarim. *vid. 1 Mac. ca. vlt.*

The Trauels of Iohn Hyrcanus.

I *John Hyrcanus* was made Captaine ouer all the men of War by his father *Simon*, and went from Ieruſalem to Gaza, 44 miles, where he dwelt, 1 *Mac.* 13.

From thence he returned to Ieruſalem, 44 miles, in the 5 yeare of his fathers gouernment, to let him vnderſtand how *Cendebius* had inuaded the holy land, 1 *Mac.* 16.

From Ieruſalem, he and his brother *Iudas* went with their army to Modin, 14 miles, where they ſtayed all night.

The next morning before day they gaue battell to *Cendebius*, not far from Modin, ouercame him and put him to flight. So he purſued the chaſe till he came to the fortreſſe of Cedron, which ſtood in the field of Azotus, euen 8 miles.

From

From the field of Azotus he and his brother *Iudas* returned to Ieruſalem, being 22 miles. 1 *Mac.* 16.

From Ieruſalem he returned to Gaza, which is 44 miles. Now when *Sorius Ptolomeus* the ſon of *Abodus* (who a little before had treacherouſly ſlaine his ſonne in law *Simon* at a banquet) heard of *Iohns* comming into the towne, he ſent forth certain traitors and homicides to put him to death alſo: but *Hyrcanus* hauing certain intelligence of the matter, preuented the miſchief, and put theſe traitors to the ſword, 1 *Mac.* 16.

So all his trauels were 176 miles.

Concerning the towns and places mentioned in theſe trauels, you may reade before.

¶ *Of the Kings of Syria that ſucceeded* Antiochus Epiphanes, *and made war vpon the* MACHABEES. *And firſt of the Trauels of* Antiochus Eupator.

THis *Antiochus* the yonger ſucceeded his father *Antiochus Epiphanes*, in the 149 yere of the Grecians gouernment in Syria, which was the 161 yere before Chriſt, and he continued King of Aſia and Syria 3 yeares. *Lyſias* the Kings Subſtitute for Syria, called this man by the name of *Eupator*, that is, a good Father; becauſe Kings ought to be Fathers of their countries.

This *Antiochus Eupator* in the ſecond yeare of his reign came with a great army from Antiochia to the town of Modin, which was 380 miles.

From Modin he went to the Hold at Bethſura: this he ſharply beſieged; being 12 miles.

From Bethſura he went to Bethſachara (almoſt a mile) to meet with *Iudas Machabeus*, who put him to flight, and kild 600 of his men, 1 *Mac.* 6.

From Bethſachara hee returned to the Hold of Bethſura, and won it, which was almoſt a mile.

From Bethſura he came to Ieruſalem, which was halfe a mile.

From Ieruſalem he went with his Army to Ptolomais, beeing 76 miles.

From Ptolomais hee returned to Antiochia, 204 miles and a halfe.

Concerning the townes and places mentioned in his Trauels, you may reade before.

The Trauels of Demetrius Soter *the brother of Antiochus Epiphanes.*

IN *Anno mundi* 3809. before Chriſt 159. *Demetrius Soter* the ſon of *Seleucus Philopater*, who was ſent to Rome, brought a Navy from thence through the Mediterranian ſea, and came to Tripolis in Syria, which journy was 2680 miles, and vſurped vpon the gouernment of Syria againſt young *Antiochus* the ſon of *Epiphanes*, 1 *Mac.* 7.

From Tripolis he went to Antiochia, where the King kept his court, 88 miles. Here he cauſed yong *Antiochus* and *Lyſias* to be ſlain, and after reigned in Syria 10 yeares. At length he was ſlain in a great battel, by *Alexander* the ſon of *Epiphanes*, 1 *Mac.* 7.

So all his trauels were 1760 miles.

Of Tripolis.

THis city was ſcituated in Phœnicia a prouince of Syria, on the ſhore of the Mediterranian ſea, 170 miles from Ieruſalem towards the North; and was ſo called becauſe there dwelt in it three ſorts of people, *viz.* Tyrians, Sydonians, and Arabians. It is a very famous City euen to this day, the Ocean ſea comming into euery ſtreet and principall place of it, and full as populous as Tyrus. For there inhabit Grecians, Latines, Armenians, Maronites, Neſtorians, and people of many other nations of diuers conditions and cuſtomes in manner of liuing. It aboundeth alſo with great aboundance of coſtly Tapeſtrie, which is made ſo curiouſly, and with ſuch coſt, that it is very delightfull to ſuch as looke vpon it. It is credibly reported, That there are found

found within the city of Tripolis 4000 men, that do little els but weaue and make Tapestry, and such like costly hangings. The country round about where it standeth is very pleasant, & because of the great aboundance of Vines, Olives, Figgs, and other fruits and floures (which yeeld a comfortable smell, and is profitable for the maintenance of life) it is called Paradice. There is a field before the City, some two miles in length, and one in bredth, in which there are to be seene very curious gardens, and artificially contriued.

About six miles from the city standeth mount Libanus, at the foot whereof riseth a goodly fountain, which with great violence runneth thence, but suddenly falling into the vallies, it ioyns with other waters, and becomes a faire and pleasant riuer, watering all the gardens of the plain between Tripolis and Libanus, but especially the mountains of the Leopards, which is not far off. In the *Canticles, cap.* 4. there is mention of this hill; *Come with mee, my Spouse, from the dennes of the Lions, and the mountains of the Leopards.* The water of this Spring is very cleare, pleasant, cold and healthfull; vpon the banks of it there stand many churches & religious houses. It is called the Fountaine of the gardens, and is diuided into three riuers or principal streams, besides many other small brooks which run thence and fall into the sea; so that the sentence *Esa.* 9. is verified of this, *A small fountaine shall increase to a great Riuer, and shall be poured out against many waters.*

The Trauels of King Alexander *son of* Epiphanes, *and brother to* Antiochus Eupator.

OF this *Alexander*, *Iustin* writes, *lib.* 35. where he sheweth, That he was not son to *Antiochus Epiphanes*, as was supposed, but had to name *Prompalus*, being a man of the meaner sort of people: but the Antiochians for the great tyranny of *Demetrius*, falling

into rebellion, gaue vnto him the name of *Alexander*, and withal caused it to be published abroad, that he was the son of *Epiphanes*, which by reason of his youth was easily beleeued. And at this time *Demetrius* because of his cruelties, being much hated of all sorts of people; it came to passe that most, and those of the greatest also, combined with this yong man, supposing him indeed to be of noble descent, and the son of a King. Wherefore *Alexander* or *Prompatus* being thus encouraged, tooke vpon him to bee the brother of *Antiochus Eupator*, and called himselfe the lawful heire and successor to the crowne of Syria: going from thence to Ptolomais, where he kept a royall court; and in the yere of the world 3818, before Christ 150, by the help of the Antiochians & other the inhabitants of Syria, hee tooke vpon him the gouernment of that country, and reigned fiue yeares. This man suffered many varieties and changes of fortune: at first was put to flight by *Demetrius*; after hee put *Demetrius* to flight, and at length put him to death and vsurpt vpon his gouernment. In the third yere of his reign he maried *Cleopatra* the daughter of *Ptolomeus Philometer* King of Egypt, by whom he had his son *Antiochus*. To this marriage *Ionathan* was inuited.

In the last yeare of his gouernment hee went from Ptolomais to Antiochia, which was 200 miles, where hee opposed himselfe against *Demetrius Nicanor* the sonne of *Demetrius Soter*, 1 *Macha.* *cap.* 10.

From Antiochia he went to Cilicia, which was 120 miles, to suppresse the rebellion of his subiects: but when hee heard that *Ptolomeus Philometer* his father in law had taken vp armes against him, conquered Syria, and giuen his wife to *Demetrius Nicanor*, which had been maried vnto him two yeares before, hee gathered all his forces hee could, and with all expedition made good the war against *Ptolomeus*: but hee was ouercome, and fled into that part of Arabia which bordereth vpon the mountaine Amanus for refuge; where *Zabdiel* the gouernor of that country, fearing least he should fall into the displeasure of *Ptolomeus*, caused his seruants to cut off his head, and sent it to him into Syria. Within

three daies after which fight he died, being mortally wounded in the former battell, *Ioſ. li. Ant.* 13. *c.* 17.

So all his trauels were 320 miles.

Of Amanus.

AManus was a mountain between Syria and Cilicia, which extendeth it ſelfe to the riuer Euphrates. Between this Amanus and Euphrates, Arabia *deſerta* is ſcituated, 400 miles from Ieruſalem Northward, and ſignifies The mountain of truth; from *Aman*, True and faithfull.

The Trauels of Demetrius Nicanor, *the ſonne of Demetrius Soter.*

IN the 165 yeare of the gouernment of the Grecians in Syria, which was 141 yeares before Chriſt, *Demetrius*, ſyrnamed *Nicanor*, which ſignifies Victorre, ſailed out of Creet into Cilicia, which was 600 miles, *Ioſ. Ant.* 13. *c.* 6. 1 *Mac.* 10.

Out of Cilicia he came into Syria the lower, 160 miles, where ioyning with *Apolonius* he tooke vpon him the crowne and Kingdom of Syria. Afterward *Apolonius* went into Iudæa with a great army, and beſieged Iamnia. *Ptolomeus Philometor* alſo aſſiſted the proceedings of *Demetrius*, ſeeing *Alexander* his ſon in law beginning to decline; and the better to ſtrengthen their allyance, matched him to *Cleopatra* his daughter, which before had bin wife to *Alexander*; by which policie he added to the kingdom of Egypt all Aſia, ouer which he ruled 2 yeares, 1 *Mac.* 11.

After, *Demetrius Nicanor* came out of Siria the lower, with *Ptolomeus Philometor*, to Antiochia, which was 80 miles, 1 *Mac.* 11.

From Antiochia they went with their army to a plain neer the mountain Amanus, 120 miles; where in a ſharpe war they ouercame *Alexander* and put him out of his kingdom, *Ioſ. Ant. li.* 3. *c.* 7.

Now after the death of *Ptolomeus Philometor*, *Demetrius Nicanor* retur-

Nicanor returned to Antiochia, 120 miles, where he gouerned the kingdome of Syria two yeares.

From Antiochia he went to Ptolomais, which was 200 miles; to which place *Ionathan* the high prieſt came to meet him, where he gaue to him many preſents and great gifts to win his fauour. 1 *Mac.* 11.

From Ptolomais he returned to Antiochia, 200 miles. There his ſoldiers and the city of Antiochia rebelled againſt him. For which cauſe *Ionathan* the high-prieſt ſent him 3000 men, which deliuered the King out of danger, put to the ſword 100000 of the ſeditious, and burnt the city of Antiochia, 1 *Mac.* 11. But after *Demetrius* ſhewed himſelfe vnthankfull, hee was driuen out of his kingdome by *Tryphon* and yong *Antiochus* the ſonne of King *Alexander*, who was alſo called *Theos*, which ſignifies God.

In the 172 yeare of the reigne of the Grecians in Syria, which was 138 before Chriſt, *Nicanor* hauing ſlaine *Antiochus* the ſon of *Alexander*, he would haue reigned alone in Syria: wherefore *Demetrius*, who was the lawfull King of Syria, being 3 yeares before driuen thence, went 1200 miles into Media to craue aid againſt *Tryphon*: but *Arſaces* king of the Medes, Parthians, and Perſians, ſent the chiefe captain of his hoſt againſt *Demetrius*, who burned his tents, tooke him priſoner, and caried him back to his maſter, to Hecatompylon the chiefe city of his kingdome, diſtant from Syria 1220 miles toward the Eaſt, *Iuſtin. lib.* 36. 38.

From Hecatompylon *Arſaces* ſent him to Hyrcania the Metropolitan city of that countrey, which was 176 miles; where although *Arſaces* kept him as a priſoner, yet he allowed him royall attendance, and after maried him to his daughter, *Iuſt. lib.* 38.

After the death of *Arſaces*, with ſingular induſtry and policie he got out of captiuitie, after he had beene 12 yeares priſoner in Hyrcania, and came into Syria, which was 14 miles, where he recouered his kingdome, and reigned foure yeares. So all his Trauels were 4156 miles.

¶ *Of*

¶ *Of the Places to which he trauelled.*

Of Creta, now called Candia.

THis is an Iſland of the Mediterranian ſea, diſtant from Ieruſalem 600 miles Weſtward, very fruitfull and pleaſant, in which there growes great plenty of Cypreſſe trees, and grapes of diuers kindes, but principally ſuch whereof Malmſey and Sacke are made. Here *Tytus*, *Pauls* Diſciple, was Biſhop; wherefore you ſhall reade more of it after.

Of Seleucia.

SEleucia is a famous city of Syria, ſcituated vpon the ſhore of the Mediterranian ſea, 280 miles from Ieruſalem Northward, neere to which the riuer Orantes runneth, and the mountaine Caſius ſtandeth, which is 4 miles high, *Plin. l.* 5. *c.* 22. You may read more of this in the trauels of S. *Paul*.

Of Syria.

SYria was ſometimes called of the Hebrewes Aram, of *Aram* the ſonne of *Sem*, of whom all Armenia tooke the name. *Aram* ſignifies, A man of great ſpirit and dignity, being deriued of *Rom*, that is, lifted vp; for he was a man of an excellent ſpirit, *Gen.* cap. 10. *Syria* ſignifieth a great tract of land, and is diuided into two parts, the vpper and the lower. In the vpper Syria are theſe cities, Antiochia, Seleucia, Laodicea, and Apamea: in the lower Syria are Sydon, Tyrus, Berytus, Tripolis, and Orthoſia. This Countrey is ſcituated in a very temperat Zone; from whence it happeneth that it is neither oppreſſed with too much cold nor heate. There are that diuide Syria into foure parts, that is, into Syria, Aſſyria, Leucoſyria, and Cœloſyria. Alſo *Pliny*, *Lib.* 5. *Cap.* 12. attributeth Meſopotamia and Babylonia to Syria. But it is euident that theſe were diſtinct Countries from them, in the which there reigned Emperours and Kings which had large and ſpatious Dominions. For Syria is ſcituated betweene the Mediterranian ſea and Euphrates; but Meſopotamia (which is ſo called becauſe it is ſcituated in the middle of waters) is ſeparated from

from Syria and Assyria, with the riuers Euphrates & Tygris: and Arabia is separated from Syria and Babylon with many vast wildernesses. Therefore these countries cannot properly passe vnder the denomination of Syria.

Of Parthia.

PArthia is a spatious country full of mountains and desarts, lying vpon the borders of Media Westward; the Metropolis whereof is Hecatompylon, taking the name of 100 gates wherewith it is fortified. It lieth (as *Stephanus* saith) 1512 miles from Ierusalem Eastward. Here *Arsaces* that mighty King of the Parthians kept his court, who had vnder his gouernment Media, Parthia, Persia, Hircania, and the greatest part of all the countries toward the East. It is called Parthia because of the fruitfulnesse of the soile, being deriued of *Parah*, To fructifie.

Of Hyrcania.

HYrcania is a fruitfull and pleasant countrey bordering vpon Media and the Caspian sea, for the most part plain & champian, beautified with many faire Cities, the chiefe of which are, Hyrcania (the Metropolis of the whole kingdome) Talebron, Samariana, Carta, and Tape. It was so fat and fruitfull, that the inhabitants vse not to till and dresse the ground, as they doe in other places, but the seed that falleth from the huske vpon the earth, springeth vp and bringeth forth great plenty and increase, without further labour. The Dewes also falling vpon the trees, there droppeth from them oile and honey in great plenty. It taketh the name (as it is thought) from a Wood called Hyrcania. In like manner the Caspian sea which bordereth vpon it, of this country is called Hyrcanum. Many cruel beasts are found therein, as the Panther, the Tyger, and the Leopard. The Panther is of a whitish colour inclining something to yellow, spotted all ouer with round shining spots; in like manner are their eies. She is a friend almost to all kinde of creatures, except the Aspe and Dragon, and (as *Oppianus* saith) neuer taken but when shee is drunke, or in her sleepe. She is the female to the Leopard. The Leopard is of the same colour, and of the nature of a Wolfe, being full, hee

hurteth

hurteth nothing; but if empty he preyeth vpon euery thing, yea, euen vpon men: his breath is very ſweet, with which many other creatures being delighted, he often preyes vpon them; but beeing full, he ſleepeth ſomtimes three daies together. The Tyger alſo is a very ſwift and cruell creature, from whence he is ſo called; his skin is yellow and full of black ſpots round and ſhining. If ſhee chance to loſe her yong, ſhe neuer leaues ſeeking till ſhee findes them out.

The Trauels of Tryphon, *that put* Antiochus *to death.*

IN *An. mundi* 3826. before Chriſt 142. *Tryphon*, ſomtime chief Captain to *Alexander* King of Syria, who was ſlain in Arabia, went to *Emalcuel* Prince of Arabia *deſerta*, with whom *Antiochus* the ſon of *Alexander* was brought vp; where he ſo wrought with him, that he got the boy from him, and brought him thence into Syria, 160 miles; and within a while after beſieged Antiochia, tooke the towne, droue thence *Demetrius Nicanor*, and crowned yong *Antiochus* King of Aſſyria. This journy to and again was 320 miles, 1 *Mac.* 11.

In the ſecond yeare of the reign of young *Antiochus*, *Tryphon* went from Antiochia to Bethſan, where he perfidiouſly betrayed *Ionathan* the brother of *Iudas Machabeus*, 1 *Mac.* 12. being thirtie ſix miles.

From Bethſan he went to Ptolomais, 32 miles.

From Ptolomais he went to Addus a towne vpon the borders of Iudea, 68 miles, 1 *Mac.* 13.

To Addus *Simon* ſent his brothers Children and his ranſome, which was 60 talents of ſiluer: but after hee had receiued the money, he broke his word, and went thence with *Ionathan* and his ſons to Ador, 48 miles.

From Ador hee went to Baſchaman in the land of Gilead, 96 miles. Here he put to death *Ionathan* and his ſonnes.

From the country of the Gileadites he returned to Antiochia which

which was 240 miles: here he put to death yong *Antiochus*, being but a boy of 7 yeares of age, and vsurped vpon the gouernment in his place. He began to reign in the 172 yeare of the Grecians gouernment in Syria, and reigned 3 yeares, 1 *Mac.* 14. *Ioſ. li. Ant.* 13.

About the end of the three yeares, which was in the 174 yeare of the Grecians gouernment in Syria, *Antiochus Sedetes* (brother of *Demetrius Nicanor*) made war vpon *Tryphon*, and compelled him to fly from Antiochia to Dora, 240 miles from Antiochia toward the South, 1 *Mac.* 15.

But *Antiochus Sedetes* followed him thither, and ſo ſtreightly beſieged Dora, that he was conſtrained to ſteale thence in a ſhip, and ſaile to Orthoſia, which was 160 miles.

Laſtly, in the way as he was going thence to Apamea, which was 120 miles, he was taken and put to death.

So all his trauels were 1360 miles.

¶ *Of the places mentioned in his trauels, which haue been formerly recited.*

Of Dora.

DOra was a hauen towne ſcituated vpon the ſhore of the Mediterranean ſea, 48 miles from Ieruſalem Northward, in the mid way between Carmel and Cæſarea Strato. In *Ioſeph. cap.* 17. it is called *Dor*, that is, *à durans*.

Of Orthoſia.

THis was a city of Aſſiria, ſcituated vpon the ſhore of the Mediterranian ſea, neere to the place where the riuer Eleutherius falleth into it, 200 miles from Ieruſalem Northward; being ſo called of *Diana*, whom the Grecians called *Orthoſia*, that is, Exalted or lifted vp. Hither *Tryphon* ſailed when hee fled from *Antiochus Sedetes*, 1 *Mac.* 15. *Plin. lib.* 5. *cap.* 20.

Concerning the trauels of *Apolonius*, *Nicanor*, *Bacchides*, and *Cendebius*; becauſe they are ſufficiently deſcribed in the trauels of the *Machabees*, I thought it vnfit to ſpeake further of them.

The

The Trauels of Heliodorus.

HEliodorus signifies the Houſe of the Sun. He was Scretarie and chiefe Gouernor of Antiochia in Syria, for that mightie King *Seleucus Philopater*, who was brother to that cruel Tyrant *Antiochus Epiphanes*, and was ſent by his Lord and maſter *Seleucus* from Antiochia to Ieruſalem, which is 80 miles, to ſpoile the Temple of the Lord: but the Lord ſent an Angel richly beautified with armor of gold, ſitting vpon a horſe; who went to *Heliodorus*, and with his horſe trod him vnder his feet: and there appeared two other Angels full of majeſtie and power, that ſtrooke *Heliodorus* and beat him with whips, ſo that he lay vpon the floore of the Temple as a man halfe dead, and could not go forth vntil he was caried out, 2 *Mac.* 3.

From Ieruſalem he went with that good man *Onias* chief prieſt of the Iewes (at whoſe earneſt prayers and ſupplications hee was made whole) to Antiochia, 280 miles; where hee told *Seleucus Philopater* of the wonderfull works of the Lord.

So all his trauels were 580 miles.

The Trauels of the high-Prieſts of the Iewes that ruled before the Machabees, *as they are ſeuerally mentioned in the Books of* Machabees. *And firſt of the trauels of* Onias *the high-Prieſt.*

ONias signifies the riches of God; from *On*, Opulency, and *Iah*, God: for although he was afflicted with pouertie in this world, yet he was rich in God. He ſucceeded his Father *Simon* the Iuſt, *an. M.* 3757 before Chriſt 211. *Antiochus* the great being King of Syria. He was high-prieſt 39 years vntil the death

death of *Seleucus Philopater*: at the end of which time, one *Simon*, the chiefe of those that kept the temple, being ambitious of rule, fell to words with *Onias*, and from words to blowes; so that there were many outrages committed by the friends of *Simon*. Wherefore *Onias* to giue place to the fury of his aduersaries, went from Ierusalem to Antiochia, which was 280 miles. But *Seleucus Philopater* being dead, and *Antiochus Epiphanes* in the gouernment, who was a couetous and cruell prince; good *Onias*, partly for fear of him, and partly of his brother *Iason* (who had but a little before purchased the office of high priest for 360 talents of siluer, and promised to pay a yearely tribute of 80 talents) durst not return home to Ierusalem, but went to a sanctuary that stood in the wood of Daphne, which was about one mile from Antiochia, in hope of safety: to which place one *Andronichus* chiefe Captaine to *Antiochus*, came to him, and with faire speeches and flattering words allured him out of the Sanctuary, and traiterously put him to death. So his trauels were 281 miles.

The Trauels of the high-Priest Iason.

Ason and *Iesus* haue both one signification: he entred vpon the office of High priest in the first yere of *Antiochus Epiphanes*, which was 173 yeares before Christ. He went from Ierusalem to Antiochia, which was 280 miles, where after the death of *Onias* he payd to *Antiochus* for the office of high-priest almost 3 tunnes of gold, with promise to pay a yearely tribute of 48000 crowns.

From Antiochia he returned to Ierusalem, 280 miles; where he began to build the tower of Acropolis in mount Acra: and that he might please that wicked King, and keep his fauour, hee built certain Theatres in Ierusalem, and caused Interludes and Playes to be acted in them, at such times and vpon such daies as the people were wont to meet in the Temple to serue God. Also K. *Antiochus Epiphanes* in the 4 yeare of his priesthood comming to Ierusalem, he gaue him royall entertainment.

The

The ſame yeare *Iaſon* was put out of his office of high-prieſt by the policy and cunning of his brother *Menelaus*, and was conſtrained to fly into the land of the Ammonites beyond Iordan, being 40 miles.

Two yeares after, when *Antiochus Epiphanes* inuaded Ægypt, there was a vaine rumor that he was ſlain; wherefore *Iaſon* with a thouſand ſouldiers returned to Ieruſalem, which was 40 miles, and broke ſuddenly into the city, ſo that *Menelaus* was conſtrained for ſafety of his life to fly to the garriſon of the Syrians that were in Ieruſalem.

But *Antiochus* hearing what had hapned, came out of Ægypt with a great army to Ieruſalem; wherefore he fled thence backe again to the Ammonites, 40 miles; but they fearing that *Antiochus* would come thither with his army, he was accuſed before *Areta* King of Arabia, and conſtrained to fly from one city to another for ſafety.

Wherefore when he perceiued that he could not liue there ſecure, he went thence into Egypt, 280 miles.

From thence he went to the Lacedemonians, 600 miles, where he died in exile, being caſt out vnlamented or buried.

So all his trauels were 1560 miles.

Of Lacedemonia, the metropolitan city of Peloponeſus.

LAcedemonia or Sparta was a famous city of Peloponneſus, diſtant from Ieruſalem 600 miles toward the Weſt; which although it had no wals, yet was it one of the faireſt and moſt populous cities in all Grecia; and was called Sparta of *Spartus*, who was ſometime King thereof, and rebuilt it, adorning it with faire & goodly buildings. At firſt it was built by one *Lacedæmon*, who was king thereof, and of him called Lacedemonia: and after, *Menelaus* that mighty King of the Grecians (who had to wife *Helena* the faireſt woman of all Grecia) kept his court there. Here alſo *Lycurgus* that famous Philoſopher reigned as King, and preſcribed to the citiſens and inhabitants excellent lawes, by the obſeruance whereof they became famous in after-ages, and performed

many noble wars and exploits againſt their enemies. *Ionathan* and *Simon* held a friendly league with the Lacedemonians.

The Trauels of the high-Prieſt Menelaus.

THis *Menelaus*, called alſo *Onias*, was (as *Ioſephus* ſaith) the third ſon of *Simon* the Iuſt, and brother to *Iaſon*, although, 2 *Mac.* 3,4. he is ſaid to be the brother of one *Simon* of the tribe of Benjamin, who was chiefe of thoſe that kept the Temple, of whom you may reade before. This man in the fourth yere of *Antiochus Epiphanes* was ſent by *Iaſon* his brother to Antiochia, being 280 miles, vpon certain buſines, but principally to cary the king mony. Where he made a ſecret Contract with him, to pay him 30 talents * beſide all that his brother *Iaſon* had payd him, if hee would inſtitute him to be high-Prieſt. The King in hope of profit gaue care to his motion, and vnder pretence of injury & wrong offered by *Iaſon*, conſtrained him to leaue his office, and flie from Ieruſalem into the land of the Ammonites for his ſafety, and ſo inſtituted *Menelaus* to be chiefe Prieſt of the Iewes; who entred vpon his gouernment in the yeare before Chriſt 169.

* That is, 180000 Crownes.

Wherefore *Menelaus* returned from Antiochia to Ieruſalem, 280 miles; where he began to gouern not as chiefe Prieſt, but as a cruell and wicked tyrant, 2 *Mac.* 4.

But when in the beginning of his gouernment hee could not pay that great ſumme of money which he had promiſed, the king ſent for him to Antiochia, being 280 miles, where for that time he was remoued from his office, and his brother *Lyſimacus* ordained chiefe Prieſt in his roome.

Wherefore *Menelaus* being ſore troubled, vexed, and grieued in mind for that which had hapned in the firſt yeare of his prieſthood, returned backe from Antiochia to Ieruſalem, beeing 280 miles.

But a little after, when *Antiochus Epiphanes* brought an Armie into Cilicia, to ſuppreſſe the rebellion of the Tharſians and Mallotans,

lotans, *Menelaus* taking aduantage of the Kings abſence, went to *Andronichus* (who was chief Agent for the King in Syria) to Antiochia, 280 miles, and there gaue him certain golden veſſels and jewels that he had ſtolne out of the temple, to hire him to be his friend, and help him to his office of high-prieſthood againe. But *Onias* the elder hearing of this ſacriledge, greatly reprehended *Menelaus* for this ſhamefull fact; but he taking it in ill part, combined with *Andronichus*, who by faire ſpeeches alluring him out of the ſanctuary in the wood Daphne, put him to death, after hee had bin 5 years in exile. But King *Antiochus* returning from Antiochia, accuſed *Andronichus* of treaſon, and by the means of a certain Courtier receiued *Menelaus* into fauor.

From Antiochia *Menelaus* returned to Ieruſalem, 280 miles; where by the help of his brother *Lyſimachus* he ſtole a great maſſe of mony out of the Temple. Which ſacriledge being known to the people, they fell to vprore and killed *Lyſimachus* cloſe by the Treaſurie. They accuſed *Menelaus* alſo before *Antiochus*, 2 *Mac. cap.* 4.

Antiochus in the ſecond yeare of his prieſthood went to Tyrus which is 100 miles, where he ſo corrupted certain courtiers with mony, that he procured the fauor of *Antiochus*, and cauſed his Accuſers (good and iuſt men) to be baniſhed thence, as ſlanderers, and ſuch as went about to defame *Menelaus*.

From Tyrus he returned backe again to Ieruſalem, 100 miles, where he fell into his old crueltie, and in the third yere of his gouernment receiued *Antiochus Epiphanes* with his army into the city of Ieruſalem, who cruelly murthered the citiſens, and ſpoyled the Temple, 2 *Mac.* 5.

After the death of *Antiochus*, who as it is ſaid periſhed of a grieuous diſeaſe, and was buried at Babylon; his ſonne *Antiochus Eupator* came with a great Army into Iudæa in hoſtile manner. Wherefore *Menelaus* in the laſt yeare of his Prieſthood went out to meet him. But *Lyſias* accuſed him vnto the King, as one that was the onely author of all the euills that had hapned to the Iewes. Wherefore *Antiochus* willed *Lyſias* to take him priſoner; who brought him to Berea a towne in Syria, diſtant from Ieruſalem 360 miles Northward; where vpon the top of a Tower fifty

cubits high, he was tied to a wheel and had all his joints broken, and through the extremity of the pain died, 2 *Mac.* 3.

So all his trauels were 2240 miles.

The Trauels of Alcimus, *High-Prieſt of the poſteritie of* Aaron.

THis *Alcimus* after the death of *Menelaus*, which was the yere before Chriſt 150, went with certaine impious and wicked men to *Demetrius Soter*, who liued in Antiochia in Syria, being 280 miles, and there accuſed *Iudas Machabeus* and all the godly Iews; vſing ſuch flattery toward the King, that he obtained the principalitie and office of high-Prieſt, which he held three years, 1 *Mac.* 7.

From Antiochia he and *Bacchides* returned back to Ieruſalem, where hee was inſtituted in the office of high-prieſthood, which is 280 miles.

But when he ſaw that hee was not able to withſtand the power and ſingular vertue of *Iudas Machabeus*, he returned back to Antiochia, 280 miles; where after hee had accuſed the good men among the Iewes, he obtained aid of *Demetrius*, who ſent *Nicanor* with a great army into Iudæa againſt *Iudas*, to eſtabliſh *Alcimus* in the prieſthood.

So *Alcimus* and *Nicanor* returned into Iudæa, 280 miles.

But *Alcimus* ſeeing familiar conference to paſſe between *Nicanor* and *Iudas Machabeus*, he went backe againe to Antiochia, 280 miles, where he told *Demetrius* of the perfidious dealing of *Nicanor*. Wherefore *Demetrius* being very angry at what had hapned, wrot a ſharp letter to *Nicanor*, giuing him to vnderſtand, That it was much againſt his minde that hee ſhould make a league with *Iudas*: and further willed him (the ſaid league notwithſtanding) to bring him bound to Antiochia. Vpon receit of which letter he made war vpon *Iudas*; in which expedition *Nicanor* was taken and had his head cut off. All this hapned in the firſt yeare of the prieſthood of *Alcimus*.

But

But when *Demetrius* heard of this ouerthrow, he ſent *Bacchides* and *Alcimus* with a great army, who went to Antiochia, and came to Maſloth in the country of Arbela, 192 miles, where they made incurſions vpon the tribe of Nepthaly, & ſlew a great multitude of the Iſraelites, 1 *Mac.* 9.

From Maſloth they went with their army to Gilgal, 76 miles. This hapned in the ſecond yeare of the prieſthood of *Alcimus*.

From Gilgal they came to Ieruſalem, 12 miles, 1 *Macchab. cap.* 9.

From thence they brought their army to Berea, 12 miles: here they were ouercome and put to flight by *Iudas Machabeus*, 1 *Mac. cap.* 9.

From Berea they fled amongſt the mountaines which are between Azotus and Gazeron, ſix miles. Here *Iudas Machabeus* was ſlaine.

Wherefore *Alcimus* returned thence backe again to Ieruſalem 20 miles, and cauſed the walls of the inner houſe of the Temple, and the monuments of the Prieſts to be taken down & deſtroied: but before his command was fully executed, the Lord ſtrooke him with a dead palſie, of which he lay a time dumbe, but within a while after he died of that diſeaſe, in the ſecond yeare of his prieſthood, *an. mundi* 3811, and before Chriſt 157. *Alcimus* being dead, *Bacchides* returned back to *Demetrius* in Syria, 1 *Mac.* 9. For ſeuen yeares after there was no high Prieſt in Ieruſalem, till *Ionathan* the brother of *Iudas Machabeus* tooke vpon him that office, 1 *Mac.* 10.

So all his trauels were 1717 miles.

¶ *Of the places to which he trauelled.*

Of Arbela.

THis was a city in the vpper Galile, belonging to the tribe of Nepthali, 96 miles from Ieruſalem Northward. Of which towne all the countrey is called Arbela, being deriued of *Arab*, To lie hid.

Of Masloth.

THis also is a towne of Nepthaly, 92 miles from Ierusalem Northward: and is deriued of *Maschal*, which signifies, Hee hath gouerned.

Of Berea.

TO this city *Iotham* sometime fled from the fury of his brother *Abimilech* Iudge of Israel, *Iudg.9.* It is scituated twelue miles from Ierusalem Westward, and signifies a cleare Well.

Thus by Gods prouidence haue I described the Trauells and Iournies of the holy Patriarchs, Kings, and Prophets, &c. as they are seuerally mentioned in the old Testament; that so, gentle Reader, thou mightst vnderstand what difficult and tedious journies, and in them what great labour and vexation they were constrained to beare in this world, till God of his mercy tooke them out of this vale of misery, and placed them in euerlasting happinesse, where now without doubt they remaine in peace.

FINIS.

The quantities of the Monies both Siluer and Gold, as they are ſeuerally mentioned in the Scriptures, reduced to our Weights and Engliſh valuations.

EVer ſince the time that Monies haue been allowed as currant in exchange betwixt man and man (which for that purpoſe as *Ariſtotle* ſaith was firſt ordained) it hath paſſed according to the valuation of a certaine weight, which for the moſt part is vniuerſall, according to the worth and eſtimation thereof in the ſeuerall countries where it is to be ſold & exchanged; or elſe by Coine, which is currant according to the valuation that is impoſed vpon it by the conſent of a State, or command of a Prince. In both which there haue bin vſed ſundry diſtinctions of greater and leſſe valuations of weights and coine, according to the neceſſitie and eſtimation thereof in ſeuerall Kingdomes and gouernments. As amongſt the Iewes they vſed weights and no coine, and theſe diſtinguiſhed in ſeuerall ſorts, and as is thought ſeparated with ſundry marks, that they might be known each from other. The weights that they vſed were commonly three, *viz.* the Centiner or talent, the Mina, and the Sicle; according to the opinion of *Ioſephus*, *Budæus*, *Hoſtius*, and many others.

Of a Sicle.

A Sicle was a kind of weight currant among the Iewes, containing preciſely halfe an ounce of ſiluer or gold, which that it might be diſtinguiſhed, had a particular effigies or ſuperſcription; *viz.* vpon one ſide was to be ſeene the meaſure wherein they kept Manna in the Sanctuarie, with this ſuperſcription, *The Sicle of Iſrael*: and on the other the rod of *Aaron* flouriſhing, with

this inſcription, *Holy Ieruſalem*, which is ordinarily worth in Engliſh mony 2 s. 6 d. and in gold 15 s. and more or leſſe according to the pureneſſe or baſeneſſe of either.

A ſicle was diuided into theſe parts:

- Into a Drachma, *i.* 7 d.ob. whereof 4 make a ſicle, *Gen.* 13. 15. *Exod.* 21. 32, *&c.*
- Halfe ſicles, mentioned *Exod.* 30. 13. 15. *ca.* 38. 26. which was the yearely tax impoſed vpon euerie man toward the building of the Tabernacle, *i.* 15 d. Engliſh.
- *Quadrans Sicli*, or the fourth part of a Sicle, which was alſo in vſe among the Iewes, 1 *Sam.* 8. 9. which amounts to a Roman peny, and in our mony to 7 d.ob. and by the Grecians were called *Drachma*.
- Gherahs, *Exod.* 30. 13. which was the 20 part of a ſicle, and was worth 1 d. ob.

Of Sicles there were three ſorts:

- A common ſicle, which weighed a quarter of an ounce, and was worth 15 d.
- The Kings ſicle, which weighed 3 Drachma's, that is in our mony 22 d.ob.
- The ſicle of the Temple, which weighed directly halfe an ounce, and was worth 2 s. 6 d.

Of a Mina.

Ioſ. li. Ant. ca. 12

A Mina was a pound weight among the Iewes, and were of two ſorts, one of gold, which weighed 100 Drachma's, another of ſiluer, weighing 240 Drachma's. Theſe were called the antient weights, but there was a later, which is ſaid to contain 100 Denaria's or Attick Drachma's, which ſeem to be ſo called becauſe of the traffick the Iews had with the Grecians, among whom it was worth 100 Attick Drachma's, *i.* 3 li. 2 s. 6 d. Engliſh.

Tract. de Aug. cap. 8.

Of Mina's there were 3 ſorts, as appears in *Ezech.* 45.

- The common Mina or pound (weighing 25 halfe ounces or ſicles of the Temple) amounted to ſixtie Drachma's, *i.* 37 s. 6 d.
- The Kings Mina or pound (weighing 20 halfounces or ſicles of the temple) amounted to 80 drachmas *i.* 50 s.
- The Mina or pound of the Temple or Sanctuarie, (which weighed 25 halfe ounces or ſicles) maketh 100 Drachma's, *i.* 3 li. 2 s. 6 d.

Of

Of a Talent.

THe Hebrew talent ordinarily weigheth 125 pounds, which being diuided, amounteth to 3000 ſicles or halfe ounces, as it plainly appeareth, *Exod.* 38.25,26. where it is ſaid that 600000 men offered ſo many halfe ſicles, which make 300000 ſicles, the 100 part of which make a talent, from whence it appeareth that 3000 ſicles make a talent. Alſo *Epiphanes* obſerueth, *lib.* 1. *de Pon.* That the Attick talent is equall in weight with the Hebrew; for as the Hebrew containes 3000 ſicles, which make 125 li. ſo the Attick containes 1200 Drachma's, which make the ſame weight, and is worth 375 li. of Engliſh mony. But the Hebrew Talent of gold, which for the moſt part is vſed in euery place, is worth 4500 li. in our mony.

The Iewes had three ſorts of talents:

- The common talent (weighing 3000 quarters of an ounce, or common ſicles) amounts to 6000 Drachma's, which is 187 li. 10 s.
- The kings talent weighed 3000 of the kings ſicles which amounted to 9000 Drachma's, which is 281 li. 5 s.
- The Talent of the Temple or Sanctuary weighed 3000 ſicles of the temple, which are preciſely ſo many halfe ounces, which amount to three hundred ſeuenty fiue pounds.

From hence then may eaſily be gathered, that although the Iewes had ſeueral weights and denominations of ſiluer and gold, yet only one kind was vſually obſerued in traffique with other nations, and that had correſpondencie with their Weights, the reſt being only for the common ſort or particular vſes; for although there were diuers Sicles, Mina's, and Talents among themſelues, yet the common weight (whether it was of ſicle, mina, or talent) was vſually that which they termed the talent of the temple, and that had a iuſt correſpondencie with the Grecian Talent both in weight and worth; and this not only among them, but alſo by relation from them to the Italians; and that nation obtaining an vniuerſall monarchie made it common with vs alſo.

Of

Of other Weights vſed among the Iews.

THey had alſo other weights which they vſed, paſſing vnder ſeuerall denominations and differing value; as Keſeph, a ſiluerling or Nummus; which name is very often vſed for a Sicle, as appeareth, *Gen.* 20.16. & 23.16.43.21. 2 *Sam.*18.11,12. The Caldæans called this *Silga*, & the Hebrews *Shekel*, being preciſely halfe an ounce, and worth 2.s.6 d. For 30 of theſe Siluerlings of the Sanctuarie our Sauior Chriſt wns ſold, *Mat.*26. which amounteth to 3 li.15 s. Engliſh.

There was alſo another kinde of Siluerling or Nummus vſed, which was called *Siclus*, but it was the common or vulgar Sicle, which was but a quarter of an ounce, and was worth but 15 d.

There was another kind of ſiluerling or Nummus vſed, which was called *Keſhitah*; of which you may reade in three ſeueral places of Scripture, *Gen.* 33.19. *Ioſ.*24.32. *Iob.*42.11. and was ſigned with the image of a Lambe vpon it, from whence it is ſo called. The antient Nummus of the Arabians and Chaldæans was like vnto this, as may be gathered by many circumſtances out of the places where it is mentioned, and was of the ſame valuation as the Grecians was amongſt the Iewes, which was 1 d.ob.

But the Siluerlings mentioned *Act* 1.9.19. are intended to be Grecian Siluerlings or Nummus, and is worth an Attick Drachma; for the Grecians reckon their ſummes of mony by drachmas, as the Iewes and Romans by Sicles and Seſtertia's, and is worth of our mony 7 d.ob.

You ſhall read in *Mat.*17.24. of a Didrachma, which is worth in our mony 15 d.

Alſo *Mat.*17.27. of a Stater, which is a Greeke Coyne worth 2 s.6 d.

And *Mat.*18.22. & 22.19, *&c.* of a Denarius, which was a Roman Coin, as is euident *Mat.*21. becauſe the image of *Ceſar* was vpon it, and was worth 7 d. ob.

1 *Sam.cap.*2. of a Scruple, which was worth 1 d.ob.q.c.

In *Exod.*30. *Num.*3. *Eze.*45. of an Obulus, which was 1 d. q.

In

In *Mat.*12. of a Minutus, which was ob.q.

And in *Mar.*12. *Mat.*5. you ſhall reade of a coine called Quadrans, which was ſomthing more than halfe a farthing. Theſe are briefly the weights and monies the Iewes vſed, both forreine and domeſtick, in their trade and commeree.

Of the gold Weight among the Iewes.

THe Iewes alſo had their particular weights for their gold, as they had for their ſiluer, the leaſt of which were called Zuza or Drachma, which is worth 7 s. 6. d. and more or leſſe according to the purenes or baſeneſſe of it. It was alſo called Daikemonim, *Eſd.*2. and *Nehem.*7. The Chaldæans call it Edarchonim, *Eſd.* 8.

The common Sicle of gold weighed two Drachma's, and was worth 15 s.

The Kings ſicle weighed 3 drachma's, & was worth 22 s. 6. d.

The ſicle of the Temple weighed 4 Drachma's, being preciſely halfe an ounce, and was worth 30 s.

The common Mina or pound of gold weighed 60 Drachma's or Hungarian Ducats, which is worth 22 li. 10 s.

The Kings Mina or pound 80 Drachma's or Hungarian Ducats, which is 30 li. Engliſh.

The Mina or pound of the temple weighed 100 Drachma's or Hungarian Ducats, which was 2250 li.

The common talent of gold weighed 6000 Drachma's or Hungarian Ducats, and was 2250 li.

The Kings talent weighed 9000 Drachma's or Hungarian ducats, which was 3375 li.

The talent of the Temple weighed 12000 Drachma's or Hungarian ducats, which was of our mony 45000 li.

Of gold weights which were not originally the Iewes, but borrowed of other Nations, and vſed amongſt them.

THere are four kindes of Weights that are mentioned in the Scriptures, which were common amongſt the Iewes, beſides the former, *viz.* Zahab, of which you may reade, 2 *Kings*, 5. 5. 2 *Chr.*

2 *Chr.* 9.16. and is called by the name of a Nummus. The Sicle of gold, 1 *Chr.* 21.25. which is there also called Nummus. Both which being so called, seem to signifie a Didrachma of gold: and these two were properly belonging to the Iewes. The other that follow belonged not to them, but they receiued them from other nations; as the Stater, Drachmon, and Adarchon.

The Stater was an antient piece of gold common amongst the Persians, Grecians, Romans, and other great gouernments, being distinguished by the superscription of the Kings or Countries where they were made or coined; as the Stater Philippici, Darici, Alexandrei, Romani, &c. They were pure fine gold, some of which were as much in value as a double ducat, others as 4 Hungarian ducats, and some as Portagues.

The Drachmon (of which you may reade, *Ezra* 8.27, *&c.*) is a Persian coin as it seems, for the Grecian interpreters cal it *Drathmen*, which is as much more as the Attick Drachma, and in our mony is worth 7 s. 6 d.

Adarcon also seemes to be a Persian coine, and doth imply the name of a prince, or Daricum signifies the gold of the Persians: For *Darius* the son of *Hystaspis* then reigned, when these Nummus of gold thus called, were dedidated to the building of the Temple, and this man for the most part coined singular good gold, as *Herodotus* saith: wherfore they were either called Darici, because they were coined by the Persian kings, or els, as *Plutarch* obserues, because the Image of *Darius* stood vpon one part of it. And was worth of our mony 7 s. 6 d.

Herod. in Melp.
Plut. in Artax.

Thus you may perceiue what diuersities of weights were vsed amongst the Iewes; being crept in amongst them partly because of their captiuitie, and partly because of their commerce & trade with other Nations. It is therefore worthy of obseruation, that if at any time you reade of any weight of mony, brasse, or the like in the holy Scripture, to consider of what sort of weight it is, *viz.* whether a Weight of the Iewes, or some forreine and strange Weight. If of the Iewes, Whether it be a common Sicle, the Kings sicle, or the sicle of the Temple. But if these may be discerned, you shall for the most part finde the Addition, which may easily distinguish them. But if there be no addition, that is, the

the Kings ſicle, or the ſicle of the Temple, then you may preſume that it is the common ſicle. And ſo for other weights & monies.

¶ *That theſe things may appeare the plainer vnto you, I haue here added the principall ſummes of mony, reduced to our Engliſh valuations, as they are ſeuerally mentioned in the moſt places of Scripture. And firſt out of* Geneſis.

Geneſis.

Abimilech King of Gerar ſaid to *Sara*, I haue giuen your Brother 100 ſiluerlings, which were common ſicles, 62 li. 16 s. Cap. 20.

Abraham bought a burying place for his wife *Sara*, for 400 ſicles of ſiluer, which are common ſicles, that is, 25 li. Cap. 24. v. 22.

Abrahams ſeruant gaue *Rebecca* halfe a ſicle of gold, and two bracelets vpon her hands weighing ten ſicles, which are intended to be common ſicles, becauſe there is no addition, which was 4 li. 2 s. 6. d. Cap. 15. v. 16.

Ioſeph was ſould by his brothers for 20 ſiluerlings, that is common ſicles, according to the 70 Interpreters, 1 li. 5 s. but the ſiluerlings our Sauior was ſold for were as great again, being ſicles of the Temple, which were preciſely halfe ounces. Cap. 27. v. 28.

Exodus.

THe mulct that was preſcribed by the Lord to pay by him who had an Ox that gored or hurt another mans ſeruant, was 30 common ſicles, that is, 3 li. 15 s. Cap. 21. v. 32.

When the people were numbred, each man was to giue halfe a ſicle of the Temple, *i.* 1 s. 3 d. Cap. 30. v. 31.

The ſeuen Lamps in the Temple, with their ſnuffers and ſnuffing diſhes, were made of a talent of fine gold, after the weight of the Temple, and were worth 4500 li. Cap. 37. v. 24.

All the gold that was occupied in all the worke wrought for the holy place, which was the gold of the offring, was 26 talents, Cap. 38. v. 24.

and

and 370 ſicles according to the ſicle of the ſanctuary, which was 130596 li. 5 s.

Cap.38.v.25. But the ſiluer of them that were numbred in the congregation was 100 talents, and 1775 ſicles after the weight of the Temple; which was 37721 li. 18 s. 6 d.

Cap.38.v.27. Moreouer, there were 100 talents of ſiluer to caſt the ſockets of the ſanctuarie and the ſockets of the vaile, 100 ſockets of 100 talents, a talent for a ſocket, which was 375 li. a ſocket, and in the whole, 37500 li.

Leviticus.

Cap.17.v.3. 15.6.7. IF any man ſhall make a vow of a perſon vnto the Lord by thy eſtimation, then thy eſtimation ſhall be thus; a male from 20 yeares old vnto ſixty years old ſhal be by thy eſtimation at 50 ſicles of ſiluer after the ſicle of the Sanctuary, which is 6 li. 5. s.

Ver.3. But a female, then but 30 ſicles of ſiluer, *i.* 3 li. 15 s.

4 And from 5 yeares old to 20 yeares old thy valuation ſhall be, for the male 20 ſicles of ſiluer, *i.* 50 s. and for the female 10 ſicles of ſiluer, *i.* 25 s.

5 But from a moneth old to 5 yeares old thy price of the Male ſhal be 5 ſicles of ſiluer, *i.* 12 s. 6 d. and for the female three ſicles

6 of ſiluer, which was 37 s. 6 d.

And from 60 yeares old and aboue, if he be a male, then 15 Sicles, *i.* 37 s. 6 d.

Numbers.

Cap.3 46.47. FOr the redeeming of the 273 which were more than the Levits of the firſt born of the children of Iſrael, there ſhall be taken 5 ſicles a man, after the weight of the Temple, *i.* 12 s. 6 d. a man;

Cap.7.13. and for the whole 170 li. 12 s. 6 d.

The Princes of Iſrael being 12 in number, offered vnto God each of them a ſiluer Charger of 130 ſicles weight, and a ſiluer bowle of 70 ſicles after the ſicle of the ſanctuary, *i.* 25 li. a prince, and amounted in the whole to 300 li. and an Incenſe Cup of gold of 10 ſicles, for euery prince, which was 7 li. 10 s. a man, which in the whole amounted to 90 li.

Deu-

Deuteronomy.

IF any man take a wife, & when he hath lien with her hate her, and lay ſlanderous things to her charge, and ſhee prooue not guilty of the fact, hee ſhall be condemned in 100 common ſicles of ſiluer, *i.* 6 li. 5 s. Cap. 22. v. 19.

If a man lie with a maid he ſhall pay vnto her father 50 ſicles, *viz.* common ſicles, *i.* 3 li. 2 s. 6 d. Cap. 22. v. 29.

Ioſhuah.

AND *Achan* anſwered *Ioſhuah* and ſaid, Indeed I haue ſinned againſt the Lord; for I ſaw amongſt the ſpoiles a goodly Babyloniſh garment, and 200 ſicles of ſiluer (*i.* 12 li. 10 s.) and a wedge of gold of 50 ſicles, *i.* 37 li. 10 s. Engliſh. Cap. 7. v. 20.

Iudges.

GIdeon gathered of the ſpoiles of the Midianites for a preſent 1700 ſicles of gold, *i.* 1275 li. Cap. 8. v. 26.

The princes of the Philiſtims promiſed the harlot *Dalilah*, if ſhe could betray *Sampſon*, to giue her 1100 ſiluerlings, *i.* common ſicles, which was 68 li. 15 s. Cap. 16. 5.

The body of the image in the houſe of *Micah* in mount Ephraim weighed 200 ſiluerlings, *i.* common ſicles, which is 12 li. 10 s. Cap. 17. v. 4.

And the ſum of mony which *Micah's* mother miſſed was 1100 common ſicles of ſiluer, for which ſhe curſed; *i.* 68 li. 15 s.

To the Levit that ſerued *Micah* ſhe gaue yearly a ſuit of apparel, tenths, and ten ſiluerlings or ſicles of the ſanctuary, for with that kind of mony the Levits were rewarded, *i.* 1 li. 5 s.

I *Samuel.*

AND all that remain of the houſe of *Ely* ſhall come and bow down vnto him for a piece of ſiluer; in Hebrew it is *Agorah*, which *Foreſtarius* and *Avenarius* interpret *Scrupulo Argenti*, Cap. 2. v. 36.

genti, which was 1 d.ob.q. But if you take the antient interpreters it was *Obulum*, that is, 1 d. q.

Cap.9.v.8. When *Saul* ſought his fathers aſſes, his ſeruant had about him the fourth part of a common ſicle of ſiluer, that is, 3 d.ob.q.

Cap.17.v.5. The Brigandine of the great gyant *Goliah* weighed 5000 ſicles of braſſe, which at 16 ounces in the pound, comes to 78 pounds and 2 ounces: and the head of his ſpeare weighed 60 ſicles, that is after the ſame weight, 9 pound quarter and halfe of iron.

II *Samuel.*

Cap.12.v.30. 1 Chr.21.2. AND *Dauid* won the town of Rabba, & took the kings crown from his head and ſet it vpon his own head; which weighed a talent of gold, and was (according to our common interpreters in theſe times) a common talent of the Iewes, *i.* 46 li. 14 ounces, worth 2250 li. Engliſh. But other writers, conſidering that if it had bin ſo heauy the King could not haue worn it, therefore they thinke it to be a talent according to the Syrian weight, which is not aboue a quarter of an Hebrew talent, and was of our weight 11 pound 4 ounces, that is 551 li. And the reaſon of their opinion was, becauſe Rabbah and the whole countrey of the Children of Ammon lay in the land of Syria, and therefore it muſt neceſſarily follow that their weight was Syrian weight; the king of Rabbah neuer wearing this crowne but when hee made ſome ſolemne feaſt or triumph. There are others that value it according to the worth of the crowne, not of the weight; and for that it was made of fine gold, ſet with pretious ſtones and other jewels, therefore it weighed a talent, that is, it was worth a talent: according to that of *Zach.ca.* 1. *So they weighed for my wages as much as I am valued*, i. 30 ſiluerlings. Thus haue I ſet before you three interpretations, follow which you like.

Cap.18.v.11: And *Ioab* ſpake vnto the man that brought him word that *Abſolon* was hanging vpon an Oke tree, ſaying, If thou hadſt ſmote him to the ground I would haue giuen thee ten ſicles of ſiluer, or ten ſiluerlings, which was 12 s. 6 d. The man anſwered him and ſaid, If you had laid 1000 ſiluerlings (that is, 62 li. 10 s.) in my hand, yet I would not haue laid my hand vpon the Kings ſon.

When

When the Angell of God ſtretched forth his hand ouer Ieruſalem, and ſtrooke the people with the peſtilence; at the commandement of *Gad* the Prophet, *Dauid* went to *Araunah* the Iebuſite and bought his threſhing flore for fiftie ſicles of ſiluer of the common weight. Some ſay that euery tribe gaue fifty ſicles, which was 3 li. 2 s. 6 d. a Tribe; and in the whole amounted to 37 li. 10 s. 1. Chron. cap. 21. v. 25.

I. Kings.

THe Queene of Saba gaue vnto King *Solomon* 120 Centiners or Talents of gold; which was 265000 pounds Engliſh: this was pure Arabia gold, and therefore according to the worth of gold in theſe daies, much more than is ſet downe. Cap. 5. v. 28.

King *Solomon* had brought into his Kingdome in one yeare 666 Talents or Centiners of fiue Arabian gold; which at 4500 pound the talent, is 2997000 li. *viz.* two millions nine hundred ninetie ſeuen thouſand pounds Engliſh. But the ſiluer that *Solomon* had, was not to be numbred. Cap. 10. v. 14.

And King *Solomon* cauſed 200 targuets to be made, of the fineſt gold, each targuet weighing 200 ſicles of gold, that is, 600 Hungarians ducats; and was worth 225 li. a targuet: which in the whole amounteth to 45000 li. Engliſh. Cap. 10. v. 16.

There came and went vp out of Ægypt a chariot worth 600 ſicles of ſiluer, which is 37 li. 10 s. and a horſe worth 150, li. that 9 li. 7 s. 6 d. Cap. 10. v. 29.

II. Kings.

NAaman general of the King of Syrias hoſt, when he trauelled to Samaria to be healed of his leproſie, tooke with him 10 talents of ſiluer, that were of the common weight, each talent worth 187 li. 10 s. being in the whole 1875 l. But if you account it after the Syrians talent (as ſome would haue it) which is but the fourth part of the Hebrew; then it came to 46 li. 17 s. 6 d. the talent, and in the whole to 468 li. 15 s. He alſo brought 1000 Drachmas of gold, which were ſo many Hungarian ducats, and were worth 375 li. Engliſh. Cap. 5. v. 5.

Being healed of his leproſie, he gaue to *Gehazie*, two talents of ſiluer in two bags; which if they were according to the weight of the Iewes, amounted to 375 li. and was as much as a man Cap. 5. v. 5.

could carrie. But if according to the Syrian weight, then it came but to 95 li. which he might well carry and not be discouered.

Cap.6.v.25. *Benhadad* king of Syria so straightly besieged the city of Samaria, that an Asses head was sold at 80 pieces of siluer, or siluerlings, which is 5 li. and a quarter of a cabe of Doues dung, at fiue pieces or siluerlings, that is, 5 s. 4 d. But after the Lord struck the Cap.7.v.18. Syrians so that they fled from their siege, and the citizens opened their gates, and rifled their tents; by which meanes there was such plentie, that two measures of Barley was sold for a sicle, that is, 15 d. and two measures of fine floure at 15 d.

Cap.15.v.19. When *Phul*, king of Assiria, inuaded *Menahem* king of Israel, he was constrained to giue him a thousand talents of siluer, that is, 187500 li. that his helpe might be with him to establish a kingdome in his hand, and depart: for the payment of which money, all the men of substance in Israel were constrained to pay fiftie sicles of siluer a piece, that is, 3 li. 2 s. 6 d. a man.

I Chronicles.

Cap.22.v.14. IT was said that *Dauid* left *Solomon* towards the building of the Temple 10000 talents of gold, that is, 450000000 li. foure hundred and fiftie millions of pounds.

also he left him for the finishing of the same worke 1000000 Talents of siluer, which amount vnto 375000000 li. *viz.* three hundred seuentie fiue millions of pounds.

Cap.29.v.4. Also *Dauid* dedicated to the Temple of his owne goods 3000 talents of gold, that is, 135000 li. And of siluer 7000 talents, that is, 262500 li. *viz.* 2 millions 6 hundred 25 thousand li. English.

The offering which *Dauid* gaue towards the building of the Temple, was 5000 Talents, and 10000 Adarcons or Hungarian Ducats of gold, that is, 22507500 li. *viz.* twentie two millions fiue hundred seuen thousand fiue hundred pounds. So all that was giuen by *Dauid* towards the building of the Temple was 8 hnndred 47 thousand millions, 3 hundred 82 thousand 5 hundred pounds.

II Chronicles.

Solomon made 300 shields of fine gold, euery shield weighing 300 pieces of gold, that is, 112 li. 10 s. so in the whole they came to 33650 li.

Esdras.

Esdras.

SOme of the chiefe of the Iewes, when they returned from the captiuitie of Babylon vnto Ieruſalem gaue to the building of the Temple 61000 Drachma's, or Hungarian Ducats of Gold; that is, 21525 li. alſo fiue thouſand pound of ſiluer, which at 37 s. 6 d. the pound commeth to 9375 li. Cap. 2. v. 69.

ARTASHAST (who in ſome places is called *Darius Artaxerxes Longimanus*) commanded his Treaſurer to giue vnto *Esdras* towards the building of the Temple Ieruſalem, 100 Centiners or talents of ſiluer, which (at 187 li. 10 s. the talent) commeth to 18750 li. according to the Hebrew common weight; for as oft as there is no addition, it is to bee intended in euery place the common weight. Cap. 7. v. 21. 22.

The king of Perſia and his Nobles, with all Iſrael, gaue to the building of the Temple in Ieruſalem 650 Centiners of ſiluer of the common weight, which (at 187 li. 10 s. the talent) commeth to 121875 li. alſo in ſiluer veſſels 100 centiners or talents, which (at 187 li. 10 s. the talent) commeth to 18750 li. alſo 100 Centiners or talents of gold, which (at 2250 l. the talent) in the whole commeth to 225000 li. or thereabouts: alſo 20 cups of Gold weighing 1000 Drachma's or Hungarian Ducats, that is. 375 li. each of which cups were worth 18 li. 15 s. Cap. 8. v. 16, 26.

Nehemiah.

THe *Tirſhatha* (or as ſome haue it *Nehemiah*) gaue to the work 1000 Drachmas of gold, which was 275 li. and ſome of the fathers gaue to the worke 20000 Drachma's or Hungarian Ducats of gold, which came to 5500000 li. alſo 2200 pounds of ſiluer, which was 4125 li. and the reſt of the people gaue 20000 Drachmas or Hungarian ducats of gold, which came to 5500000 li. alſo 2000 pieces of ſiluer, which were common pounds, which commeth to 3756 li. Cap. 7. v. 37.

Eſter.

PRoud *Hammon* offered 10000 Centiners or talents of ſiluer, to deſtroy the Iewes; which (at 187 li. 10 s. the talent) commeth to 1875000 li. Cap. 3. v. 9.

Ezekiel.

Cap.45.v.43. A Sicle of the Temple ſhall be 20 Gerahs, that is, 2 s. 6 d. (for in this place he ſpeaketh of that which belongeth to the Sanctuary) and the Mina (that is the Kings Mina) ſhall be 20 ſicles: and 25 ſicles ſhall be the Mina of the Temple: and 15 ſicles ſhall be the common Mina, of which you may reade before.

Tobias.

Cap.1.v.10. OLd *Tobias* willingly lent vnto the poore man *Gabel* in Rages, a towne in Media, ten pounds of ſiluer, that is, 18 li. 15 s. But if it be according to our tranſlation, that is, ten Talents at 187 li. 10 s. the Talent is 1963 li. after the common weight. But if after the weight of the Temple, it comes to as much more.

I Maccabeus.

Ca.10.v.40.42. D*Emetrius* king of Syria offered to giue yearely vnto the Iewes for the building of the Temple, 15000 ſicles of ſiluer, of the temple weight; that is, 1000 Mina's, which (at 37 s. 6 d. the Mina) comes to 1875 li. And, if they would aid him, he would alſo reſtore the money againe which his officers had kept back of the reuenues of the Temple; which was yearely 5000 ſicles of the Temple, of ſiluer; that is, 2500 crowns Engliſh, which is, 625 li.

Cap.11.v.28. *Ionathan* the high Prieſt of Ieruſalem, wrought ſowel with *Demetrius* king of Syria, that he releaſed the Iewes of their yearely tribute and made them free: for which freedome hee gaue 300 Centiners of gold or common talents; which at 2250 li. the talent, commeth to 675000 li.

Ca.13.v.16.19. *Simon* to releaſe his brother, ſent to *Tryphon*, the K. of Syrias General of his hoſt, 100 centiners or talents of ſiluer, of the common weight, which at 187 li. 10 s. the talent amounts to 18750 li.

Cap.14.v.14. *Simon* the high Prieſt of Ieruſalem ſent to the Romans a great ſhield of gold, weighing 1000 pounds; which is 100000 Hungarian ducats, 37500 li. Engliſh.

Ca.15.v.31.35. *Antiochus Demetrius* his ſonne, K. of Syria, asked of *Simon* the high prieſt of Ieruſalem, for the redemption of certain towns that he had taken, fiue hundred centiners or common talents of ſiluer: and for his charges as much more; in all, a thouſand Centiners

or

or Talents: that is 187500 li. in Engliſh money. But *Simon* refuſed the proffer, yet neuertheleſſe, that he might liue in peace, hee offered him 100 Talents of ſiluer, which (at 187 li. 10 s. the Talent) amounteth to 18750 li.

II Macchabees.

VVHen *Heliodorus* would haue robbed the Temple, there was in it 400 Centiners of ſiluer (of the weight of the Temple) which at 375 li. the talent, commeth in the whole to 150000 pounds Engliſh: alſo 200 Centiners of gold, which at 4500 li. the talent, amounteth to 900000 li. Cap. 3. v. 11.

Iaſon that wicked Prieſt deceiued his brother *Onias* of the office of high Prieſt, and gaue to king *Antiochus* for it, firſt, 360 Talents of ſiluer; then 80; after, 150: all the common Weight, which were in the whole 590 Talents, and amounted at 187 li. 10 s. The Talent, to 110625 li. Cap. 4. v. 8. & 19. 2, 4.

The wicked *Iaſon* being high Prieſt, hearing that *Antiochus* held a great feaſt in Tyrus, ſent 300 Drachma's of ſiluer, that is, 9 li. 7 s. 6. d. for a ſacrifice to *Hercules*. But if you change theſe into Hungarian ducats (as there are ſome thinke them to be Gold) then they came to 112 li. 10 s.

Menelaus being ſent by *Iaſon* the high Prieſt to the King, he behaued himſelfe in ſuch cunning manner, that hee got the high prieſts office; promiſing the King 300 Centiners or Talents of ſiluer, more than *Iaſon* would giue; which at 187 li. 10 s. the Talent commeth to 56250 li. 10 s. But being vnable to performe his promiſe, he was put from his office of high Prieſt.

Antiochus payed yearely to the Romanes 2000 talents of ſiluer, that is, 375000 li. Cap 8. v. 10.

Antiochus tooke 1800 Centiners or Talents of ſiluer of the Temple of Ieruſalem, which at 187 li. 10 s. the talent commeth to 3375000 li. Cap. 5. v. 21.

Nicanor cauſed to be proclaimed, that hee would ſell the captiue Iews, 19 for a centiner, that is, for euery Iew 9 li. 17 s. 4 d. q. c. Cap. 8. v. 10.

Iudas Macchabeus ſent 2000 Drachma's of ſiluer to Ieruſalem for a ſinne offering, that is, 62 li. 10 s. Cap. 12. 43.

Now followeth the Reckonings of the monies in the NEW TESTAMENT.

And first of Matthew.

Cap.5. HHe that agreeth not with his aduerſarie, ſhall be caſt into priſon and not come forth (ſo ſaith our Sauiour Chriſt) vntill hee hath payed the vtmoſt farthing. The Hebrew and Latine tranſlations haue it, *Quadrans*, or a fourth part, that is, a farthing in our money: but if you account according to the Roman coine, it was ob.q.

Cap.10.v.29. *Doe not men buy to Sparrowes for a pennie?* that is, ſomething more than halfe a farthing.

Cap.17.v.25. When our Sauior Chriſt went into Capernaum, the receiuers of tribute ſpake to *Peter*, ſaying, *Doth not your Maſter pay tribute?* The tribute money in the Text is called *Didrachma*, which was 15 d. for ſo much euery man payed for tribute: from whence may be gathered, that the pennie that *Peter* tooke out of the fiſhes mouth, was worth 2 s.6 d.

Cap.18.v.23. The kingdome of Heauen is like vnto a King that would call his ſeruants to account, and when he began to reckon with them the one ought him 10000 li. in Hebrew weight; which at 37 s. 6 d. the pound, commeth in the whole to 18750 li. ſo much was the wicked ſeruant in debt to his Maſter. And on the contrary, one of his fellow ſeruants ought him 100 pence: in the Hebrew text it is *Centum Obulus*, and one *Obulus* was 1 d.q. that is, 10 s.5d. ſo that the bad ſeruant ought his Maſter 30000 times more than his fellow ſeruant ought him.

The Greeke text ſaith, that this fellow ought him *Centum Denarius*; that is, 3 li. 2 s, 6 d. which is yet a great deale of difference; for the wicked ſeruant ought his maſter aboue 6000 times more than his fellow ſeruant ought him.

Cap.2.v.5. The Lord of the Vineyard agreed with his labourers for a pennie a day; in the Hebrew text it is *Zuza*; and in Greeke *Denarius*; both which are of like value Engliſh, that is, 7 d.ob. ſo much each labourer had by the day.

When the Phariſes & *Herods* ſeruants tempting Chriſt, asked him

him whether it was lawfull to pay tribute vnto *Cæsar* or not: Christ answered and said, *You Hypocrites, why tempt you me? shew me the tribute money, and they brought him a penny*; where it is expresst by the word of *Zuza*, or *Denarius* that is 7 d.ob.

The kingdome of heauen is like vnto a man, that trauelling into a farre countrey, called his seruants, and deliuered vnto them his goods; to one he gaue fiue talents; that is, 937 li.10 s. with which he gained just as much more, that is, 937 li.10 s. to the second hee gaue two Talents of the common weight also, which was 375 li. and he also gained just as much more, that is, 375 li. and to the third he gaue one Talent, that is, 187 li. 10 s. and hee gained nothing with it, but hid the Talent in the earth. Mat.25.14.15.

Iudas Iscariot betraied our Sauiour Christ for thirtie pence or pieces of siluer, which were so many sicles of the Temple, each sicle being halfe an ounce, which were accounted worth 2 s.6 d. so the whole came to 3 li.15 s. for which our Sauiour Christ was betraied. And with it they bought a Potters field. Cap.26.v.14.

Marke.

OVr Sauiour Christ sate ouer against the treasurie, and beheld how the people cast into the Treasurie: and many rich men cast in much; and there came a certaine poore widdow, and shee threw in two mites, which is a farthing, or *Quadrans*, which was the fourth part of an *Assis*, being almost a penny English. Ca.12.v.41.42.

Our Sauiour Christ being at Bethanie in the house of *Simon* the Leaper, there came a woman hauing a boxe of oyntment of costly oyle called Spikenard, and shee broke the box and poured it vpon his head; therefore some murmured among themselues, and said, To what end is this wast of oyntment? for it might haue beene sold for more than three hundred *denarios* or pence, that is, 9 li.7 s.6 d. Cap.14.v.15.

Luke.

OVr Sauiour Christ saith, Are not fiue Sparrowes solde for two farthings? that is, *Assibus duobus*, which is 1 d.ob. Cap.12.v.6.

Or what woman hauing ten pieces of siluer, that is, ten Drachma's or groats, (each being worth 7 d.ob.) and lose one, will not seek til she find it, &c. So these 10 were in English mony 6 s.3 d. Cap.15.v.8.

Cap.19.v.12. A certaine Nobleman went into a farre country to receiue for himselfe a kingdome: and he called his ten seruants, and deliuered them ten pieces of money, or ten pounds, or Mina's (according to the weight of the Temple) which came to (at 3 li.2 s.6 d. the Mina) in the whole 31 li.5 s.

Iohn.

Cap.6.v.5. WHen our Sauiour Christ would feed 5000 men, besides women and children, hee said vnto *Philip*, Where might wee buy bread that these people might eat? (which he spake to proue *Philip*.) *Philip* answered and said, That 200 pennie worth of bread will not be sufficient for them that euery man might take a little. The 200 pennie worth of bread are called *Denarios*, which was worth 7 d. ob. in our money, and in the whole is worth 6 li. 5 s. From whence may be gathered, that there being 5000, euery one of them should haue had no more bread than might haue bin bought with a farthing mite and halfe of our siluer.

Cap.12.v.5. As our Sauiour Christ six daies before the Passeouer was eating in the house of *Lazarus*, (whom he had raised from the dead in Bethania,) *Mary*, *Lazarus* sister tooke a box, some say a pound of oyle of Spikenard, and annointed Iesus feet, and wiped them with her haire; and the whole house was filled with the sauour of the ointment. Then said one of his Disciples, euen *Iudas Iscariot*, *Simons* sonne, Why was not this ointment sold for 300 pence; that is, *denarios*; euery *denarios* being worth 7 d.ob. which amounted in the whole to 9 li.7 s.6 d.

Cap.19.v.39. When Christs body was to be buried, *Nicodemus* came and brought Myrrh and Aloes mingled together, about 100 pound weight according to the common weight, which was 2500 halfe ounces and came to 78 pounds and eight ounces, English.

Acts.

IN Asia many bookes were burnt to the value of 50000 pieces of siluer, that is, Roman *denarios*, euery of which was 7 d.ob. the whole amounting to 1562 li.10 s.

Thus haue I briefly set forth to you the seuerall weights that were.

were common amongſt the Iewes, both as they were originally from themſelues, and as they receiued them from other Nations, comparing them with the Scriptures as they are ſeuerally mentioned, and reduced them to our valuations. In caſting vp of which, if there ſhall chance to be any errour, you may with the due examination of the worth of euery piece of ſiluer or Gold (according as you may finde them at the beginning of this Treatiſe) eaſily reforme them, and bring them to your owne vnderſtanding.

Of the ancient Money and Coyne that was vſed amongſt the Græcians *and Romans.*

FRom what hath beene ſaid, may be gathered, that the Iewes vſed no Coyne but Weights onely, though perhaps to put a diſtinction betweene thoſe Weights, there was vſed ſome impreſſion: yet that cannot properly bee ſaid Coyne. But in all other Kingdomes (where money was currant) there was vſed Coyne; and that valued according to the will of command of the Prince or State where it was coyned: which alſo becauſe of the captiuitie of the Iewes, came amongſt them, and paſt as currant according to their worth; of which Coynes I haue already ſpoken. Yet becauſe there are many other Coynes and Weights mentioned in the Epiſtles of the Apoſtles, which were partly of the Græcians, partly of the Romanes, into which gouernments moſt of them trauelled; I will therefore endeauor to ſet before you the valuation of the Græcian and Romane Coynes and Weights reduced ro our valuation and Weights, that ſo thoſe monies mentioned in the New Teſtament, and in this Treatiſe omitted, may with the more facilitie be apprehended and made plaine vnto you.

of

Of the Græcian coine; and first of their Siluer and Brasse *Nummus or Money.*

The Atticke Drachma.

AN Atticke Drachma was a proportion for almost all the Greeke monies: for the Græcians numbred their monies by Drachma's, as the Romanes by Sestertia's. [This was the Nummus or coine amongst the Athenians] and was the eighth part of an ounce, which is worth in our money 7 d.ob.

The *Stater*, which was also called *Tetradrachma*, vpon the one side whereof was the head of *Minerua*, vpon the other the Owle: was worth foure Atticke Drachma's, as is manifest *Matth.* 17.25. which is in our money 2 s.6 d.

The *Didrachma*, which was also amongst the Athenians, called *Bos*, because it was signed with the similitude of an Oxe vpon the one side of it (of this *Theseus* was the first author) as *Plutarch* remembreth: it was worth halfe a Stater, or two Drachma's, that is in our money 15 d.

The *Tridrachma*, which was three Drachma's, and worth in our money 23 d.ob.

The *Obulus Atticus*, which was the sixt part of an Atticke Drachma, was worth of our money 1 d.q.

The *Semiobulus*, which was the least of the Greeke siluer coine, was worth ob.q.

There was also a *Diobulus*, which was the third part of a Drachma, and worth 2 d.ob.

Triobulus, which was halfe a Drachma, and worth 3 d.ob.q.

Tetrobulus, which contained two third parts of a Drachma, and was worth 5 d. English.

The Egina Drachma.

The Drachma of Ægina contained ten Atticke Obulus, and was worth 1 s.ob. English.

Obulus Æginus, was the sixt part of the Drachma of Ægina, and was worth 2 d. halfe farthing and a third part of a farthing.

Triobulus Æginæus, was halfe an Æginus Drachma, and of ours was worth 6 d.q.

Stater Corinthius, was worth ten Obulus of Ægina, and of ours 1 s.8 d.ob.q.

Stater Macedonius, was worth in ours 2 s.9 d.q. and three seconds of a farthing.

Of

Of the Asiaticke siluer.

THe Asiaticke money was of lesse valuations, and other denominations than the rest of Greece; for the greatest of their siluer Coyne that was vsually currant, was but ten pence: and it was called by the name *Siglus*, which was worth seuen Atticke *Obulus* and a halfe, as *Xenophon* saith: but as *Hesychius* saith, it was worth eight Attick *Obulus*, and foure scruples, which is 10.d. in our money.

Cistophorus was also Asiatick siluer, and was so called, because of the image that was vpon it: and was worth of our money 4 d.ob.c. *Lucian in Caront. Suid.loi.allegat Hesych.in.*

Danaces, which piece of mony the Græcians vsually put into the mouth of the dead, to pay *Charon* for their passage to *Elisium* war worth ob.q. and two third parts of a farthing.

They had but two sorts of brasse money, that is mentioned to continue currant among them; and they were *Æreolum* and *Minutum*. Of the Brasse money among the Græcians.

Æreolum was worth the sixth part of an Atticke *Obulus*, according to the opinion of *Suidas* and others, which in our money is q.c. and one third part of a mite.

Minutum, is the seuenth part of that, which is little more than halfe a mite.

Of the gold coines among the Græcians.

IN the next place, is to be described the quantity and valuation of their gold coines, of which there is any mention in ancient authors: and they were among the Athenians an Atticke *Stater* which weighed two Drachma's, as *Pollux* saith, and was worth with vs 15 s. and a *Daricus* which was worth 15 s.

A *Stater* was diuided into these parts, that is, A *Semi Stater*. which was worth 7 s. 6 d.

A *Tetrestater*, of which *Aristotle* and *Pollux* speaketh *li.9.* which was worth of our money 3 li.

And the Macedonian golden *Stater*, coined by *Philip*, *Alexander*, *Lysimachus*, *Demetrius*, and others, which succeeded in Macedonia, Syria, and Asia, which was worth of our money 18 s. 4. d.

Of

Of the Asiaticke Gold.

Stater Daricus, which before was called Adarchon, was a Nummus or a piece of coine of the Persians, and worth a Didrachma, hauing vpon it the similitude of a *Sagitarius*, according to *Plutarch*, in the life of *Agesilaus*, and was worth with vs 15 s.

Xenophon lib. 1 *Semi Darcius*, of which there is mention in *Xenophon*, was worth halfe a Darick Stater, and weighed an Atticke Drachma, which was worth with vs 7 s. 6 d.

Cizycenus was a piece of coine so called, as may be thought of a towne called Cizycus, of which you may reade *Strabo, lib.* 14. and was worth 7 s. 6 d.

Of the Gracian Mina and Talents.

THe Atticke minas weigh one hundred Drachmas, and was equall to the Mina of the Temple amongst the Iewes, according to the opinion of *Xenophon* and *Plutarch*, and was worth with vs 3 li. 2 s. 6 d.

There were diuers kindes of Talents, according to the opinions of *Pollux* and *Varro*, most of which weighed sixtie Minaes, and a Mina one hundred Drachma's, and for the most part, six thousand Drachma's (of the Countrey where the Talent was) make a Talent.

The Atticke Talent contained six thousand Atticke Drachma's, according to the opinion of *Pollux* and *Festus*, and is equall to the common Talent among the Iewes, worth in our money 187 li. 10 s.

But according to the opinion of *Liuie* and *Priscianus*, there was an Atticke Talent worth eight thousand Drachma's, which was 250 li.

The Ægyptian Talent, according to the opinion of *Plinie* and *Varro*, weighed as much, that is, 250 li.

The Syrian Talent contained 1500 Atticke Drachmas, which was 46 li. 17 s. 6 d.

The Eubeian Talent (according to the opinion of *Pompey*, and *Festus*) weighed foure thousand *Denarios*, that is, Drachma's, and was worth 125 li.

The

The Rhodian talent contained 4500 Attick Drachmas, worth 240 li. 12 s. 6 d.

The Babylonian Talent was 7000 Attick Drachmas, worth 218 li. 15 s.

The Ægina talent was 1000 Atticke Drachmas, that is 312 li. 15 s.

The Alexandrian talent is 12000 Atticke Drachmas, which was as much as the talent of the Temple, which is 375 li. Engliſh.

The ancient *Talentum Siculum* (according to the opinion of *Pollux*) was ſix Drachmas, which was 3 s. 9 d. Engliſh.

The Neapolitan talent was as much, according to the opinion of *Varro*, that is, 3 s. 9 d. Engliſh.

The ancient *Talentum Siculum*, and the Sicilian talent (as *Varro* ſaith) is all one, and is worth 1 s. 10 d. ob.

The Regian talent was but halfe a Drachma, and is worth 3 d. ob. q.

Of the Coines and Moneyes of the ancient Romans: and firſt of the Braſſe Money.

As (as *Varro* ſaith) is as much as *Æs*, that is, braſſe: For *Æris* was a coine weighing a pound weight: but after many changes that happened in the Roman State, it came to be worth the tenth part of a Romane pennie, which with vs is worth ob. q.

Semiſſis, is as much as halfe an *As*: according to *Varro*, and was worth q. c.

Triens, that is, the third part of an As, which was halfe a farthing.

Quadrans, was the fourth part of as As. *Plinie* calls it *Triuncis*; *Cicero*, *Triunus*, becauſe it was a diminution of the former pound containing three ounces; and with vs worth three mites.

Sextans, that is, the ſixt part of an *Aſſis*, which was worth q. or two mites.

Vncia, the twelfth part of an *Aſſis*, worth one might c.

Semiuncia, worth halfe a mite.

Sex-

Sextula, that is, the ſixth part of an ounce, worth the ſixth part of a mite. Theſe are the ancient braſſe moneys vſuall amongſt the Romans; but there were greater vſed in later times, according to the opinion of *Varro*.

Of the ſiluer mony amongſt the Romans.

Denarius was ſo called becauſe it was worth ten *Aſſes*; but it was not alwaies of one worth and eſtimation amongſt the Romans, for the ancient Roman *Denarius* or penny, which was currant in the time of the Conſuls, weighed but the ſeuenth part of an ounce (according to the opinion of *Celſus* and many other Authors) and was worth of our money 8 d.ob.c. and one ſeuenth part of a might.

Denarius Novus, or the new pennie, was firſt coined in *Claudius* the Emperors time, and was worth (according to the opinion of *Plinie* and others) preciſely a *Drachma*, that is, 7 d.ob.

Bigatus and *Quadrigatus*, is all one with the Roman Pennie, and was ſo called, becauſe theſe words were ſtamped vpon one ſide of it, and was worth 7 d.ob.

Victoriatus, was a Coine firſt brought vp by the law of *Clodius* amongſt the Romans, being ſo called, becauſe the image of Victorie was vpon it; and according to *Plinie* was halfe a *Denarius*, and is worth 3 d.ob.

Seſtertius is ſo called of *Seſquitertiers*, according to *Priſcian*, it was two *Aſſes* and a halfe, and was worth 3 ob.q.

Obulus, is the ſixth part of a *Denarius*, and worth 1 d.q.

Libella, is the tenth part of a *Denarius*, and worth ob.q.

Simbella, ſo called, becauſe it was halfe a *Libella*, and was worth farthing and halfe.

Teruntius, was the fourth part of a *Denarius*, and was worth two mites and a halfe.

Of the gold among the Romans.

THere were alſo gold *denarius* amongſt the Romans; either ſo called becauſe they had the ſame ſtampe; or elſe becauſe they were about the ſame bigneſſe to ſee to, coyned in the time of the Conſuls, worth in Engliſh money 17 s.ob. a piece.

The

The other was coined later, about the beginning of the Emperours, and weighed two Drachma's; being of equall weight with our Englisſh Spur-royalls, which are worth 15 s. This was after the firſt fiue Emperors, much diminiſhed in weight: *Nero* made it lighter by two or three graines; *Galba*, *Nerua*, *Trajanus*, and *Hadrianus*, by eight graines: but thoſe that *Veſpaſian* and ſucceeding Emperours coined, were preciſely two Drachma's.

A *Semiſſis* of gold, weighed a juſt Drachma, and was worth 7 s. 6 d.

A *tremiſſis* of gold, which was three parts of an *Is*, was worth 5 s.

Of the gold after the ſeat of the Empire was tranſlated to Byzantium or Conſtantinople.

Conſtantine the Great diminiſhed that Coine which was a *Drachma*, to a *Didrachma*, and the ſeuenth part of a *Drachma*; and was worth of our money 8 s. 6 d. ob.

And thus they continued till the time of *Valentinian* the Emperour, who cauſed ſix of them to be coined out of an ounce of gold, and therefore as *Iſidor* ſaith, were called amongſt the Græcians ἑξάγιον, that is, *Sextuala*, becauſe it was the ſixt part of an ounce, and was worth 10 s.

The *Semiſſis* of Valentinian gold was worth 5 s.

The *Triens* or *Tremiſſis*, was worth 3 s. 4 d.

The *Scruple*, which was the fourth part of a golden ſhilling, 1 s. 6 d.

Of the ſiluer and braſſe money of the Empire; after it was tranſlated to Conſtantinople.

Miliariſſimum weighed two Drachma's (according to the opinion of *Cedrenus*) and was worth 15 d.

Ceratus, was a piece of Coine called alſo *Siliqua Cornuta*, becauſe there was ſtamped vpon it, the Moone increaſing; by which marke it was knowne to be more than the common *Ceratio* or *Siliqua*, and was worth 7 d. ob.

The common *Siliqua* or *Ceratio*, was ſo called becauſe it was worth

worth foure graines of gold (which is the weight of a * Silique) and according to *Iuſtinian* was worth 5d.

Follis of which there is often mention in the Hiſtorie of *Euſebius*, was a braſſe, or (as *Lampadius* ſaith) an yron coine, ſo called becauſe there was ſtampt vpon it the ſimilitude of a leafe, and was worth farthing halfe and one third.

* A ſilique is the fruit of a Charob tree, which carrieth certaine ſweet cods or huskes about 5 inches long, and as broad as a mans thumbe; ſix Carobs or Carob Beane cods weighed a Drachma or Carract;

Of the Roman ſummes of Money.

A *Seſtertium* (being taken in the neuter Gender) conteyneth a thouſand *Seſtertios*, and is worth 7 li. 16 s. 3 d.

A pound weight containing twelue ounces of ſiluer, which is worth, 3 li.

A talent containing, 24 *Seſtertias*, 6000 Denarios; being of equal weight & worth to the Attick talent, & is worth 187 li. 10 s.

I will alſo adde that which is called *Sportula*, becauſe it was a certaine ſmall ſumme of 400 *Quadrans*, which maketh 10 *Seſtertios*, of which you may reade in *Suetonius* in the life of *Domitian Nero*, and contained 1 s. 6 d. ob. q.

The Hebrew, Greeke, and Latine Meaſures reduced to ours, whereby you may find the quantity of all ſuch Meaſures *as are mentioned in the Old and New Teſtament.*

BVt now hauing briefly and as exactly as I can, deſcribed the Weights and valuations of the ancient moneyes that were currant amongſt the Iewes, Græcians, and Romanes, as well thoſe that are mentioned in the Scripture as others; It reſteth (that I might make this a perfect Worke) to ſay ſomething of the Meaſures mentioned in the Scriptures, which I wil (as neer as I can) reduce to the quantity of our Meaſures which are common amongſt vs.

of

Of the Corne Measures.

A Gomer is a gallon or thereabout with vs, according to *Budæus in Mensuris Hebr.*

An Attick Chenix (according to *Budæus*) is the third part of a Gomer or halfe Modius, which measure is almost 3 pintes.

Stater was a measure containing 3 Gomers or Simodio's, and is with vs 3 gallons and 3 pints, or thereabouts.

An Epha was as much as a *Medimnicus Atticus*, which according to the opinion of some Authors is a pottle lesse than our bushel: but if you follow the proportion of *Budæus*, it is ten Gomers or gallons or more, which is a bushell and a peck of our measure and more.

A Letech is the half of a Corus, and contained 5 Epha's or Attick Medimnos, *i.* according to *Budæus*, six bushels and a pecke.

A Cor or Corus, following the same proportion, was two Letech, *i.* ten Attick Medimno's; and of ours 12 bushels and halfe.

Of the measures of Wine and Beere.

HEmina (according to *Georgius Agricola & Budæus*) was three quarters of a pinte.

A Sextarius was two Hemina's, *i.* a pint and a halfe.

A Lag was as much.

A Congius contained 6 Sextario's, *i.* 9 pintes.

A Hin was 12 Sextario's, *i.* 18 pintes.

A Cad was 60 Sextario's, *i.* 45 quarts.

A Bath was 72 Sextario's, *i.* 54 quarts.

A Homer was a great measure containing 720 Sextario's, that is, 67 gallons and a pottle.

An Vrna, according to *Capulis*, contained 24 Sextario's, that is, 36 pints, which make 4 gallons and a halfe of our common measure. But according to *Budæus* account it comes but to 3 gallons and a halfe or thereabouts.

An Amphora was a measure common amongst the Græcians, of which there is mention made of three sorts, the one conteyning

ning three gallons and a pottle; the other 8 Congio's or 48 Sextario's, which was 9 gallons of our measure. The third (as *Pliny* saith) was an Amphora, which contained 20 gallons and a halfe.

A Modius contained 16 Sextario's, which was 24 pints, that is 3 gallons or thereabouts; but according to the opinion of some Authors, it is but a pecke and some small matter more.

A Semimodius was 8 Sextario's, that is, a gallon and halfe.

A Gomer was somwhat lesse than a Semimodius, and contained but 7 Sextario's and a fifth part of a Sextario, which is some ten pintes and a quarter and three spoonfulls.

A Quartarius contained one Sextarios and a halfe, which was a quart and the fourth part of a pinte.

A spoonfull.

A Cyame is two spoonfuls.

A Mystrus and Cyame according to the opinion of some is al one.

A Cyathus containes 4 spoonfulls.

An Hemila Cottila is six times so much, which is 24 spoonefulls, *i.* three quarters of a wine pinte.

The Measures mentioned in the old Testament. And first of GENESIS.

Cap. 18. v. 6. WHen *Abraham* receiued three strange men, he went to his wife *Sara* into the tent and said, Make ready at once three measures of fine meale; which according to some Diuines was 3 Zata's; according to others, 44 Sextarios, which was of our measure, at a pinte and a halfe the Sextarios, a bushel and a quart.

Exodus.

Cap. 16. v. 31. 33. 34. 37. MOses said to *Aaron*, Take a pot of the quantitie of a Gomer, (which was seuen Sextario's and a fift part, and is of our measure a gallon, a quart and foure spoonfulls) to keepe for your posteritie. In the same chapter *Moses* saith That a Gomer is the tenth part of an Ephah, which as is said, is more than our bushel.

You

You shal present vpon the altar two lambs of a yeare old euery day, the one lambe in the morning, and the other in the euening; and to each lamb the tenth part of an Ephah (which was 5 quarts and halfe a pinte) of fine floure, with the fourth part of an Hin (*i.* 4 pintes) of wine for a drinke offering. Cap. 29. v. 49.

The anointing oile of the Sanctuarie was made of the best and sweetest spices that could be gotten, *viz.* of Myrrh 500 sicles, or 250 ounces; of Calamus 125 ounces, of Cinnamon 125 ounces. All this was mixed with an Hin (*i.* 18 pintes) of oile Olive, as the Apothecaries make it. Cap. 30. 33.

Leviticus.

HEe that sinned, and was not able to bring two Turtle Doues or two young Pigeons for an offering, he must bring the 10 part of an Ephah of fine floure, that is, ten pintes and a halfe. Cap. 5. v. 11.

When the Leper was visited and found to be infected with the leprosie, the eight day after he was to take two he lambs of a yere old, without blemish, and an Ewe lambe of a yeare old without blemish, and three tenth parts (that is, fifteene quarts a pinte and halfe) of fine floure for a meat Offering, mingled with a Log of oile, that is, a pinte and halfe. Cap. 14. 19.

Numbers.

TO a meat offering was added the fourth part of an Hin (that is, 4 pints and a halfe) of oile, and as much wine, & the third part of an Hin (that is, six pints) of oile, and as much wine. Some say halfe a Hin, that is 9 pintes of oile, and as much wine. Cap. 15. v. 4.

Deuteronomie.

THere shall be two sorts of Epha's within thine house; which concludes there was a greater and a lesser. Cap. 25. v. 13. 14. 15.

Iudges.

WHen *Gideon* would set vpon the Midianites, he gaue each of his souldiers a Trumpet in one hand, and an emptie Cap. 7. v. 16.

pitcher in the other hand with lamps therin. These pitchers were called *Cados minores*, as some say, that is, oile Cannes, like lampes wherein they vsed to set *Tedæ nuptiales*, or Bride candles. For such was the vsuall custome in those dayes, that the Bridegroome went to fetch his Bride by night, and then certaine Virgins were appointed to beare the wedding candles or lampes before them. Whereof our Sauior Christ made that notable similitude of the 10 virgins that went to meet the Bridegroome, *Matth.* Chap. 25. This difference is herein to be noted, That in the lampes of the Virgins whereof our Sauior Christ speakes there was oile, but in *Gideons* pitchers there was no oile, but they were empty oile Pitchers with thicke bellies and narrow necks, wherein stood lamps or candles, such might be called *Cados minores*, beeing not very great, but so light that they might easily be carried in one hand without trouble: but what their measure was is not specified.

Ruth.

Cap. 2. v. 31. THe yong widow *Ruth* the Moabite was not sloathful nor yet idle, but went into *Boas* field, where she gleaned so many eares of corn after the reapers in one day, that at night when shee had threshed the ears it was an Ephah, *i.* a bushel or thereabouts; for there were two kinds of Ephahs, as you may reade before.

Cap. 3. When *Ruth* laid her selfe downe at the feet of *Boas*, and desired him that he would marry her; in the morning when *Boas* rose hee gaue her six measures of Gomers, *i.* six gallons of Barly or thereabouts.

I *Samuel.*

Cap. 17. 17. WHen *Saul* was gon out to fight against the Philistimes, and that *Goliah* daily mocked the host of the Israelites, the Lord stirred vp *Ishai* the father of *Dauid*, to send him to his brethren to the Host, with an Ephah of partched corn, that is, a bushell or thereabouts.

Cap. 25. v. 18. *Dauid* being vpon the way, meaning to destroy the foole *Nabal*, *Abigale*, *Nabals* Wife, a very wise and discreet woman, went to meet

meet him,and finding *Dauid* shee appeased his wrath with a Present of 200 loves of bread, two bottles of wine,fiue sheepe ready dressed, and fiue Zata's (*i.* 15 Gomers, which is 15 gallons and somwhat more) of fine floure, 100 frailes of Raisins, and 100 of Figs;which,laded vpon an Asse,&c.

I *Kings.*

THe molten Sea that stood vpon the 12 knops like Cucumbers,was very curiously made of diuers sorts of mettals,being ten cubits wide and 5 high: it held 2000 baths,that is,27000 gallons English,or thereabouts; euery bath containing (according to the opinion of *Iosephus*) 72 Sextario's, that is, at a pinte and a halfe the Sextarius, 13 gallons and a halfe. Cap.7.v.23.25.

King *Solomon* caused 10 copper Kettles to be made,that stood vpon ten stoles,each kettle containing forty Baths,euery bath 72 Sextario's, which come to 13 gallons and a halfe English;so that euery kettle contained 540 gallons. Cap.7.v.38.

When the Prophet *Eliah* desired the widow of Sarepta to fetch him a little water and a bit of bread,shee answered and said, As true as the Lord your God liueth I haue not any bread,but onely a handfull of floure in a Cab (which was a kinde of Vessell that held eight quarts) and a little oile in a pitcher. And *Eliah* said vnto her,Thy meale,&c. Cap.17.v.12. 13.14.

The Prophet *Eliah* being vpon mount Carmel about the time of the euening sacrifice,built vp an altar in the sight of the whole congregation of the people of Israel, and laid wood vpon it, and vpon the wood an Oxe cut in pieces for a sacrifice, and caused a ditch to be digged round about it, of such wideneſſe and depth, as might containe two Zata's, that is six Gomers and something more; about six gallons and a halfe of our measure. And there was 12 Cads (that is 175 gallons) of water cast on the sacrifice; but when *Eliah* called vpon the name of the Lord, fire fell from heauen and deuoured the sacrifice,dried vp the water,and burned the wood and stones of the altar to dust. Ca.18.v.32.34.

II Kings.

Cap.6.25. WHen *Benhadad* King of Syria besieged Samaria, there was such a famine and dearth in the Citie, that they sold an Asses head for 80 siluerlings (that is, common sicles, which is 5 li. English;) but some Texts reade it, 8 siluerlings, that is, 10 s. And the fourth part of a Cab, (that is, a pinte and halfe of Pigeons doung) was sold for fiue pieces of siluer, that is, for 6 s. 3 d.

When the Syrians were striken by the Lord and fled from the siege of Samaria, corne became so cheape (according to the prophesie of *Elisha*) that vnder the gates of Samaria one Zata (which contained 24 Sextarios, that is, halfe a strike and a pottle of fine floure) was sold for 15 d. and two Zata's of Barley was sold for 15 d.

II Chronicles.

Cap.2. *Solomon* gaue to the Carpenters, &c. that cut and hewed downe wood in Mount Libanus, for the building of the Temple, 20000 Corus of Wheate, and 20000 of Barley; euery Corus containing ten *Medimnos Atticos*, which according to *Budeus* accompt, came to 12 Bushels and a halfe English, and in the whole to 150000 Bushels. But if you accompt it according to the opinion of some of our English Authors, it comes but to nine Bushels and seuen gallons and a pottle the Medimna, and in the whole to 198750 Bushels. And besides, *Solomon* gaue them 20000 Bathes of Wine and as much oyle, euery Bath containing 13 gallons and a pottle, which amounted to in the whole, 8437 Barrels and a halfe.

The Measures mentioned in the New Testament.

And first of Matthew.

Cap.13.33. THe kingdome of God is like vnto piece of Leauen, which a woman taketh and putteth into three Measures or Zata's of meale, which make a Bushel.

Luke

Luke.

VVHen the vniust Steward called his masters debtors to account, the first was debtor 100 Bathes of Oyle, that is 51 barrells and 18 gallons; and he bid him write downe halfe, that is, 25 barrels and a halfe. The second debtor ought 100 Corus of wheat, which at 9 bushels and 7 gallons the Corus, comes to 988 bushels, or thereabouts; and the vniust Steward willed him to set down 80 Corus, that is 790 bushels and one gallon and a halfe. Cap. 16. v. 9.

So the vniust Steward deceiued his master of 25 Barrels and a halfe of Oyle, and of 198 bushels and one gallon of Wheate, and gaue it to his masters creditors.

Iohn.

AT the marriage at Cana in Galile our Sauior Christ changed the 6 pitchers of water into wine, euery pitcher containing 2 or 3 Cads, euery Cad holding 60 Sextario's, that is, 11. gallons and a quart, or thereabouts. Some say, that the first three pitchers held each three Cads or Metreta's, which if it should be so, euery of them should hold 33 gallons and 3 quarts: then say the other three held each 2 Metreta's a piece, that is, 22 gallons and a pottle a piece; then the whole that our Sauior Christ gaue vnto the Bride and Bridegroome, amounted to 168 gallons and 3 quarts or thereabouts. Cap. 2. v. 1. 11.

Revel. 6. 6.

I Heard a voyce saying, A Chenix (that is, 3 pints of wheat) for a Denarius (that is, 7 d. ob.) There being 85 times so much, and a quart ouer, in a bushell, it would amount vnto 51 s. 8 d. the Bushell, or thereabouts, which would be a great dearth.

Here is to be obserued, that the Græcians in times past were very strict in their house keeping, & for that cause confined their seruants to certain measure; that is, to a Chenix, which was three pintes of meat; and to a Sextarius, which was a pinte and a halfe of Wine for euery day: and by this meanes the master could readily tell what his seruants meate and drinke would cost him

in a yeare, that is 365 Chenix; which in our meaſure at 3 pintes the Chenix, comes to 8 buſhels 2 pecks and a pint; & 365 pints of wine, that is, 45 gallons a pottle and a pinte: ſo much did euerie ſeruant eat and drinke in a yeare. But God fed the Iſraelites 40 yeares in the wilderneſſe with a greater quantitie, for he gaue each man daily an Omer (that is, 3 Chenixes) of Manna, *i.* a Gallon and ſomething more.

Cicero in his 8 oration for *Verres* writes, that a Modius of wheat (which was a peck wanting a pint) was commonly ſold in Sicilia for 3 Seſtertio's, about 6*d.* ſterling, and ſo much had euery ſeruant in Grecia dayly, and a pinte of wine to drinke.

Theſe cuſtomes, how ſoeuer in theſe countries they might bee tolerable, in regard they liued in a hot climat; yet to vs, where it is much colder, our bodies require a greater quantity for nouriſhment: neuertheleſſe a mean and ſpare diet is both more healthful and profitable for the body, than exceſſe; becauſe the ſtomacke being ſurcharged, it canot duly concoct that which it receiueth, whereby the body is filled with many crudities and noiſome diſeaſes.

And thus haue I as exactly as I can, reduced the Hebrew, Greek and Latine meaſures to ours: but if there be any who in caſting vp theſe quantities of meaſures mentioned in the Scripture ſhall chance to finde any error, or would reduce them to a more neere eſtimation (becauſe I haue in this treatiſe principally followed *Budæus*) to our meaſures, he is then to vnderſtand that there is an other courſe to be taken, namely by weight; four ordinary ſpoonfuls of water weigh an ounce, 12 ounces of Troy weight make a pound, eight pounds of Troy weight make a Gallon, and 32 Gallons make a barrell, &c. The ſame courſe may be taken in the account of corn meaſures, there going 8 gallons after the ſame proportion to a buſhell. So that what I haue ſet down may be rectified by your own induſtry, and made more capable to your vnderſtanding.

Exam-

Examples collected out of prophane Histories, by which you may perceiue the profit that may arise by the due vse of this Treatise, to all such as reade the Grecian and Roman Histories.

IN the time of *Claudus* Emperour of Rome there was so great a famine (according to the prophecie of *Agabus*, *Acts* 1) that a Modins, that is a pecke wanting a pinte of wheat, was sold at sixe Drachma's, which at 7 d. ob. the Drachma comes to 3 s. 9 d. English. This great famin is specified by *Suetonius* and *Dion*, where they say, that but a little before the same measure of Wheat was worth but 4 Sestertia's, which was 7 d. ob. English.

Of Pythius *King of Lydia.* Herodot. 7.

PYthius King of Lydia, who entertained that mighty Emperour *Xerxes* and all his Army, would haue lent him 3 millions of talents of siluer towards the charge of his war; which according to the Attick talent (that is, 187 li. 10 s. the talent,) amounts to 562 millions fiue hundred pounds. And further hee would adde to it four millions of Daricons, which at 15 s. the Daricon commeth to three millions of pounds. But *Xerxes* being greatly pleased with this hospitalitie and liberality, that he might make euident his noble disposition refused his offer, and gaue him by way of gratuitie 7000 Darico's, which was in our mony 5250 li.

Of Crœsus *the mighty King of Lydia.*

THis King *Crœsus* sent an Embassadour to Delphos, to aske the Idol of *Apollo* if he should prosper in the wars he tooke in

in hand against *Cyrus* King of Persia; withall sending diuers rich Presents, and amongst the rest, a Lion of gold most cunningly wrought, weighing 100 Talents, euery Talent weighing 4500 li. which in the whole amounted to 450000 li. Moreouer, two cups, whereof one was fine gold cunningly wrought, weighing 8 Talents and a halfe, which at 4500 li. the Talent, commeth to 36000 li. the other cup was made by that noble workman *Theodorus Samius* of pure siluer, very curiously & artificially wrought containing fortie gallons; but of what valuation it was, is not set downe. For this great and rich present, King *Cræsus* receiued of the Diuell a double and deceitfull answer, wherby he was not only prouoked to make warre against *Cyrus*, but by that meanes lost his kingdome; and being taken prisoner, he was set vpon a pile of wood to be burnt: but crying with a loud voice, *O Solon, Solon*, (thereby shewing, that wise *Solon* had foretold him, *That no man is to be acounted happy before his end.*) King *Cyrus* granted him his life. This recompence did the Diuell returne to *Cræsus* for so great a Present. Such and many other the like histories by this booke may be vnderstood.

The first rule for Drachma's.

IF you haue any number of Drachma's, diuide them by 8, and the production will be English Crownes, according to *Budæus* 100 Drachma's make a Mina, which is about 12 Crownes, or 3 li. sterling.

The second rule of Mina's.

THe Mina multiplied by 12, the production is Crownes: for twelue Crownes English is a Roman Mina, or a Mina of the Temple; 125 Mina's makes a Talent: so that multiplie 125 by 12, and the production will be 1500 crownes, which maketh a Talent.

The

The third rule of Talents.

THe Talent multiplied by 12, the production is crownes. For 125 Mina's being multiplied by 12 makes 1500 crownes English which is a Talent; and 3000 crowns is two Talents, &c. by which meanes you may reduce all Drachma's and other lesse weights mentioned in the Scriptures to Mina's, and Talents; and these againe into crownes. But concerning the distinction of Talents, you may reade before. Notwithstanding obserue this, That if you chance to reade of any Talent, Mina, or Sicle in the Scripture, whereto there is not an addition of the Kings Talent, or, the Talent of the Temple (as I haue said) you may then presume that it is the common Talent. And this shall suffice for the Weights, Measures, and Monies mentioned in the Scriptures.

FINIS.

A Catalogue of the principall Authors out of whom this foregoing Treatise of *Weights* and *Measures*, &c. was gathered.

Ambrosius Calapinus.
Aulus Gellius.
Cassarus Peucerus.
Athenæus.
Flavius Ioseph.
Galenus.
Guilhelmus Budæus.
Hesychius.
Saint *Ierome.*
Ioachim Camerarius.
Iohannes Avenarius.
Iohannes Fosterus.
Iulius Pollux.
Martin Luther.
Mathew Hostius.
Paulus Eberus.
Philip Melanæthon.
Priscian Grammaticus.
Sebastian Munster.
Septuaginta Interpretes.
Suidas.
Volutius Metianus.

The due proportion of Weights and Measures are also found in *Myropolis.*

Itinerarium

Itinerarium Noui Testamenti.

Wherein is contained the Trauels of the Virgin MARY, *and* IOSEPH; *also of the Wisemen of the East, of our Sauiour* Iesus Christ, *and of his Apostles.*

BVt since I haue briefly related the Trauels of the antient Patriarchs, Iudges, Kings and Prophets, (which things I know canot be vnprofitable vnto such as are iuditious) mentioned in the old Testament; that I might make a perfect end of what I haue begun, I will proceed and shew vnto you the trauels of all the holy men and women mentioned in the new Testament: where by due obseruation of this discourse you may well vnderstand, that as all the nations of the world were deriued from one man, that is, *Adam*; so all the Righteous and such as are to be saued are deriued from one man, that is, Christ Iesus. For as by the first *Adam* sin came into the world, and by sin, death and damnation; so by the second *Adam* that sinne is pardoned, and man made partaker of eternall happinesse. And that these things might be the more apparant vnto thee, I haue described the Townes, Cities, and places mentioned in their seuerall Trauels; both what they were in former times, and what they are at this present: That so by the due consideration of both, thou mightst obserue the mutation and change of estates; since through the reuolution of times, those things which seeme most permanent, haue within the compasse of a few yeares beene subuerted, and the ruines of those Cities which haue been greatest, left to make euident lamentable examples of vast and vnheard of destructi-

ons.

ons, from whence ſuch as haue any ſmall knowledg of the Spirit, may draw ſuch comfortable reſolutions, that neither pouerty can ſubuert them, nor riches and honor exalt them; but according to S. *Iames*, *ca.* 1. *They may poſſeſſe themſelues in peace*; ſince neither the proſperitie of the world is permanent, nor the aduerſitie thereof intolerable. The knowledge of both which, how ſoeuer to ſome it may ſeeme ridiculous, yet to ſuch as are at all touched with the ſence of worldly affaires, it cannot chuſe but take a deep impreſſion, and draw them thence to the knowledge of Chriſt Ieſus and of his doctrine. To which end and for which purpoſe I haue principally endeauored to publiſh this Treatiſe, that ſo comparing the eſtate of man in this preſent world with the eſtate of grace in the world to come, they might perceiue the impotencie of the one, and the permanencie of the other, and from both draw immoueable Axiomes; That there can be no ſaluation where there is no humilitie, nor no proſperity where there is not a knowledge of Chriſt Ieſus in his humanitie: and thence gather, That the afflictions of this world, to which hee is moſt ſubiect through the whole courſe of his life, is the ready means to honor and immortal glory. But that theſe things may the better appeare vnto thee, I will endeauor to lay before thee the beginning, and (ſo farre as the holy Scripture leads mee) the ending of our Sauiour. From whence thou mayſt draw ſuch comfortable reſolutions, that in what eſtate ſoeuer thou art, whether in proſperitie or aduerſitie, thou mayſt therewith reſt content, &c.

Of Zacharias *the father of* Iohn Baptiſt.

Acharias or *Zachariahu* ſignifies Gods remembrance. This man was the father of *Iohn* the Baptiſt, being a Prieſt of the Tribe of *Aaron*, and dwelling at a Towne called Abia, of which you may reade 1 *Chr.* 24. There were three famous men of this name, as *Baſilius* ſaith. One that was a Prophet of the Lord, and liued 520 yeares before the birth of Chriſt, *Zachar.* 1. And another that was the ſonne of *Iehoiada* the high-Prieſt, who

at

at the command of that ingrateful King *Ioas*, was ſtoned to death in the vpper Court of the Temple, 2 *Chr*. 24. And a third which was this *Zacharias* the father of *Iohn Baptiſt*, and ſon of *Barachias*, that is, The Bleſſed: who according to the opinion of *Baſil*, was ſlain for no other cauſe but for ſaying that Chriſt was born of the Virgin *Mary*. This man had to wife *Elizabeth*, of the poſteritie of the high-Prieſt *Aaron*, and by her had a ſon called *Iohn*, ſo named of the Lord, who was afterward called *Iohn* the Baptiſt. *Elizabeth* ſignifies The Reſt of God, being deriued of *Eli* and *Scabbath*, that is, The Reſt and Sabbath of the Lord. The inhabitants of the Holy land take vpon them euen to this day to ſhew the houſe where *Zacharias* & *Elizabeth* dwelt, in a town that ſtandeth on the right hand of the way as you go from Emmaus to Ieruſalem. But ſaint *Luke*, *ca*. 1. ſaith, That *Zacharias* dwelt not in a town or field, but in the city of Iudah, which was ſcituated in the mountain of Iudah. *Riſnerus* and *Iohannes Hedenus* write, That *Zacharias* dwelt in Ieruſalem, in that part of the city ſcituated vpon mount Bezetha, as in the firſt booke of the deſcription of Ieruſalem hath bin declared. And this ſeemeth to be verified out of *Nehemia*, *cap*. 3. Yet there are ſome of opinion that hee dwelt at Hebron, becauſe that was the chiefe city of the tribe of Iuda, and a town of the Prieſts.

The Trauels of the Virgin Mary.

MAry, if it be deriued of *Marah*, ſignifieth ſuch a perſon as is oppreſſed with carefulneſſe and griefe, one that is layd open to all miſerie and calamity, preſt with continual vexation and mourning. She was born vpon the 8 day of September 14 yeares before the birth of Chriſt; and in the fifteenth of her age brought forth her only begotten ſon, according to S. *Hierome* and others. Her fathers name was *Eliakim*, of the houſe of *Dauid*.

Vpon the fiue and twentieth day of March in the ſame yeare that

that our Sauior Christ was born, *Mary* being then 14 yeares old, and the Angel *Gabriel* declared vnto her the embassie of the Conception of our Lord Iesus Christ. A little after, about the beginning of April, *an. M.* 3967, she went from Nazareth in great haste ouer the hils to Ierusalem, 64 miles, to the house of *Zacharias*, and there saluted her cousin *Elizabeth*, *Luk.* 1.

From thence she returned back again to Nazareth, which was 64 miles.

And when the command came out from *Augustus*, that all the world should be taxed, then *Ioseph* and *Mary* went from Nazareth to Bethlehem, 72 miles: and there the time of *Maries* deleuerance drew neere, and lo, she bare the Son of the liuing God, our Lord and Sauior Christ, *Luke* 2.

From Bethlehem *Ioseph* and *Mary* brought the childe Iesus to Ierusalem, and presented him in the Temple, which was 6 miles, *Luke* 2.

And when they had accomplished all things according to the Law, they returned backe again to Nazareth a towne in Galilee, 64 miles.

From Nazareth they went backe again to Bethlem, 72 miles. Thither the Wise men comming out of the East brought the childe Iesus Gold, Frankincense and Myrrh, *Mat.* 2.

From Bethlehem (the same night that *Herod* caused all the infants of two yeares old and vnder to be slain) *Ioseph* and *Mary* fled with the childe Iesus to Hermopolis a city in Egypt, which was 296 miles, *Mat.* 2. *Zozom. lib.* 6.

From thence they returned back again with the child Iesus to Nazareth, 368 miles: for they were greatly afraid lest *Archilaus* (who succeeded his father *Herod* in the gouerment of the Iewes) would seeke the childes life, *Mat.* 2.

From Nazareth *Ioseph* and *Mary* came euery yere to Ierusalem, which was 64 miles, to the feast of the Passeouer, and so many miles backe againe; which for ten yeares continuance came to 1280 miles.

When Christ was twelue yeares of age, and at the beginning

of

of the thirteenth, he went with his parents from Nazareth to the feast of the Passeouer, which was 64 miles, *Luke* 2.

And when the daies of the feast of the Passeouer were accomplished, they returned home againe. But the childe Iesus staied at Ierusalem, and his parents knew it not, for they thought he had beene among the company. Wherefore, when they had trauelled a dayes journey (that is, twentie miles) they missed their sonne.

After, they searcht through the companie, but could not finde him: wherefore they returned backe to Ierusalem being 20 miles where on the third day after they found him in the Temple, sitting among the Doctors, and disputing with them. So the next three daies he returned back again with his parents to Nazereth, which was 64 miles, and was obedient to them, *Luke* 2.

After, *Ioseph* and *Mary* went euery yeare during the life of *Ioseph*, vp to Ierusalem to the Passeouer, and without all doubt took Iesus along with them. Thus they continued for the space of three yeares, about which time *Ioseph* died, Christ beeing then 16 yeares of age, which three yeares trauell of Nazareth to Ierusalem and backe againe, commeth to 384 miles.

From that time forward he continued with his mother, till he was 31 yeares of age, which was the first yeare of his ministerie. *Marie* his mother being then 45 yeares old, was inuited to a marriage in Cana, a city of Galile, which stood eight miles from Galile towards the North-west, *Iohn* 2. Here our Sauiour Christ wrought his first miracle, by changing water into Wine.

From Cana in Galile she went with our Sauiour to Capernaum, a city of Galile, a little before the feast of the Paschal Lamb, which was 20 miles.

From Capernaum she returned back to Nazareth, which was accounted 12 miles.

In the 32 yeare of the age of our Sauiour Christ, which was the second of his ministerie, *Mary* went from Nazareth backe againe to Capernaum, where our Sauiour Christ cast forth a diuell, *Matt.* 12. *Matke* 3. which was 12 miles.

From thence shee returned backe againe to Nazareth, which was 12 miles: for in this Towne shee dwelt, whiles Iesus trauelled

uelled from place to place teaching and preaching the word of God, *Marke 6.*

And although ſhee oftentimes went from Nazareth with him to many places, continuing ſtill in his company; yet then ſpecially, when he was to ſuſtaine the wrath of God, and puniſhment for the ſinne of man, which was in the 34 yeare of his age. In which yeare ſhee would not forſake him till his death: for ſhee went from Galile to Ieruſalem with him, which was *64* miles, a great journey for one of her age (being then 48 yeares old.) And when our Sauiour was crucified, ſhee ſtood cloſe by the croſſe with a heauie and penſiue countenance, bewailing the death of her ſonne. Then was the prophecie of old *Simeon* accompliſhed, *And a ſword ſhall paſſe through thy ſoule.* But after, by his glorious reſurrection and aſcenſion, ſhee was reuiued and comforted. From the paſſion of Chriſt to the death of the bleſſed virgin *Marie*, was 12 yeares: All which time ſhee liued with *Iohn* the Euangeliſt in Ieruſalem, and then being 59 yeares of age dyed, and was buried (according to the opinion of *Nicephorus* and others) in the garden called Gethſamene. So all her Trauels were 3506 miles.

Now followes the deſcription of the townes and places to which ſhe trauelled.

Of Nazareth.

THis was a towne almoſt of no eſtimation, ſcituated in a certaine mountaine in Galile the lower, ſixtie and foure miles and ſomething more from Ieruſalem towards the North, in the tribe of Zebulon. In this Towne our Sauiour Ieſus Chriſt was brought vp, *Luke* 1.2. Some ſay that it was nineteene or twenty miles from Ieruſalem, but they miſtake themſelues; yet I will not diſpute thereof, but follow my authors, *Iacobus Ziglerus*, and *Tilmanus Stella*. There is not any mention made of it, that is exſtant in the old Teſtament. It hath a two fold deriuation, the one by *Zain*, and the other by *Zade*. If it bee written by *Zaien*, it may haue a twofold ſignification, ſince the expoſition of this name doth depend vpon the Verbe *Nazar*, which ſignifies

nifies, to conſecrate and keepe; from hence *Nezar, a garland of floure, or a crowne ſet with pretious ſtones, &c.* ſuch as Kings and high Prieſts are accuſtomed to weare. Alſo from the ſame word Nazar, is deriued Nazir; & thence Nazaræus, which is as much to ſay, *he is ſeparated from the vſe of wine; and ſuffering his haire to bee vncut*, as being dedicated to the Lord. Therefore our Sauiour Chriſt is juſtly called a *Nazarite, Luke* 2. For Næzer firſt ſignifies, a holy man, who hath made a holy vow vnto the Lord: Secondly, it doth denote *a crowne or wreathe of ſyncerities, Exod.* 29.39. Thirdly, *a holy ointment wherewith Kings and Prieſts were annointed Leuit.* 27. and fourthly, this word *Nezar*, ſignifies a *Princely crowne*, 2 *Sam.* 1. 2 *Kings* 11. *Pſal.* 89. 132. So that Nazareth being deriued of *Nazar* and *Nazir*, may ſignifie both a *crowne*, and a *holy citie, Iudg.* 13. but if Nazareth be written by *Zade*, it ſignifies a *flouriſhing plant or graffe*, according to that of *Iſay cap.* 11. *But there ſhall come a rod forth of the ſtocke of Iſhai, and a graffe ſhall grow out of his root, and the ſpirit of the Lord ſhall reſt vpon him.* The inhabitants of this Towne at this day ſhew certaine monuments and reliques of what had happened in preceding ages: as, two Churches, one built there where the Angell *Gabriel* ſaluted the bleſſed Virgin, and ſhee conceiued by the ſpirit: In which there ſtands three altars hewen out of a rock: and the other built (as they ſay) where the houſe of *Ioſeph* and *Marie* ſtood, becauſe there our Sauiour Chriſt was brought vp. Alſo they ſhew a well where the childe Ieſus drew water and miniſtred to his mother. They alſo ſhew the vaſt ruines of the ſinagogue where our Sauiour Chriſt expounded the 61 chapter of *Iſay*; for which cauſe they would haue throwne him headlong downe the hill, *Luke* 4. And many other things, of which you may reade in *Borchardus* the Monke. In Saint *Ieroms* time ſome 40 yeares before Chriſt, Nazareth was a ſmall towne called Nazarah.

Of the mountaines by which Mary *paſſed when ſhe went to viſit her coſen* Elizabeth.

BEtweene Nararеth and Ieruſalem, there ſtandeth many high hils, as Mount Gilboa, whereon King *Saul* killed himſelfe; Mount Griſim, and Hebal, vpon which hills the bleſſings and

cursings were pronounced, *Deut.*27. and mount Ephraim, vpon which *Ehud* kild *Eglon* king of the Moabites, *Iudg.*13. Ouer this mountaine, being very great and steepe, *Mary* trauelled when she went to visit her cosen *Elizabeth*.

Of Bethlehem.

THere were two cities called by this name, the one Bethlem Iuda; the other Bethlem Euphrata where our sauior Christ was borne, and signifies, fruitfull, or the house of Bread: It stood vpon a hil some *6* miles from Ierusalem towards the South. The inhabitants take vpon them to shew the place where our sauiour Christ was borne, which stood vpon the East side of the Citie, close by the wall thereof; where as *Eusebius* sayth, *Hellen* the Mother of *Constantine* the Great, caused to bee built a faire and stately Church, three hundred and twentie yeares after the natiuitie of Christ. This Church was dedicated to Saint *Marie*, and remaineth to this day, being had in great honour both amongst the Christians, and the Turkes and Sarazins. This Church is such a stately building, that it is thought to exceede all the Churches of Christendome, for beautie and curious workemanship: It is two hundred twentie and eight foot long, and eightie seuen foot wide, beeing built all of Marble of diuers colours, and couered with lead: There are in it foure rowes of Marble pillars, wonderfull to looke vpon, not onely in regard of their number, but of their greatnesse, for there is fiftie pillars in euery row. The body of this church, the pillars from the bottom to the top, the walls, and euerie part of it, is beautified with liuely pictures, adorned with diuers colours, siluer, gold, and curious workemanship, so as it is wonderfull to behold. The pauement of it is of marble; polished, and of diuers colors, so cunningly set in workes, and with such variety, that it is very delightful to such as look on it. There is painted on the pillars and walls, almost all the stories of the Old Testament, till the birth of our Lord and Sauiour Iesus Christ, with such excellent cunning, and so liuely, that it is to bee admired. In the Quire of this Church there is found two Altars, one close by the Chappell of Saint *Katherine*, at the East end thereof; not far distant from which they shew the place

where

where our Sauiour was circumciſed: and in the middle of the Quire there ſtandeth another Altar, where they ſay the wiſe men left their Dromedaries, and prepared their gifts to preſent vnto our Sauiour, when they worſhipped him. Vpon the South ſide of this quire towards the Eaſt, they deſcend by ten ſtone ſteps into the Chappell of the *Natiuitie of Chriſt*, richly beautified and curiouſly wrought, paued with poliſhed Narble. This Chappell is not very great, but wonderfull faire and ſumptuous. When the Holy land was ouerrun by the Gentiles, this (as many other places were in that countrey) was all polluted with filth and dirt, that they had much adoe to make it cleane a great while after. Vpon the place where they ſaid our Lady the bleſſed Virgin *Mary*, brought forth our Sauiour into the world, there is placed a Table of white Marble, after the maner of an Altar: about ſome foure foot from this they ſhew the place where the Manger ſtood, a part of it yet remaining, cut out of a rocke, not of Marble but of other ſtone, as many other Mangers are in that countrey. Cloſe by that there is an Altar, where they ſay the wiſe-men preſented their gifts to our Sauiour Chriſt, and worſhipped him. At the entrance into the Church there ſtandeth a goodly building, which in times paſt ſeemed to haue been ſome Archbiſhops See, but now is called Saint *Maries* Church. Vpon the North ſide they deſcended by certaine ſtepps into the Chappell of Saint *Ierom*, who lay a long time buried there, till his bones were remoued thence to Saint *Maries* in Rome.

About a mile from Bethlehem Southward, ſtood the Tower of Eder, being a watch tower of the Bethlehemites, and ſo called becauſe there reſorted thither many flockes of ſheepe: for *Eder* ſignifieth A Heard. Round about this Tower were faire and fruitfull paſtures, to which many ſheepheards reſorted to feed their flockes; to ſome of which ſheepheards the Angels told the glad tidings of the birth of our Sauiour, and that he was laid in a Manger at Bethlehem. For which cauſe, in after times there was a Church built iuſt in the place where the Tower ſtood; and in Saint *Ieroms* time called by the name of *Angelos ad Paſtores*: the ſame *Luther* affirmeth, and that it is yet ſtanding. *Iacob* ſome-

time dwelt in that place, and buried his wife *Rachel* thereabouts. The monument that hee set vpon her graue remaineth to this day, which was twelue stones pitcht an end, standing about a quarter of a mile from this place, vpon the right hand as they goe to Ierusalem: of which graue, all the countrey thereabouts is called by the name of Rachel.

Of the way betweene Iudæa and Ægypt.

BEtweene Ægypt and Iudæa lieth Arabia Petræa: a land for the most part barren and vnfruitfull, full of sands, rockes, and mountaines, destitute of water, and subiect to many dangers; being in the Summer solstice scorched with extremity of heate, the Sun being then perpendiculer ouer them (according to *Munster*) in the day time; and in the night, troubled with extreame windes, which blowing the sand with great violence, it casteth it vpon great heapes and mountaines, by which dust, both beasts and sometime men are suffocated and slaine.

Moreouer there dwell in this Desart, a rude and dangerous people, called Saracens; who take their beginning from *Ishmael*, and are therefore also called Ishmaelites, being giuen to crueltie and maliciousnesse. They get their liuing for the most part, by theft and violence: and as *Ishmael* was an excellent Archer, so they also are very cunning in shooting and hunting, vsing to this day their ancient euill custome of robbing and spoiling all that passe that way; insomuch as Merchants are constrained to goe in great companies, lest they should be indangered by them, and by reason of the windes and sands are constrained to guide their journey by the compasse, as men doe that saile vpon the sea. Through this wildernesse did *Ioseph* and *Marie* passe, when they went with the childe Iesus out of Iudæa into Ægypt; where they were in danger of theeues, subiect to be smothered by the sands, constrained to trauell ouer high rockes and mountaines, and to rest in feare because of Lyons, Beares, and other beasts which greatly abound in that place. Besides, diuers other discommodities were incident vnto them, as want of meate, drinke,

and

and other neceſſaries, there being little water to be found there, inſomuch as had not the Lord by an expreſſe command charged him in a dreame to goe downe into Ægypt, *Ioſeph* durſt hardly haue ventured vpon ſo difficult and dangerous a journey. But the Lord ſo mercifully prouided for him, that he both went and returned ſafe. Thus may we ſee to what dangers theſe good people were expoſed, and what miſeries they ſuſtained from the beginning becauſe of their ſonne Chriſt Ieſus.

Of Hermopilis.

HErmopilis was called the Towne of *Mercurie*, diſtant from Ieruſalem 304 miles towards the Southweſt: it was one of the chiefe cities in Ægypt, as *Appianus* writeth. *Nicephorus* and *Zozemenus* affirme, *lib.5.cap.22.* that *Ioſeph* and *Mary* came and liued in this Towne, where they continued all the daies of *Herod* that cruel King. But *Ziglerius* ſaith, that they liued in the land of Goſen, where the Patriarch *Iacob* and his poſteritie liued: which agreeth well with the words of S. *Matthew cap.2.* and *Hoſea* 11. *Out of Ægypt haue I called my ſonne.* This land of Goſen lay 200 miles from Ieruſalem towards the Southweſt. The inhabitants of Alcaire in Ægypt take vpon them to ſhew the place where *Ioſeph* and *Mary* dwelt when they went downe into that countrey; but how true it is I cannot tell, becauſe there is no Author for it.

Of Canah in Galile.

THis was a city in Galile diſtant from Ieruſalem 68 miles towards the North; of which you may reade more in the trauels of our Sauiour Chriſt.

Of Capernaum.

THis towne ſtood vpon the ſea of Galile, 68 miles from Ieruſalem toward the North; of which you may reade more after.

The trauels of the Wise-men out of the East, which came to Bethlehem to see IESVS.

THe Magi were certaine wise men of Persia, so called from Meditation, being deriued of *Hagah*, that is, He hath meditated; and taken in the third conjugation, it signifies, To finde or search out a thing: they being such as gaue themselues to the knowledge of hard things, and to finde out the secrets and misteries of nature. But according to *Varinus*, they were not only Philosophers, but Priests also. And *Plato* vpon *Alcibiades*, saith, *Magia est deorum obseruantia siue cultus diuinus*; that is, *Magicke prescribeth the due obseruance and diuine worship of the gods*. *Strabo* saith, *Geogra. lib. 6.* That the Magi were such among the Persians, as those whom the Indians call Gimnosophists and Academians; the Babylonians, Chaldæans; and the Hebrewes, Prophets, or Priests, which taught the people diuine knowledge. And when the ten Tribes were carried into captiuitie by *Salmanasser* Emperour of the Assirians (into Assiria, Media, and Persia) there is no question but they tooke with them into the East, the holy bookes and volumes of the Law and of the Prophets, whereby without doubt many of the people and Philosophers of the East came to haue a taste of the true knowledge and worship of God. Also the Prophet *Daniel* was brought vp in all the arts of the Chaldæans; whose writings and prophecies were not only written and published amongst the Babylonians, but also had in great account and estimation amongst the Magi: so that they diligently perusing those books, came not only to the knowledge of God, but also without doubt to the knowledge of our Sauiour Iesus Christ, whom they called The Starre of *Iacob*; from whence may be concluded, That the Wise-men that came to see our Sauiour Christ, were rather of Susa in Persia, than of Zaba in Æthyopia.

Wherefore these wise-men came from the Academy of Susa in

in Perſia to Ieruſalem, which was 920 miles; ſaying, *Where is he that is borne King of the Iewes, for we haue ſeen his Starre in the Eaſt, and are come to worſhip him.* This hapned in the moneth of Ianuarie, in the ſecond yeare after the birth of our Sauiour; for *Herod* in the ſeuentieth yeare of his age cauſed all the male children of the Bethlemites of two yeares old and vnder (according to the time that he was told of the Wiſe-men) to be put to the ſword.

From Ieruſalem they went to Bethlehem, which was 6 miles, where vpon the ſixt of Ianuary they offered their Preſents which they brought out of Perſia, to our Sauior; *viz.* Gold, as to a King; Frankincenſe, as to a Prieſt; and Myrrhe, as to a mortall man, *Mat.* 2. So let vs offer vnto Chriſt our Sauior, the Gold of faith and heauenly doctrine; the Frankincenſe of earneſt prayers, and the myrrhe of patience in the midſt of calamitie.

Afterward, the Wiſe-men (as they had bin warned in a dream) returned another way to Suſa in Perſia, which was 920 miles. So their trauels were 1846 miles.

Of Suſa you may reade before in the trauels of the Old Teſtament.

Of the Starre that appeared to the Wiſe-men in the Eaſt.

SInce this Starre appeared in the lower region of the aire (as it is apparant it did) from thence it may be concluded, That it neither was any of the fixed ſtarres, planet, or a Comet, becauſe they commonly are ſeene in the vpper region of the aire; but rather, according to the opinion of ſome, it was an Angell of God appearing in the forme of a bright ſhining Starre, to direct the Wiſe-men in their way as they went to the town of Bethlem; and ſo by little and little deſcending from the ſublimitie of the aire, pointed out vnto them the very houſe where they might find *Mary* the mother of our Lord, and the childe Ieſus. Almoſt after the ſame manner as the Angell of the Lord in the time of *Moſes* appeared to the children of Iſrael; that is, in the day like a cloudy pillar, and in the night like a flaming fire, to direct them their way, *Exod.* 13. 14. 34. Wherefore this Starre without doubt was no naturall apparition, which hapned in the inferiour region of

of the aire, ſuddenly vaniſhing away; but as I haue ſaid, an Angel of the Lord repreſenting the forme of a Starre. Or elſe as *Chryſoſtome* ſaith, a certaine miraculous new Starre, which according to the opinion of *Auguſtine*, was gouerned by an Angel of the Lord; and for the greatnes of the body, and variety of the aſpects, was not ſeene firſt in the land of Iudæa, but in Perſia, a countrie in the Eaſt, where the Magi dwelt, and accompanied them thence into Iudea. And although for a ſhort ſpace it left them in the journie, yet when they came in the way to Bethlem, it appeared to them againe, *Mat.* 2. As *Nicephorus* and *Chryſoſtome* obſerue, the Starre appeared vpon the day of the conception of Chriſt, being the 25 day of March; about which time the Archangell *Gabriel* ſpoke with the Virgin *Marie*, *Luke* 1. And was ſeene for a whole yeare and 41 weeks, that is, till the 6 of Ianuary, in the beginning of the ſecond yeare after the natiuitie of Chriſt. It wanted 11 weeks of two yeares; and therefore *Herod* cauſed all the male children of the Bethlehemites of two yeares old and vnder, to be ſlaine, according to the time declared vnto him by the wiſe men. *Mat.* 2. Wherfore this new Starre did firſt foreſhew the birth of Chriſt, that bright ſhining Starre and eternall light of glory, according to the prophecie of *Billa*, *Num.* 22. Secondly, the light of Gods Word & the Goſpel, 2 *Pet.* 1. Thirdly, godly & faithful miniſters and teachers, who by their doctrine and godly life and conuerſation, ſhould ſet before their auditors and ſuch as obſerue their actions, the way to Chriſt and eternall happineſſe, *Dan. vlt.*

The Trauels of Iohn *Baptiſt.*

IN the moneth of Thiſri, which anſwereth to our September, *Anno mundi*, 3966, the Feaſt of the Tabernacles being then celebrated, the Archangell *Gabriel* told *Zacharias* the Prieſt, of the conception of *Iohn* the Baptiſt, *which ſhould be the voyce of a crier in the wilderneſſe*. And a little after, that is, about the Autumnall Æquinoctiall, *Iohn* the Baptiſt was conceiued ſix moneths before our Sauiour. The next yeare after, about the moneth of

Iuly

Iuly, he was borne. Six moneths after that, our Sauiour Chriſt was borne. In which yeare *Zacharias* the father of *Iohn* Baptiſt, was ſlaine in the vpper court betweene the Altar and the Temple, for ſaying, that our Sauiour Chriſt was borne, and, That *Marie* his mother was a Virgin, *Matt.* 33. Wherefore *Elizabeth* the wife of *Zacharias*, fearing the cruelty of *Herod* and of the Phariſes, about that time when the young infants of the Bethlehemites were ſlaine, ſhee fled from Ieruſalem to Apumim, as *Nicephorus* ſaith, which was ſcituated in the wilderneſſe betweene Iericho and Ieruſalem, where ſhe priuatly brought vp her ſonne, which was 32 miles.

In the 29 yeare of the natiuitie of Chriſt, and vpon the 24 day of Iune, *Iohn* the Baptiſt being then 30 yeares of age, by the commandement of the Lord tooke vpon him the miniſterie: for it was not lawfull for any to enter into that function before they were thirtie yeares of age, *Numb.* 4. Wherefore vpon the eight and twentieth day of September, it being then the feaſt of the Tabernacles, and about the middle of the laſt weeke ſpoken of by *Daniel*, Hee went from Adumim to Bethabara, where hee tooke vpon him the Miniſterie of the New Teſtament: *Hannas* the chiefe Prieſt being then newly entred into that office, *Luke* 2. (which was about foure miles) and within a ſhort time after, that is, vpon the ſeuenth day of October, beeing then the feaſt of Expiation, our Lord and Sauiour Ieſus Chriſt was baptiſed, when hee was fully thirtie yeares of age, *Luke* 3. *Matthew* 3. *Iohn* 1.

In the yeare following, which was the one and thirtieth yeare of the Natiuitie of Chriſt, a little before the feaſt of Eaſter, the Synedrion of Ieruſalem ſent meſſengers vnto *Iohn*, hee then remaining at Bethabara, to know whether hee was the Chriſt, or *Elias*, or ſome other Prophet, *Iohn* the firſt. Vpon the eighteenth day of September, the ſame yeare *Iohn* entred vpon the ſecond yeare of his miniſterie: About which time *Caiphas* began to enter vpon the office of the high Prieſt, and the Sadduces and Phariſes to perſecute *Iohn* Baptiſt. Wherefore he departed from Bethabara, and went to Ænon, a Citie in Galile, which was 24 miles.

After

After that *Iohn* had preached publikely and freely, by the ſpace of a whole yeare and two moneths; about the moneth of December, and the end of the firſt yeare of the Miniſtrie of our Sauiour, by the commandement of *Herod*, hee was taken and led priſoner from Ænon to the Tower of Macheruntes, which was 28 miles; where he remained vntill his death. So all his Trauels were 88 miles.

Of the townes and places to which he trauelled.

Of Adumim.

ADumim, or Adummim (as it is in *Ioſhua, ca.* 15.) was a Tower twelue miles from Ieruſalem towards the Eaſt, ſcituated in the wilderneſſe that is betweene Ieruſalem and Iericho; ſo called becauſe of the multitude of robberies and murthers that were done in that place: for *Dam*, ſignifieth Blood. Here the poore man that Chriſt mentioned, *Luk.* 10. fell amongſt theeues; and here *Eliah* continued when he was fed by the Rauens, and dranke the water of the riuer Cherith, 1 *King.* 17. which was a notable type of *Iohn* the Baptiſt, who liued in a caue in this place. This caue ſtood cloſe by the Garden of Engedi, where in former times the Academie and Schoole of the Prophets *Eliah* and *Eliſha*, was kept: here the Eſſeis (which was a Sect amongſt the Iewes) alſo continued, who led a Monaſticall kinde of life, and gaue themſelues wholly to prayers and good workes; vnder whoſe diſcipline and inſtruction *Iohn* was brought vp. *Matheſius* wiſely obſerues, that of all other, the Eſſeies would neuer oppoſe Chriſt; but were a people that liued chaſtly and honeſtly according to the cuſtome of the Nazarites; with all diligence reading the Scriptures, and auoiding idleneſſe as a great temptation of the diuell, giuing themſelues principally to the ſtudie of Phiſicke. After this ſort was *Iohn* brought vp.

Of Bethabara.

THis was a towne ſcituated vpon the Eaſt ſide of the riuer Iordan, 16 miles from Ieruſalem towards the Eaſt, where there was either a Bridge or a ferry to paſſe ouer Iordan: from whence this

this place was called Bethabara, being deriued of *Baith*, a house; and *Abarah*, a passage: Wherefore at a certaine time there being assembled in this place a great concourse and congregation of people, *Iohn* did first enter vpon the ministerie of the New Testament, and taught the people the Doctrine of Repentance and Baptisme. Here *Elias* the Thesbite, who was a type of *Iohn* the Baptist, was taken vp into heauen in a fierie Chariot. Here *Iohn* spoke with the messengers that came to inquire, Whither he was the Christ or not; to whom hee answered, that hee was neither *Elias* nor a prophet of the Old Testament, but the voice of a crier in the wildernesse, *Io.*4. *Is.*40. And in the same place where the Priests stood with the Arke of the couenant, whiles *Ioshua* and the children of Israel passed ouer Iordan, *Iohn* baptised Christ, the true Arke of the Couenant of the Throne of grace, *Iosh.*3.4. *Mat.*4. *Luke.*3. *Heb.*9.

Of Ænon.

THis towne stood vpon the West side of the riuer of Iordan, 42 miles from Ierusalem Northward, a little on this side of the sea of Tiberias, neere the mouth of the riuer Iaboch, where it falleth into Iordan, in which place was great aboundance of waters. Here also *Iohn* sometimes baptized, *Ioh.*3. it being two miles from Salem where *Iacob* in times past dwelt, *Gen.*33. Of the meeting together of the waters this towne was called Ænon, of *Ain* which signifies an Eye, and a fountaine that springeth as it were from an Eye.

Of Macherus or Macharuntes.

MAcherus was a towne of Peræa, beyond Iordan, 20 miles from Ierusalem towards the East, scituated in a high mountaine: being deriued *Macherah*, that is, A Sword. This was one of the chief castles of *Herod Antipas*, who obtained the chiefe command in the citie of Ierusalem, *Plin.lib.*5.*c.*16. In this place *Iohn* Baptist was beheaded, as *Ioseph.* saith, *lib. Antiq.*80.*c.*10. And although his Disciples buried his body thereabouts, yet long after the christians remoued his bones & reliques to Sebasten, that is, Samaria, where they were the second time buried with great honour

honor and reuerence. Afterward (as *Nicephorus* and *Theodor.* saith) his bones were taken vp againe by *Iulian* the Apostata, and burnt. There are many other things that are written concerning his reliques, which (because of the vncertainty of them) I omit to speak of; and will proceed to a further description of this citie. *Alexander* King of the Iewes first built and fortified it; and then making warre against *Aristobulus*, it hapned to be destroied by *Gabinus* one of his Captaines, and so continued desolate till *Herods* time, who rebuilt the towne and the castle, and fortified it with strong walls and high towers, euen a hundred and sixtie cubits in height, so that a man could scarce see to the top of it. But, that God might reuenge the bloud of his Saints, at such time as Ierusalem and the Holy land was left desolate. *Lucius Bassus* (a noble Roman) came to this citie and besieged it; during which siege, *Bassus* tooke a certaine young man which was a Prince of the Iewes called *Eliazer*, and caused a Crosse to be set on purpose to haue crucified him: but they which were besieged in the towne, seeing the pittifull lamentations this young man made, promised *Bassus*, if he would spare his life to yeeld vp the towne, which he did; so the castle being taken, the gates of the citie were set open. But the Romans fell to the slaughter without mercie, & put to the sword 1700 persons, besides there were a great multitude of women and children carried thence into captiuitie, as *Iosephus* (*lib. de Bello Iud. 7. cap. 25.*) affirmeth.

There were many goodly wells, and stately buildings, within this city: there is cut out in the castle a Rue tree of an admirable greatnesse. And in the valley vpon the North side of the Citie, the root Baarus is found, presenting both in colour and figure a flame. There are also found many hot Baithes and Fountaines of wholsome waters. But aboue the rest, *Iosephus* maketh mention of one in a caue, where two streames issueth, as it were out of two duggs; the one hot, the other cold: which two waters being mingled together, are very wholesome and cure many diseases, but principally the shrinking of the sinewes. And this shall suffice concerning the trauels of *Iohn* the Baptist.

The Trauels of our Lord and Sauiour Chriſt in his infancie, Matthew 3. Luke 2.

FRom Bethlehem the childe Ieſus was brought to Ieruſalem, and there preſented in the Temple, *Anno Mundi* 3967, which was 6 miles.

From Ieruſalem *Ioſeph* and *Marie*, (when they had accompliſhed all things in the Temple of the Lord) carried the childe Ieſus to Nazareth in Galile, which was 64 miles.

From thence *Ioſeph* and *Marie* brought Ieſus backe againe to Bethlehem, which was 72 miles.

Vpon the ſecond day of Ianuary, in the ſecond yeare after the natiuitie of Chriſt, the wiſe men of Perſia brought gifts and worſhipped him. A little after, that is, about the Ides of Ianuary, juſt the night before the command came from *Herod* to kill the innocent children, *Ioſeph* and *Marie* went with the childe Ieſus through the mountains and deſarts of Iudæa, into Ægypt to Hermopolis, in the land of Goſen; which was reckoned from Bethlehem 296 miles.

From Hermopolis in Ægypt (after the death of *Herod*) Ieſus was brought backe againe by his parents to Nazareth in Iudæa, which was aboue 368 miles.

When Ieſus was twelue yeres of age, he went with his parents from Nazareth to Ieruſalem, to the feaſt of the Paſſeouer, which was 64 miles.

And when his parents had loſt him, and found him againe in the Temple among the learned; then he continued in obedience vnto them, and went with them from Ieruſalem to Nazareth, which was 64 miles. So his Trauels were 934 miles.

Concerning the townes and places mentioned in his Trauels, you may reade before in the Trauels of the Virgin *Marie*.

The

The trauels of our Lord and Sauiour Ieſus Chriſt, from his Baptiſme till the firſt yeare of his Miniſtrie.

CHriſt in the thirtieth yeare of his age, went from Nazereth and came to Bethabara, which ſtood vpon the riuer Iordan, where *Iohn* baptized; and vpon the ſeuenth day of October, in the middle of the laſt weeke ſpoken of by *Daniel, cap. 9.* was there baptized, at whoſe baptiſme the teſtimony of the ſpirit deſcended downe vpon him in the likeneſſe of a Doue; which was 52 miles.

From Iordan, Ieſus was led by the ſpirit into the Wilderneſſe to be tempted of the diuell, and there faſted fortie daies and fortie nights: at the end of which time, the diuell came vnto and tempted him. How this wilderneſſe was called, the Euangeliſt doth not ſpecifie: but it is to be thought that it was the deſart of Arabia Petræa, & that our Sauiour Chriſt faſted vpon the mountaine of Sinai, where *Moſes* and *Eliah* faſted fortie daies and fortie nights, *Exod.* 24. 1. *Reg.* 19. For this deſart extendeth it ſelfe from the borders of Ægypt and the Red ſea, to Iordan, where *Iohn* baptized: and from thence by the country of Trachonitis, to the mountaine of Libanus. Therfore our Sauior Chriſt might that preſent ſeuenth day of October whereon he was baptiſed, come into this Wilderneſſe; and by little and little goe thence to mount Sanai, which was 136 miles. For there was no place more fit for Sathan to tempt our Sauiour in, than where the law was deliuered, which is the power of Sinne: for although the Son of God was without ſinne, yet he tooke vpon him the ſinnes of all the world, *Leuit.* 16. *Ioh.* 1. *Iſa.* 53. So then our Sauiour Chriſt (according to this ſupputation) continued in the Deſart from the ſeuenth day of October to the ſixteenth of Nouember, which was fortie daies and fortie nights. *Epiphanius lib.* 2. *Tom.* 1. *Hæreſ.* 51. ſaith, that our Sauiour Chriſt was baptized vpon the eighth day of Nouember which was the twelfth day of the moneth Athyr amongſt the Ægyptians: but this ſupputation is falſe

and

and altogether repugnant to the certain Mathematicall calculation.

Wherefore vpon the 17 day of Nouember our Sauior Christ hungred, *Mat.* 4. *Mark* 1. *Luke* 4. and then the diuel with an extraordinarie boldnesse came vnto him, and carried him from Mount Sinai with great violence through the aire, and set him vpon the top of a pinacle of the temple in Ierusalem, which was 120 miles: this pinacle was so exceeding high (as you may reade in the description of Ierusalem) that whosoeuer looked down from it into the valley of Cedron, their eyes dazled, and it seemed as though there had bin clouds in the bottome of the valley; for it was 600 foot from the bottom to the top. From this place the diuell bad our Sauior Christ throw himselfe downe, &c. *Mat.* 4.

From the pinacle of the Temple the diuell tooke our Sauiour Christ and set him vpon a high mountaine, but what hill it was, or how called, the holy Euangelist doth not set down. The inhabitants of the Holy land thinke it was the hil that stood betwixt Bethel and Ai, vpon which hill in times past *Abraham* dwelt, *Gen.* 13. But that hill is not very high, and there are many higher hils in the holy land: wherefore it is to be thought that he was caried vpon the top of that high mountain Nebo, which was also called Pisgah, and stodd 24 miles from Ierusalem Eastward, where God shewed vnto *Moses* all the holy land beyond Iordan, *Deut.* 34. and in this place, as God had shewed *Moses*, so the diuell shewed our Sauior the kingdoms of the world, and the glory of them, saying, *All these will I giue thee, &c.* It is to be thought that all these sharp temptations of the diuell were done in one day.

This hill Pisgah is distant from Bethabara 8 miles, where *Iohn Baptist* baptised, and bare witnesse of our Sauior Christ, *Ioh.* ca. 1. Now after the diuel had left him, and the Angels had comforted him, he came then vnto *Iohn*, which was 8 miles, and *Iohn* said to his Disciples, *Behold, this is the Lambe of God which taketh away the sinnes of the world, Ioh.* 1.

So these trauels were 140 miles.

The Trauels of our Sauior Christ in the first yeare of his Ministery, which was the 31 of his age.

BVt yet our Sauiour Christ began not to preach publiquely, becauſe it was not lawfull for any to be admitted into the Miniſterie of the Word vntill they were paſt thirty yeres of age. Now our Sauior Christ in the moneths of Ianuary and February, being then paſt thirty (for he was full thirty vpon the 25 day of December) began to preach publiquely, but yet hee had no diſciples, neither had he wrought any miracles. In the month of March *Iohn Baptiſt* teſtified of Christ before the Prieſts & Levits; and within two daies after, Christ being then preſent, *Iohn* ſaid, *Behold the Lambe of God that taketh away the ſinnes of the world, &c.* Within a while after, Chriſt went thence towards Cana in Galile, in which journy he took vnto him ſome diſciples, namely *Andrew* and *Iohn* the Evangeliſt, and as ſome thinke, *Peter*, *Philip*, and *Nathaniel*; neere to the town of Bethel, where the Patriarch *Iacob* ſaw a ladder reaching from earth to heauen (for Chriſt maketh mention of that viſion in this journey) which was 32 miles, *Ioh.* 2. where hee graced the marriage with a notable mircle, turning ſix pots of water (containing 108 gallons and three quarts, or thereabouts) into wine, *Ioh.* 2.

After, he went thence with his mother and his diſciples to Capernaum, 20 miles; but he ſtayed there but a while, for the paſſouer of the Iewes was at hand, *Ioh.* 2.

In the beginning of April Chriſt went from Capernaum to Ieruſalem, to the feaſt of the Paſſouer, which was 56 miles, and there caſt out of the Temple the money changers, and thoſe that ſold ſheepe, and oxen, and doues in it. This was done about 46 yeares after *Herod Aſcalonita* King of the Iewes had rebuilded and beautified the Temple; of which you may read in *Ioſep. li. Antiq. cap.* 14. *Ioh.* 2.

This

This first Passeouer of the Ministery of our Sauiour Christ, of which you may reade, *Iohn, cap.* 2. was celebrated vpon the sixth day of Aprill, and continued vntill the thirteenth day of the same moneth. During which time our Sauiour Christ did many Miracles, insomuch that many beleeued in his name; and amongst the rest *Nicodemus*, who came to him by night, and reasoned with him concerning the kingdome of God. *Nicodemus* signifies the Victorie of the people, *Ioh.* 3. At this time he continued in Ierusalem till the moneth of October, and there celebrated the Feast of Tabernacles, and preached the acceptable yeare of the Lord, *Esay* 61. The first Passeouer of the Ministerie of Christ.

The feast of Tabernacles being ended, Iesus with his disciples came into Iudea, that is, hee went from Ierusalem, and began to teach in Iudea, and his Disciples baptised, *Ioh.* 3.4. *Iohn* also baptised at this time vpon the borders of Galile neer Iudea, 42 miles from Ierusalem Northward, vpon the East side of the riuer Iordan, for hee was not yet cast into prison. Therefore Christ chose him a place to teach and baptise in vpon the riuer of Iordan, neere *Iohn*, that they might meet and conuerse together. A little after, the question was moued concerning Purification, and *Iohn* began to preach of Christ, and that he was the Son of God, and Spouse of the Church. In this Sermon *Iohn* in many places called himselfe the Friend of the Spouse. From whence it is euident, That Christ and *Iohn* in the moneth of Nouember did often meet and conuerse together.

In the moneth of December Christ being assured of the captiuitie of *Iohn* the Baptist, *Mat.* 4. *Mark* 1. and of the persecution and fallacies of the Pharisees, *Iohn* 4. went from Iordan, and returned into Galilee by the prouince and countrey of Samaria: in which countrey he came to *Iacobs* Well, which stood close by Sichar, in former times called Sichem, about some 10 miles from Iordan towards the West; in which place he spake with the Samaritan woman (this happened some foure months before Harueft) and after went into Sichar, and continued there for the space of two dayes; and after returning into Galile, was very acceptably

acceptably entertained of the Galileans, because they formerly hauing seene his miracles done at Ierusalem, were ioyfull to see him there.

When he had trauelled from Sichar to Cana (a city in Galile the lower, which was 32 miles, where he had changed water into wine) there was a certain Ruler came vnto him, whose sonne lay sicke at Capernaum, 20 miles distant, and besought him to heale his son; our Sauiour told him that his son was made whole: so he beleeued, and his son was made whole the same houre. This was the second miracle that our Sauior Christ did, *Io.* 4. It is thought that this rulers name was *Chuza*, of whom there is mention *Luk.* 8 and was *Herods* Procurator; whose wiues name was *Iohanna*, which signifieth Gratious. This woman ministred of all her substance vnto Christ, *Ioh.* 4. So these Trauels were 192 miles.

¶ *Of the Townes and places to which he trauelled.*

Of Cana in Galile.

THis was a city of the lower Galile, where our blessed Sauior Christ turned water into wine, being distant from Ierusalem 68 miles Northward. The place where our Sauior wrought this miracle is to be seen at this day; but it is within the ground, and you must descend by certain steps before you can come at it: because (as it seemes) there haue bin many churches and buildings set vpon it, which being sundry times ouerthrowne, the ruins therof haue raised the earth in such sort, that the ancient place is as it were hidden & laid vnder the earth, as is also the place of the annuntiation, of the natiuity of our Sauior Christ, and many other where hee wrought miracles; to which they doe descend downe vnder the earth by steps. Vpon the North side of this towne stood a round hill, and vpon the South a goodly plaine, beeing called Cana in Galile, to put distinction between it and another towne called after the same name, which stood vpon the borders of Tyrus and Sidon, in the tribe of Aser, in which the Canaanitish

woman

woman or Syroph œnicean dwelt, which besought Christ to heal her daughter who was possessed of a diuel, *Mat.* 15. *Mark* 7. which was called Canah the greater, as this was called Canah the lesse, and was distant each from other 44 miles.

Canah was so called because round about it grew Reeds, and there were many mooriſh and wateriſh grounds, wherof the town tooke the name. For *Canah* signifies a Reed: which is a fit type of the Church; for as our Sauior Christ at this town (which stood in a mooriſh and reedy place) graced the marriage with an extraordinarie miracle; so likewise will he grace the marriage of his Church (though troubled with miseries and afflictions in this world, tossed to and fro like a wauering reed) with the glorious presence of his gratious countenance, and in the world to come crowne it with eternall glory.

Of Capernaum.

THis city was so called from the pleasant and comfortable scituation of it. In the Hebrew text *Mathew* cals it *Capharnacum*, i. The town of comfort; being deriued of *Nocham*, i. Consolation. In this town our Sauior dwelt after he had left Nazareth, and in it wrought many miracles, as the healing of the sick, casting out of diuels, and such like, whereof you may read, *Mat.* 8. *Mark* 1. *Luke* 5. 7. *Iohn* 4. It stood in the land of Genesareth, vpon the West and North side of Iordan, in an angle of land ioyning to the sea of Galile, 56 miles from Ierusalem Northward, in the tribe of Issacher; and as it is thought by some, iust in the middest of the twelue tribes. *Mat.* 9. calls it the city of our Sauior. And that Christ was no stranger, but an inhabitant of this city, it is manifest, *Mat.* 17. where Christ when he gaue tribute to the magistrats of this city) asked *Peter* saying, *Of whom doe the Kings of the earth take tribute? Peter* said, *Of strangers: Then*, quoth hee, *the children are free; yet neuertheless, &c.* From whence may be gathered that he was no stranger, but an inhabitant in Capernaum. It had vpon the North side of it the three Tribes, Nepthalim, Aser, and Zabulon; vpon the South, Benjamin, Iuda, Dan, and Simeon; vpon the West, Issacher, Ephraim, and the halfe Tribe of Manasses;

nasses; and vpon the East, Reuben, Gad, and the other halfe tribe of Manasses: so that our Sauior Christ dwelt in the midst of the 12 tribes of Israel. Furthermore, it was a goodly market towne, and had as well relation to Tyrus and Sidon (two townes of the Gentiles within 44 miles of it) as to Ierusalem: from whence may be verified that saying of *Esa.ca.*8.9. *The land of Zebulon and Nepthalim, neere the way of the sea beyond Iordan, and Galile of the Gentiles; a people which sit in darknesse and in the shadow of death, saw a great Light.* This town is therfore instly called the city of Comfort and Consolation; since our Sauior Christ dwelt there, who with his doctrine and preaching refreshed & comforted all such as were afflicted with the burthen of their sins. But the great men that were inhabitants of this City had more respect to their priuat profit, than to the doctrine & miracles that Christ wrought among them; from whence it came to passe that they did as it were neglect and contemne that good which God had offered vnto them: which made our Sauior say, *And thou Capernaum, which seemest to be exalted vp vnto heauen, shalt be cast down into hell: for if the miracles had been done in Sodom and Gomorah, which haue been done in thee, they had continued vntill this day. Verily verily I say vnto you, It shall be easier for Sodom and Gomorah in the day of Iudgment, than for thee, Mat.* 11. For there was no such benefit offered to any Citie, neither such honours and dignities, as were to Capernaum, our Sauior himselfe dwelling there. Wherefore for their ingratitude and impiety the city hath diuers times bin wasted and destroied, as well by the Romanes as other nations; so that at this day this glorious city is become so desolate, that there is scarce 8 houses standing, and they also like small sheds.

Of Sichar.

IN antient time this towne was called Sichem, of which you may reade more both in the trauels of *Iacob* and *Abimilech*. After it came to be called Sichar, according to the opinion of *Luther* vpon *Genesis*, because the inhabitants of that country were giuen to pleasure and voluptuousnesse, the greatest part of their delight being in drinking and quaffing: for Sichar, being deriued of *Schachar*, signifieth, to bee drunke, or inordinately to swal-

low

low ſweet and pleaſant wine, of which there was great plenty in that towne, made of the juice of Apples, the fruit of Palme trees, and honey, which may very well reſemble Hipocras or Methe-glin, as ſome Authors haue it. And although by the incurſion of the Romanes it was vtterly waſted and left deſolate, yet in ſucceeding times it was rebuilt, and called Nicapolis, that is, a New towne. It is ſcituated very pleaſantly, and aboundeth with all manner of delights; but it is vnfortified, neither can it by any meanes bee fortified; neither haue the inhabitants any helpe, if they be oppreſſed by the Enemy, but to fly: for it is ſcituated in the middle of a valley, betweene two high mountaines, ſo that a man may fling a ſtone from the top of one of them into the city. About two bowes ſhoot without the South gate of this towne is to be ſeene the Fountaine or Well of *Iacob*, vpon the brimme of which our Sauiour Chriſt ſate when hee was wearie, as wee may reade in the fourth of *Iohn*. This Well ſtandeth iuſt in the way as Pilgrimes trauell to Ieruſalem. Vpon the right hand aboue this Well there ſtandeth a mountain of an exceeding height, diuided into two tops, the one of them being called Gerizim, the other Heball. In mount Gerizim the Patriarch *Ioſhuah* built an Altar, and the people ſtanding vpon mount Heball, he cauſed the whole booke of *Deuteronomie* to be read ouer, with the Bleſſings and Curſings, ſo that all the people might heare them; for thus we reade in *Ioſ.* 8. *The one halfe of the people ſtood cloſe by Mount Gerizim, and the other by mount Heball, &c. Deuteronom.* Chap. 27. Theſe two great mountaines began vpon the right ſide of the Citie Sichar, and extended themſelues in length to the Citie of Iericho.

Vpon the left ſide of this Wel is to be ſeen the ruins of a great towne, which is thought to be the old Sichem, and by the relicks that remaine there, it may be iudged to haue been a very goodly Citie. For there are yet to bee ſeene certaine broken Pillars of Marble, as alſo large and ſpatious Buildings, which in times paſt without queſtion haue beene very goodly things, and ſtandeth wonderfull pleaſantly; the ſoile round about it beeing very pleaſant and fruitfull, onely there is want of water. This Towne lieth ſome two Bowes ſhoot from Sichar, and the inhabitants

of that place judge this Sichar to be Thebez, where *Abimelech* died, *Iudg.9.* Not farre from *Iacobs* Well, is to be seene that piece of ground which *Iacob* gaue to *Ioseph*, more than the rest of his brethren, *Gen.*48. It is a long valley, very fruitfull and pleasant, where there lies buried in a certaine faire garden, the bones of *Iacob* and *Ioseph*, which were brought out of Ægypt, *Iosh.*24. the reliques of which sepulchre are yet to be seene. Mount Garizim or Gerizim, is so called from the cutting downe of Trees: for *Garaz* signifies, To cut downe. Vpon this Mountaine is to be seene (euen to this day) the place where the Temple stood that was built by *Sanballath*, dedicated to *Iupiter Olympius*, in contempt of the Temple of Ierusalem. The chiefe Priest of this Temple was one *Manasses*, a fugitiue of the stocke of *Leui*. This *Manasses* was brother to *Iaddus*, chiefe Priest of Ierusalem, of whom you muy reade *Nehem.*13. But some two hundred yeares after the first foundation, *Iohn Hircanus* high Priest of Ierusalem vtterly destroied it to the ground.

The Trauels of our Sauiour Christ in the second yeare of his Ministerie; which was the two and thirtieth yeare of his age.

IN the moneth of Ianuary, Christ went from Cana in Galile to Nazareth, which was eight miles. Here, vpon the Sabboth day he went into the Sinagogue and began to teach, insomuch as the inhabitants were astonished at his doctrine: but the citizens being ingratefull, he went to Capernaum, a citie which he had chosen to dwell in before all others, *Luke* 4. *Mat.*4. which was 12 miles, or thereabouts.

In the moneth of February hee compassed about all Galile, preaching the Gospel of the kingdome of God, healing the sick, and those that were diseased amongst the people, *Matth.*4. In this visitation our Sauiour went to Gæsarea Philippi, which was distant from Capernaum fortie eight miles towards the North. Here *Matthew* was called, as he was at the receipt of Custome;

and

and the woman was healed of her bloudy issue, *Mat.9.* But that *Mathew* was called about this time, the circumstances of times make euident; for a little after the second Passeouer of our Sauior Christ, the same *Mathew* was chosen to be an Apostle, *Luke*, 5, 6. *Mat.9. Mark* 2. In the moneth of March, the inhabitants of the towns which Christ visited in Galilee, brought vnto him many that were possessed of diuels, and afflicted with other diseases, all which he healed: insomuch that there followed him a great company out of Galile and Decapolis, and from Ierusalem and Iudæa, and of all the countries beyond Iordan, *Mat.*4. Thus hauing finishing this visitation, as it may be thought, he returned backe againe to Capernaum, where he dwelt, as I haue shewed before, which was 48 miles; for Cæsarea Philippi stood so farre from Capernaum.

A little after these things were finished, was the feast of the Iewes, *Iohn* 4. and Iesus went vp to Ierusalem, *Iohn* 5. to celebrate the feast of the Passeouer, which this yeare hapned a little before Harueſt, which was 56 miles. This second Passeouer of the Ministrie of Christ fell vpon the six and twentieth day of March, at which time Christ celebrated the Passeouer with his Disciples according to the Law of God. Here, vpon the Sabboth day, being the last day of March, he healed a certaine man that lay by the Poole Bethesda, which had bin diseased eight and thirtie yeres, *Ioh.*5. And at the end of the Passeouer he went with his Disciples from Ierusalem, through the corne fields: but his Disciples being hungry began to pull the eares of corne, and to eat them; wherefore the Pharises beeing offended at them, began to reprehend our Sauiout Christ and his Disciples: vpon which followed the disputation concerning the Sabboth, *Luke 6. Matth.*12.

The second Passeouer of the Ministerie of Christ;

Vpon the seuenth day of Aprill he went on the Sabboth day to Peræa, which country was in the command of *Herod Antipas*, and there he healed a man with a dried hand, *Luke 6. Marke 3.* The country of Peræa beyond Iordan is distant from Ierusalem twentie miles.

But when the Herodian Councell heard that he had healed a man on the Sabboth day, they sought occasion how they might doe to put him to death: Wherefore our Sauiour Christ went thence

thence to the sea of Galile, which was 40 miles. Here he went vp into a mountain not far from Capernaum, and chose the twelue Apostles, *Luke 6. Mark 3.* And then vpon this mountain he preached vnto the people, which resorted thither vnto him out of the Countrey round about, whom they heard with great diligence and attendance. This sermon being ended, hee came down from the mountaine, and healed the man that was sicke of the Leprosie. Hee also went into Capernaum and healed the Centurions seruant, *Mat. 8. Luke 7.* Afterward Christ in the same moneth of April, when the man whom he healed of his leprosie had published that Miracle, hee went from Capernaum into the Desart which lay neere vnto Bethsaida; for there was a certaine Desart, *Marke 1. Luke 7.* In the moneth of May our Sauiour went out of Galile towards Ierusalem, to keep the feast of Penticost; so he came to the gates of the city Naim, which stood on the border of Samaria, and was distant from Capernaum 16 miles. Here he recalled the widowes sonne to life, *Luke 7.* And after he went to Ierusalem, which was 48 miles, that he might celebrate the feast of Penticost, according to the law of God, *Exo. 23. Thrice euery yeare shall euery male childe appeare before the Lord thy God.* This feast fell this yeare vpon the 15 day of May; for it behooued our Sauiour, according to the law, to go euery yere to Ierusalem to these three principall feasts, that is, of the Passeouer, Penticost, and of the Tabernacles. A little after the feast of Penticost, *Iohn Baptist* (being then in prison) hauing certaine intelligence of the Miracle that our Sauiour wrought vpon the Widowes sonne at the gates of Naim; and of other wonderfull Miracles that he did in Ierusalem, and in other places in Iudæa; sent two of his disciples from the Castle of Macharuntes, to aske him the question, whether he was the Messia or no? So when they came vnto him and deliuered their message, at that time he cured many of their sicknesse and plagues, and euill spirits, and to many blinde men hee gaue sight freely. And Iesus said vnto them, *Goe your wayes and tell* Iohn *what things you haue seene and heard, That the Blinde see, the Halt go, the Lepers are clensed, the Deafe heare, the Dead are raised, and the Poore receiue the Gospell: And blessed is hee that shall not be offended in me, Mathew 11. Luke 7.* At this sermon it was thought hee conuer-

conuerted the sinner that washed his feet, & poured a box of pretious oile vpon his head, *Luke* 7.

In the moneth of Iune our Sauior Iesus Christ went with the Twelue about six and fifty miles out of Iudæa into Galilee, and there in diuers Cities and Townes he began to preach and teach the Kingdome of God. At this time there were diuers Women followed him, whom hee had healed of euill Spirits, and of their infirmities; but principally *Mary Magdalen*, out of whom he had cast seuen Diuels; and *Ioan* the wife of *Chuza*, *Herods* Procurator; and *Susanna*: All which ministred vnto him of their substance, *Luke* 8.

Now when he had trauelled from place to place some certain time, and visited many cities and towns thereabouts, he returned backe again to the city of Capernaum, where it is said that our Sauior Christ dwelt; and there dispossest the man of a diuel, that was both blind, lame, and dumbe, *Mat.* 12. *Mar.* 3. *Luke* 11. And going thence to the sea he recited 8 Parables, *Matth.* 13. *Marke* 4. *Luke* 8. In the euening of the same day he went six miles into the country of the Gadarens, *Mar.* 4. *Luke* 8. The next day betimes in the morning he went out of the ship into the countrey of the Gadarens, and healed two that were possessed of diuels, *Matth.* 2. *Mar.* 5. *Luk.* 8.

Out of these two he cast a legion of Diuels, and suffered them to enter into the herd of swine, which they caried headlong into the sea. Presently our Sauiour Christ went thence 6 miles, into the land of Genesareth, where there was a great multitude vpon the sea shore, not far from the City of Capernaum, that expected his comming, *Mar.* 5. *Luke* 8. Within a few daies after, about the beginning of Iune, hee entred into Capernaum, and there healed the man that lay sick vpon his bed of a dead palsie, *Mat.* 9. *Mar.* 2. *Luke* 5. after he went to sea, and taught the multitude that came to him, *Mar* 2.

From Capernaum hee went to Cæsarea Philippi, 48 miles, where being inuited to a banquet by *Mathew*, he ate among Publicans and sinners, and confuted the Pharisees and *Iohns* disciples. In the same city he restored the daughter of *Iairus* to life, *Mat.* 9. *Marke* 2. *Luke* 5. and as hee went thence, hee restored two men

to

to their sight, and cast out a Diuell, *Mat.* 9.

About the end of the moneth of Iuly our Sauior Christ went from Cesarea Philippi to Nazareth, 36 miles; where becausse of the ingratitude and contempt of the citisens he did no great miracles, *Mark* 6. *Mat.* 13.

In the moneth of August our Sauior Christ went from Nazareth toward Ierusalem to the feast of Tabernacles, and as he went visited the towns and cities neere adioyning. Now when he saw that they wanted Teachers, it beeing at this time the second harueſt, he said vnto his Disciples, *Loe the Harueſt is great, but the Labourers are few, &c.* and he sent his Disciples out into the Harueſt, *Mat.* 9. *Luke* 9.

Of this second harueſt you may reade, *Exod.* 23. where God commanded the people that they should obserue the feast of the Tabernacles, when in the end of the yere they had gathered in all the fruits of the fields. Also in *Levit.* 23. it is thus written, *From the fifteenth day of the seuenteenth moneth, when you haue gathered all the fruits of your land, you shall celebrate vnto the Lord your God seuen dayes, &c.*

From Galile our Sauior Christ came to Ierusalem, 64 miles; where from the 20 to the 27 day of September he celebrated the feast of Tabernacles, according to the Law of God.

About the 18 day of October in this yeare, the Practises of *Seianus* were discouered, and he died miserably, *Tac. lib.* 5.

The rest of the trauels of our Sauiour Christ, and the miracles that he wrought in these three last moneths of this yeare, *viz.* in October, Nouember, and December, for their great multitude cannot be described. So the trauels of our Sauiour Christ in the second yeare of his Ministerie were 912 miles.

Of the townes and places to which he trauelled.

Of Cæsarea Philippi.

THis city is scituated not far from the foot of the mountain Antilibanus, 104 miles from Ierusalem toward the North, close by the two Wells of Iordan, Ior and Dan. Vpon the East side of this Citie these two streames meet, and make the Riuer Iordan.

Philip

Philip the Tetrarch of Traconitis called this city after his own name, Philippus, and in honor of the Romane Cæsars he added the name of Cæsaria; *Tiberius* at this time being Emperour of Rome. In times past it was called Laisch or Lais, which signifies, a rauening or roaring Lion. But the tribe of Dan hauing conquered it and rebuilt it again, they called it Dan; and the inhabitants of the Holy land, Læchem Dan, as you may reade in the trauels of the Danits. But this town (as it is reported by such as haue trauelled into the holy land, and by the authority of *Volateran*) notwithstanding these names, is often called Belenas. Here (as *Eusebius*, *Zozomenes*, and *Nicephorus* say in their Ecclesiasticall histories) the woman that was diseased with the bloudie issue, was healed by touching the hem of our Sauiours garment; which woman in token of thankfulnesse for so great a benefit, and in memory of so notable a miracle, erected in this City, a little without the gates of her house, a stone pillar, on which shee caused to be set the image of Christ made of brasse; and behind that stood the image of this woman, who had been diseased 12 yeares with the bloudy issue, bowing her self at the feet of our Lord, and touching the hem of his garment. They also say there grew certain herbs about this pillar, whereby miracles were wrought thirty yeares after it was set vp. But *Iulian* the Apostata hauing intelligence of these things, caused those images to be broken down, and erected his own in the same place. But soon after there happned such an exceeding thunder, that fire falling from heauen, strook this image thus set vp by this cruell tyrant, vpon the brest, and cast the head and the necke thereof with great violence vpon the earth. These things hapned in Cæsarea Philippi. Vpon the borders of Cæsarea Philippi our Sauior Christ asked his Disciples saying, *Whom do men say that I am, Mat. 6. Iosep. Ant. li. 20. ca. 6.* saith, *Agrippa* King of the Iewes did much inlarge Cæsarea Philippi, in honor of *Nero*, and called it after his name Neronia: but it retained not that name long.

Of

Of Perea.

PEræa or Peraia was the vtmost part in the holy land, in which were the Tribes Gad and Reuben, ſeparated from the reſt of Iudea by the riuer Iordan, and vnder the ſubiection and gouernement of *Herod Antipas*. It was 16 miles from Ieruſalem Eaſtward, ſo called of *Peran*, which ſignifies, beyond, or vpon the other ſide, *Pli. li. 4. ca. 1.* In the caſtle of Macharuntes, ſtanding in this country *Iohn Baptiſt* was beheaded.

Of the ſea of Galile.

THis ſea lay 44 miles from Ieruſalem Northward, repreſenting vpon the bankes a harpe in figure, whence it was called Kinnæreth, that is, the ſea of the harp, *Num.* 34. for *Kinnor* ſignifieth an harpe. Toward the North it extendeth it ſelfe into ſome bredth, but toward the South it drew into a ſtreight angle, & was called the ſea of Galile, becauſe it bordered vpon Galile. It was alſo called the lake of Geneſareth, becauſe of the pleaſantneſſe and fruitfulneſſe of the ſoile lying vpon the North ſide of it. It is called (*Iob. 6.*) the ſea of Tiberias, from the city Tiberias that ſtood vpon the ſhore of it. It was but 4 miles and a little more broad, but in length from the North to the South 12 miles. Vpon the Eaſt ſide it had the towne Chorazin, and vpon the Weſt Capernaum; and (as *Ioſephus* ſaith) the water of this ſea was very ſweet and pleaſant, from whence it came to paſſe that fiſhes did greatly abound in it, and there were many fiſhers that liued thereabouts only by fiſhing in that ſea. There were many other Cities beſides thoſe two before mentioned, that ſtood vpon this Sea; as Bethſaida, Migdala, Tiberias, and Trichæa; theſe ſtood vpon the Weſt. Vpon the Eaſt ſtood Iulia and Gadara.

Of a hie hill mountaine neere Capernaum in Galile.

ABout a mile from Capernaum toward the Southweſt, is to be ſeene an exceeding high hill, ſtanding vpon the ſhore of the ſea of Galile, beautified with many herbes and floures of di-

uers

tiers kindes, being very fruitfull and pleasant, extending it self in length almost two bowes shoot, and in bredth one. From this hil one might haue seen the whole sea of Galile, the countries of Itu-ra and Trachonitis, euen to mount Libanus, also the mountaines Sanir and Hermon, and a great part of the vpper and lower Gali-lee. Heere also the inhabitants of the holy land shew a certaine stone, on which they say our Sauiour Christ did vsually sit when he preached to the people; which stone the Christians cal the ta-ble: here was that sermon made of the eight Beatitudes, *Mat.* 5. 6. 7. *Luke* 6. Here were the twelue Apostles chosen, *Luke* 6. *Mar.* 3. And our Sauiour Christ descending from this mountaine, in the suburbs of the City of Capernaum healed a man that was infe-cted with the leprosie.

About thirty paces from the foot of this hill there ariseth a fountain which is compassed about with a wal, and is thought to be a vein of Nilus, because they finde in it such kind of fishes, the like whereof are not to be found in any other place but Nilus. *Io-sephus* calleth this Spring Capernaum, and likewise all the plaine (being very pleasant and fruitfull for the space of a mile, euen vn-to Iordan) after the same name, because it is subiect to the iuris-diction of that city. About 20 paces from this wall, on the shore of the sea of Galile, there is shewn a place where they say Christ appeared to his seuen Disciples after his resurrection, and asked them whether they had any meat? And about ten paces from that is shewn a place where they say our Sauiours Disciples came to land, and they drew vp in their nets a great draught of fishes, &c. *Ioh.* 21.

Of Naim.

NAim signifies Fruitfull and pleasant: it stood 48 miles from Ierusalem towards the North, and typically representeth the condition of this world. For the children of this world liue in all manner of pleasures and delights, neuer thinking of any sorrow til death falleth on them; but then that ouerturns all, and those delights become loathsome vnto them. Notwithstanding this one comfort wee haue left vs, Hope in Christ Iesus; who as he raised the Widowes son (at the gates of this city) from death

to life, will by his mighty power raise vs againe at the last day, from the bowels of the earth, and make vs partakers with him of an heauenly habitation. It stood in the land of Samaria; and in the tribe of Issacher about two miles off it, vpon the East side, stood mount Tabor; & a little from it vpon the South side stood mount Hermon the lesser; and extended it selfe thence vnto the sea of Galile, 16 miles. Of these two hils you may read, *Psal.* 89. And about 2 miles from Naim Westward Sunem is to be seene, to which the Prophet *Eliseus* sometimes resorted, 2 *Reg.* 4.

Of Gadara.

GAdarah or Gederah in Hebrew signifies munition; and sometimes it is taken to compasse about, of *Gadar*, hee hath hedged or compassed about. S. *Ierom* saith in his time (that is, 400 yeares after Christ) this was a very faire city, and stood in a very high mountaine vpon the East side of the sea of Galilee beyond Iordan, in the halfe tribe of Manasses, some 48 miles from Ierusalem Northward, and is to be seene at this day. *Strabo lib.* 6. *Geogr.* saith, that close by Gadara there is a venomous lake, wherof what beast soeuer drinketh, he immediatly loseth his hornes, his hoofs and his haire; and there are many that thinke this Lake became thus venomous, because of the 2000 swine that were drowned in it, when our Sauior suffered the diuels to enter into them, *Mat.* 8. *Marke* 5. *Luke* 8. Close by this town stood Gerasa, called also Gergesa, *Mat.* 8. so named (as some thinke) of *Gergesus* the son of *Canaan*, *Gen.* 10.

Of *Genesareth.*

THis was a Countrey bordering vpon the Northwest side of the sea of Galile, from whence this sea was called the Lake of Genesareth, *Luke* 5. This land was very pleasant and fruitfull, as if it had bin a Princes Garden, bringing forth faire Apples, Pomegranates, Palmes, Olives, Vines, and diuers other kinds of pleasant fruits; faire and goodly to the eye, and therefore not without cause was it called the Garden of a Prince, being de-

riued

riued of *Gan*, which signifies, a Garden; and *Sur*, a Prince. It is distant from Ierusalem six and fiftie miles towards the North, as you may reade. *Matth.6.& 14.* The chiefe cities of this countrey were Capernaum and Bethsaida; of which cities though in former times they were very faire and large, there are at this day not scarce eight houses to be seene.

The Trauels of our Sauiour Christ in the third yeare of his Ministrie, which was the three and thirtieth yeare of his age.

FRom Ierusalem our Sauiour Christ returned, some six and fiftie miles, into Galile, and in the beginning of this yeare wintered in that place: so that (as it may be gathered out of the Euangelists) hee continued there the most part of Ianuarie and February; and now the Spring approaching, a little after the death of Saint *Iohn* the Baptist (who, as it is thought, was put to death betweene the midst of Winter and the Spring, not long before the feast of the Passeouer; so that hee liued two yeares and a halfe in his Ministrie) hee wrought many notable miracles, not farre from the citie of Bethsaida. The same time the Feast of the Passeouer drawing neere (which was the third Passeouer of his Ministrie) he went thence ouer Iordan and so beyond the sea of Tiberias, *Matth.14. Make 6. Luke 9.* At this time the Apostles of Christ being dispersed through all Galile and Iudæa, teaching the Gospell of the Kingdome of heauen, hearing of the miserable death of *Iohn* the Baptist, about the beginning of the Moneth of Aprill returned with all possible speed out of euery part to our Sauiour Christ, that so they might be secure against the tyranny of *Herod*, *Matth.14. Marke 6. Luke 9.* Also the Disciples of *Iohn* came vnto him and told him of his death and buriall, *Matth.14.*

Our Sauiour Christ therefore hauing by this meanes certaine intelligence as he was betweene Bethsaida and Tiberias, of the death of S. *Iohn* Baptist, in the month of April he went into a ship

and passed about foure miles to the further side of the sea of Galile, where, in a certain desart, he fed fiue thousand men with fiue barley loaues and two fishes, *Ioh. 6.*

From thence he returned backe again to the sea, and so to Capernaum, which was foure miles: here he made that long sermon of the spirituall eating of his flesh, *Mat. 14. Luke 9. Iohn 6.*

From thence he went to Ierusalem, which was 56 miles, to the feast of the Passeouer, being the third Passeouer of his ministerie.

The third Passeouer of the Ministrie of Christ.

Vpon the thirteenth day of Aprill being Sunday, according to the Ecclesiasticall computation, Christ (as God commanded) celebrated the third Passeouer of his Ministerie for the space of eight daies in the citie of Ierusalem, that is, till the twentieth day of the same moneth.

After the feast of the Passeouer, the Iewes tooke councell how they might put him to death, *Ioh. 7.* wherfore about the end of Aprill, he departed thence, & went 56 miles into the land of Galile.

In the moneth of May, after the controuersie that hapned concerning the tradition of the Elders (because of the falacies & contentions of the Scribes and Pharises) he departed thence into the borders of Tyrus and Sydon, which was 56 miles, *Matth. 15.* and there entred into a house, and would faine haue been priuat; but there was a certaine woman that was a Grecian of Syrophœnissa came vnto him and intreated his aide, *Marke 7.*

But our Sauiour hauing a determination to depart from this place, this woman was very importunate that hee would dispossesse her daughter of a diuell; which (because of her importunitie) he did, *Mat 15.* And after he went thence into the countrey of Trachonitis beyond Iordan, going through the borders of Decapolis, and comming to the Galilean sea, and in the way he healed one that was both blinde and dumbe, *Marke 7.* and there ascending vp into a mountaine, he cured many that were blinde and lame, and the third day after fed foure thousand with seuen loaues and a few fishes, *Mat. 15.* So this journey was 64 miles.

Afterward in the same moneth of May he went into a ship and passed thence into the parts of Dalmatia, and vpon the borders of Magdala, which was foure miles, hee propounded the signe of the Prophet *Ionah* to the Pharises and Sadduces, *Mat. 15. & 16.*

From

From thence he sailed to Bethsaida, which was 4 miles, & by the way he admonished his Disciples to take heed of the leauen of the Sadduces and Pharises, *Mat.* 16. and as he was entring into a towne he cured a blinde man of his sight, *Marke* 8.

About the end of the moneth of May Christ went to Ierusalem, which was 56 miles, where vpon the second day of Iune he kept the feast of Penticost, according as God had commanded, *Exod.* 23.

The feast of Penticost being ended, hee returned from Ierusalem into the Countrey of Galile to Capernaum, where he dwelt, which was 56 miles.

In the same moneth of Iune he went the second time vnto the borders of the Gentiles, where *Peter* in the name of all the disciples vpon the confines of Cæsarea Philippi, made that notable confession, saying, *Thou art Christ the sonne of the liuing God, Luk.* 9. Capernaum is distant from Cæsarea Philippi 48 miles.

Six, or (as *Luke* saith) eight daies after, our Sauiour in the moneth of Iune went to the mountain Thabor, which stood 48 miles from Cæsarea Philippi towards the Southwest, where hee was transfigured; and the next day after he cured the Lunaticke, and cast out a Diuell, *Mat.* 7. *Marke* 9.

In the month of Iuly Christ walked into Galile, and there confirmed his doctrine with many wonderfull miracles, which did greatly amase his Disciples, where hee put them in minde of the crosse and of his death, *Mat.* 17. *Luke* 9.

From thence he returned to Capernaum, which was 10 miles from Mount Thabor: at this time *Peter* went to the Lake of Genesereth, & there caught a fish, in whose mouth he found a Stater, which was worth ij.s.vi.d. in our money, *Mat.* 17. Here also our Sauior Christ made a long Sermon, wherein he reprehended the pride and arrogancie of his Disciples, and withall taught the doctrine of the remission of sinnes, *Mat.* 12. *Marke.* *Luke* 9.

In the moneth of August he had a full determination to make a journey through Samaria into Iudæa, and so by little and little (visiting the Churches as he went) to go to Ierusalem to the feast of the Tabernacles, *Iohn* 7. but when he came to Samaria, which was ten miles from Capernaum, the Samaritans would not receiue

ceiue him, because he made as though he would go to Ierusalem; wherefore he turned aside into Galile, *Luc.*9. And as he was there visiting the Churches, there came a certaine man vnto him saying, *I will follow thee whithersoeuer thou goest.* But Christ answered him saying, *The Foxes haue holes, and the fowles of the heauens haue nests, but the Sonne of man hath not where to hide his head, Matth.*8. And to another Iesus said, *Follow thou me.* But he answered, *Let me first goe and bury my father.* There was another also that would haue followed Christ, but he would first goe take his leaue of his friends, *Luc.*9.

In the month of September, about the time of the second harueſt, which was next before the feast of the Tabernacles, *Leu.*23, Christ began his last visitation throughout all the land of Iudea; at which time he sent forth seuentie of his disciples into Galile, to prepare the way, and so Disperſed labourers into his harueſt; saying, *The harueſt is great, but the labourers are few, Luc.*10. This speech seems to be taken from the present condition of the time: for it was now herueſt time, it being a little before the vernall Æquinoctiall.

About the beginning of October, when the feast of the Tabernacles drew neere, the Disciples and those that were of the kindred of our Sauiour according to the flesh, went vp to the Feast, but he remained in Galile; notwithstanding a little after he went priuily vp: now betweene Galile and Ierusalem were accounted 56 miles, *Ioh.*7. Vpon the ninth day of October was this feast celebrated in Ierusalem, and being now half past, our Sauior Christ taught publiquely in the Temple, *Ioh.*7. Vpon the fifteenth day of October (it being the last day of the Feast of the Tabernacles, and the Sabboth day, he taught the second time publiquely in the Temple, and so continued preaching and doing miracles in Ierusalem vntill the Feast of the Dedication, which was kept about the middle of Winter, *Matth.*4.

In the Month of Nouember he preached daily in the temple, and at night went to the Mount of Oliues, where he rested, which was aboue halfe a mile from Ierusalem, and euery morning returned backe to the Temple. At this time there came vnto him certaine Scribes and Pharaſes, who brought a woman which had

beene

beene lately taken in adultery, and said vnto him, *Master, what shall we do with this woman, &c.* And hee answered, *He among you that is without sinne throw the first stone at her, Iohn* 8. About this time also were the Sermons concerning the power of the Son of God, and a great disputation between our Sauior and the Iewes, *Ioh.* 8. for which cause they would haue stoned him. In the Moneth of December Christ wintred in Ierusalem, and recited the parable of the Sheepe, *Ioh.* 10. Also vpon the Sabboth day a little before the feast of the Dedication, he healed a man that was born blind, *Iohn* 9.

In this feast the Iewes (being angry because he had healed the blind man vpon the Sabboth day) compassed our Sauiour about as he was in *Salomons* Porch; and when they heard our Sauiour confesse openly, that hee was the Sonne of God, they began to grow into a fury, and for very anger would haue stoned him to death. Wherefore our Sauiour Christ went thence beyond Iordan, and continued there the rest of the Winter, *Iohn* 10. But before hee went to Ierusalem there were returned vnto him certaine of the seuentie Disciples, which a little before (in the moneth of September) he had sent abroad, and there at that time he recited the similitude of the man, who descending from Ierusalem to Iericho, fell amongst theeues. This similitude seemeth to be taken from the present occasion, because our Sauior Christ going from Ierusalem beyond Iordan, was to passe through great wildernesses just in the way as they goe thence to Iericho, *Iohn* 10.

At the same time he went from Ierusalem to Bethania, which was almost two miles, and there visited *Mary* and *Martha*, where *Martha* ministred vnto him, but *Mary* sitting at his feet gaue diligent heed to his Doctrine, *Luke* 10.

At this time he tooke his leaue of these two sisters, and went thence to Bethabara beyond Iordan, where *Iohn* baptised, which was 16 miles, it being now about the midst of Winter, Christ at this time being about 33 yeares of age.

I am not ignorant that there were many which refer that long journey of our Sauiour Christ when hee went to visit all Iudæa, the sending forth of his Disciples, & diuers other miracles men-

tion from the ninth chapter of *Luke* to the sixteenth, to the beginning of the following yere. But I am of opinion that all those things could not haue beene done within the compasse of foure moneths, and before the feast of the Dedication: so that it must needs bee that the seuentie Disciples were sent forth before the feast of the Dedication; for after the feast of the Dedication (which was celebrated in the midst of Winter, *Iohn* 10.) there were but two moneths betweene it and the raising vp of *Lazarus*, in which short time all those things which are described by *Luke*, could not possibly be accomplished, especially considering that our Sauiour Christ wintered some time in Bethabara, and there taught the multitude that came vnto him, *Ioh.* 2. So these trauels of our Sauiour were 596 miles, or thereabouts, besides the diuers visitations and journeies hee went hither and thither: which because of the great multitude of them, it was not possible for the Euangelist to set them downe.

Of the townes and places to which he trauelled.

Of Bethsaida.

BEthsaida, signifies *the house of hunting*: being deriued of *Baid a house*, and *Zaid, hunting*, from *Zod, he hath hunted*: for from this place went the fishers and hunters which fished and hunted through the world, *Ierem.* 16. In this Towne dwelt three Apostles, *Peter*, *Andrew*, and *Philip*, *Iohn* 1. It was situated vpon the West side of the Galilean sea; in the Tribe of Issachar, fiue fiue six miles from Ierusalem towards the North. And because of the aboundance of Fishes that were in the sea of Galile, *Peter* and *Andrew* became Fishers, and in that vocation got their liuing, till our Lord and Sauiour Christ made them Fishers of men, *Matt.* 4. *Luke* 5. Before the birth of Christ this was but a small Towne, and without doubt was so called from hunting; because close by it stood a wildernesse that did greatly abound with wilde beasts. *Philip* the Tetrarch of Traconitis and Itura made this a faire citie, which in honour of *Iulia* hee called Iuliades. This *Iulia* was the daughter of *Augustus Cæsar*, and wife of *Tiberius*. *Philip* also brought many inhabitants thither, who dwelt in that Citie.

But

But when *Herod* (the Tetrarch of Galile, and brother of this *Philip*) had builded vp Bethara, (which stood beyond the riuer Iordan on the East side of the sea of Galilee) and called it by the name of Iuliades, in honour of this *Iulia*. This towne re-edified and inlarged by *Philip*, was called againe in the time of our blessed Lord and Sauiour Christ, after the antient name Bethsaida, and so continueth to this day. From hence it is manifest, that the sea of Galile was subject to the gouernment of both these Tetrachs, since vpon the shore thereof on both sides they had cities standing.

I doe thinke the wildernesse or wood and land neere adjoining to Bethsaida, is called Itura, of *Ietur* the sonne of *Ismael*, *Gen.*25. or else from the compasse and roundnesse of it; for *Tur* in Hebrew signifies, A circle. But that Itura stood vpon the West side of the sea of Galilee, those that haue beene at the Holy land can testifie.

This citie of Bethsaida hath an antient water course comming from a riuer not far from it, which *Iosephus* calleth little Iordan, which falleth into the sea of Galile, just in the mid-way betweene this towne and Capernaum, the channell whereof appeareth to this day. Beside the many sermons which our Sauior Christ preached here, he did many notable miracles, *Marc.*8. *&c.* But for the ingratitude and impietie of the citisens the curse of our Sauiour fell vpon them, *Woe be thee Chorazin, woe be to thee Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in thee, they had long ere this repented in sackloth and ashes: Verily, verily I say vnto you, it shall be easier for Tyrus and Sydon in the day of judgement, than for you, Matt.*11. *Luc.*10. The prophecie of our Sauiour Christ fell vpon them accordingly; for after diuers and sundry ouerthrowes and deuastations, this towne became vtterly vnpeopled, and as *Britenbachius* saith, there are scarce six houses standing in it at this day.

Of Chorazin.

THis city also stands vpon the further side of Iordan, close by the sea of Galile, in the same country as Capernaum stands:

for the city of Chorazin standeth vpon the East side of the riuer Iordan, where it falleth into the sea of Galile; and Capernaum vpon the West, in the halfe tribe of Manasses, some 18 miles from the citie of Ierusalem towards the North. This citie also neglecting the preachings and miracles of our Sauiour Christ, felt the efficacie and force of the curse of the Sonne of God, *Mat.* 11. *Luc.* 10. For there is not at this day a house to be seene, onely some ruines where it stood. Chorazin doth denote a dukedome or principality, from *Coh* and *Razon*, a Prince and Duke; for *Rozez* signifies, A laborious Prince. *Ierom* turning this word *Rozez* into *Razi*, calls it, A secret mistery, or my secret.

Of Tiberias.

TIberias standeth vpon the West side of the sea of Galilee, 48 miles from Ierusalem towards the North. Before the birth of Christ it was called Kinnereth, that is, *the city of the Harpe*: after which name the lake of Tiberias or sea of Galile is called, *Numb.* 14. But *Herod* the Tetrach of Galile (at whose command *Iohn* the Baptist was beheaded) did beautifie this Citie with many faire buildings and compassed about with strong walls, and after *Tiberius Cæsars* name called it Tiberias. He also gathred thither many inhabitants, and indowed it with many large priuiledges: for although this place before the restoring of the citie was very filthy and impure, by reason of the dead bodies both of men and beasts, which lay in that place, (from whence it hapned that the Iewes shunned this place as vtterly vnlawfull, and durst not dwel there) yet notwithstanding, *Herod* with singular industrie and diligence remoued all that filthinesse, and in that very place built vp this Citie both faire and spacious; partly with gifts, partly with faire speeches alluring many Iewes to inhabit therin. Many poore people also built themselues houses at their owne charge, and those that had no children gaue way vnto the liberty of the citie; besides, many rich and noble men were constrained to remoue their whole families, and to dwell in this citie, so that in short time it became very well peopled, according to *Ios. lib. Antiq.* 18. *cap.* 4. *& Egesip. lib.* 2. *cap.* 3.

NOt aboue two miles from Tiberias towards the South, vpon the

the shore of the sea of Galile stood Tarachæa, a town wherein *Iosephus* dwelt. Now it hapned that the Citizens of Tiberias vpon some discontent, and as it was thought at the instigation of one *Clitus*, fell into rebellion; of which *Iosephus* hauing certaine intelligence, he caused all the gates of Terachæa to be shut, least any man going thence should disclose his intentions, or any comming from Tiberias, should mooue that Citie also to rebellion; and then priuily sent out a command to assemble all the shippes and other vessels that were vpon the sea or lake, euen to the number of 230 ships; all which he caused to be manned only with foure men apiece, and of a sudden sailed towards Tiberias. But when he came within view of the city, so that the citizens from the wall might discern the ships, he left the body of the haue a good way remote from Tiberias, and tooke only one ship manned with seuen men, and went close to the citie of Tiberias, as it seemed to haue had a parley with the citizens: but they seeing such a multitude of ships, and the bold resolution of *Iosephus*, supposing that they had beene sufficiently manned, and contained a great armie, were greatly affraid, insomuch that they cast away their armes, and came out of the citie with humble petitions to *Iosephus*, entreating him to spare the city, and to take pity of the inhabitants. Notwithstanding hee vtterly refused to shew them any mercie, vnlesse they would deliuer vnto him the Ruler of the citie, which they did: so he settled the affaires of that Towne, and tooke the Ruler thereof with him to Terachæa, where hee committed him to prison.

But after, it being certainely found out that one *Clitus* was the principall author of this rebellion, he sent *Lewy* one of his Gard with command to apprehend him and cut off both his hands: of which punishment *Clytus* being certainly informed, with teares and prayers humbly besought his *Lewy* that he would spare one of his hands, and he would willingly lose the other; which with much ado was granted him, vpon condition that he would cut off his owne hand: so he tooke his sword and cut off his left hand; which being done, *Iosephus* returned the captiues to Tiberias and receiued the inhabitants againe into fauour, and euer after they yeelded it in obedience.

Vespasian

Vespasian also inuaded this citie at such time as he vndertooke his expedition against Ierusalem, as it appeareth in *Iosephus lib. de bello Iudaico cap.* 16. but the inhabitants fearing his greatnesse, willingly submitted themselues to his power, and opened him the gates, going forth of the citie to meet him with great humilitie, giuing him and his whole armie entertainment into the citie, receiuing him with musick and songs, and with great acclamations and shouts, calling him their Sauiour and protector: which kind of courtesies the Emperour tooke very louingly, and in token of thankefulnesse for this kindenesse, hee commanded his souldiers (after they had broken downe a great part of the wall vpon the South side) that they should abstaine from all manner of rapine and violence, so that he continued there peaceably and went away peaceably.

This citie to this day (as *Borchardus* the Monke saith) is a faire towne, scituated to the longitude, vpon the shore of the said sea, there beeing vpon the South side many wholesome bathes and springs; and there are to be seene also many great ruins of decayed buildings. The land also round about is very pleasant and fertile, abounding with Palme trees, Vines, Oliues, and Figs. This city in antient time was scituated in the Tribe of Issachar.

Of Tyrus or Zor.

THis was the chiefe citie of Phœnicia, distant from Ierusalem 100 miles towards the North. It was first builded by the citizens of Zidon, (because of a sedition that hapned in that Cine) 240 yeares before the Temple of *Solomon*, as *Iosephus* saith, just in the place where at this day the ruins of antient Tyre are to be seene. But after it began to grow famous (which was about such time as Troy was destroied) King *Angenor* remoued it to a rocke which stood in the heart of the Mediterranean sea, compassed about therewith like an Island, *Ezek.* 26. and bestowed great cost in fortifying and building it. It stood round, compassed with strong walls, beautified with goodly buildings, and fairely scituated for the entertainement of shippes; for which purpose, on euery side there were many safe hauens and harbours made. It

was

was but a ſmall towne, almoſt three miles about, and two miles wide: yet the great Mart Towne in thoſe parts, for Merchants reſorted thither from all the three parts of the World (Europe, Aſia, and Africa) as well for the vttering as buying commodities; and was made ſo much the more famous, becauſe of the ſcituation and ſtrength: It ſtood diſtant from the land of Phœnicia almoſt two miles; vpon which continent they had obtained a portion of land for the maintenance of the citie, containing 19000 paces in compaſſe. The citizens alſo being greatly inriched, becauſe of their trafficke, built vp many faire cities and townes in more remote parts, which was added to their juriſdiction, as Leptis, Vtica, and Carthage, ſcituated in Africa. They alſo built Cades, which at this day is called Caliz, as *Pliny* ſaith, *lib. 5. cap. 19.* beeing ſcituated in a very faire Iſland in the Mediterranian ſea, not far from *Hercules* pillars; inſomuch as the citizens of this towne hauing thus inlarged their command, and increaſed their ſubſtance; In euery place they called themſelues Princes, and tooke vpon them to weare ſcarlet and purple, which colours in that place aboue all other colours, were moſt artificially dyed: And becauſe of the raritie of them, tranſported thence into many countries more remote. But becauſe of their extreame arrogancie and pride, it was twice conquered and ruinated: Firſt by *Nabuchadonozer* Emperour of Babylon: and then by *Alexander* the Great, as it appeareth in *Quint. Curtius, lib.* in the life of *Alexander*.

Now the occaſion that *Alexander* made warre vpon this Citie, was becauſe the citizens vpon a time ſending vnto him certaine Embaſſadors with a crowne of gold, in token of friendſhip, and to congratulate his proſperitie (which he accepted very kindely, and gaue them royall entertainment, as to his friends) amongſt other things, hee told them that hee would come vnto their Citie, and doe ſacrifice to their god *Hercules* (for the kings of the Macedonians are perſwaded that they proceed from the off-ſpring of that god, and beſide hee was commanded by an Oracle ſo to do.) But the Embaſſadors of Tyre anſwered, that the Temple of *Hercules* ſtood without the citie in Paætiron, where ancient Tyre ſtood; ſo that the King might eaſily come thither

to doe sacrifice; but *Alexander* hearing these words, could not containe himselfe, but in a great anger answered, And doe yee proud Citizens put such trust in the strength and scituation of your Citie, that you thinke I am not able to come to it with my Army by land? You shall well perceiue within this short space, that you are scituated vpon the continent, and that I will enter it and sacke it. With these terrible words the Embassadors departed and shortly after *Alexander* followed them with a great and mightie army.

But when it was knowne that *Alexander* had vndertaken the sacking of this citie, there were many that thought it almost impossible for him to accomplish his designes; first, because of the inconstancie of the windes, and the vehemencie of the water, whereby all such matter as they cast into the sea to ioine it to the continent, would be driuen away by the violence of the Water; againe, the city was compassed about with such exceeding high walls, and fortified with such strong towers, that it was not possible for him to bring any engines to batter them, or fasten any scaling ladders to ascend them, vnlesse it were by ships. Twice *Alexander* attempted by flinging into the sea mighty trees of Libanus, and heapes of the ruines of ancient Tyre to haue made a bridge to it, or else ioyne it to the continent, insomuch as the Tyrians mocked the Macedonians, saying, *What, can your king* Alexander *conquer* Neptune *the God of the sea?* For the violence of the sea was so extreame, that it carried away all things with it, and oftentimes broke the ships that were ioyned together to make a bridge, and drowned the soldiers that besieged and fought against the citie. During this siege, a Citizen of Tyrus dreamt that their Idoll *Apollo* would depart from them; whereupon they bound the Image of *Apollo* with a chaine of gold, vnto the pillar whereon he stood, that he might not leaue them. There happned also a horrible ostent amongst the Macedonians; for a certaine souldier breaking bread, there fell from it some few drops of bloud; at the bearing of which accident *Alexander* was greatly amazed, vntill hee was relieued by one *Aristander* a very skilfull Prophet, That it rested from off the outside of the bread, it had betokened a hearty euent to the Macedonians; but in regard that it issued

sued from the inside of the bread, it foreshewed that hee should forthwith conquer the towne hee had so long besieged: And so it hapned; for when *Alexander* had besieged the city for the space of seuen moneths, with great difficulty he woon it: but before he could win it he was constrained to vse a great multitude of ships and fasten them together with yron bands, vpon which placing many engines of battery and other offensiue instruments, what with the moouing of the ships and the extreame violence of the batterie, they ouercame the citie. This exploit *Alexander* performed when he was 25 yeares of age, and about 300 yeares before Christ.

There was one thing that *Alexander* did during his siege, that was memorable; for before any of his souldiers would attempt to ascend the walls, hee went in person with his crowne vpon his head, and in princely armor, and scaled a high tower of the citie, where he expresst an extraordinary resolution, and by reason of his courage did great hurt to the enemy, who perceiuing him to be the King, resorted to that place in great heaps, and shot at him with all their might; but hee manfully defended himselfe, and compelled the enemy to fly. In this assault there were 6000 of the inhabitants slaine; and after he had entred the wals and sackt the citie, he caused 2000 to be tyed to crosses and throwne into the sea. From whence may be gathered, that God by this young Prince did accomplish this great worke, that the prophecies of the Prophets, *Esay* 23. *Ieremy* 43. and *Ezekiel* 25. 26. might be fulfilled.

Afterward *Alexander* (as *Pliny* and *Strabo* obserueth) caused the sea to be filled vp, that it might be no more an Island, and joined it to the continent; vpon which place he caused Tyrus to be rebuilded, and compassed it about with a wall fiue and twentie foot thicke, strengthned with twelue towers, that it might be sufficiently fortified to oppose the incursion of any enemy; so that it continued safe a long time after, and in the time of our Sauiour Christ was a faire city, though it neuer attaind to the former dignitie and power that it had before *Alexander* conquered it. The ancient citie of Tyre was distant from this city about foure miles towards the South.

Our

Our Sauiour Christ being in the borders of Tyrus and Sidon, helpt a woman of Canaan, whose daughter had beene cruelly tormented with a Diuell, *Matt.* 15. In the time of *Diocleſian* the Emperour, there were many Martyrs put to death in this Citie: And at this time it is called by the name of *El porta del Zur*, that is, *the hauen of Zur*; as it was in the Old Testament called by the name of Zor. In the yeare 1100, when the holy land was in the hands of the Christians, there was an Archbishop of Tyre, vnder whose gouerment were the Bishops of Ptolomais, Sydon, and Beryti, &c. The holy man *Origen* lieth buried in this citie: in the Church of the holy Sepulchre, which is compaſſed about & fortified with a mighty strong wall. There also lies buried the Emperour *Fredericke Barbaroſſo*, who died *Anno* 1160, after hee had done many valiant acts, and fought many great battels for the Christians against the Turkes and Saracens, being ouercome by *Saphadinus* the Sultans son, and put to flight, was drowned in the riuer of Suro, to the great griefe of his armie; but he left behind him a famous report. Pope *Alexander* the third being a great enemie to this Emperour, in S. *Maries* church in the citie of Venice, when this Prince submitted himself to his Holineſſe, set his foot vpon his neck, repeating these words, *Thou ſhalt tread vpon the Aſpe and vpon the Baſiliske, &c.* *Euſebius* in his Eccleſiasticall Histoire saith, that there are yet standing in Tyre certaine Marble pillars, and other precious stones of a wonderfull greatneſſe, that it amaseth such as behold them; neere to which there haue beene many Christians and Pilgrims put to death by the Saracens. There are also foure wels of wholesome and pleasant water standing not far from it, of which wells you may reade before.

Of Zidon.

THis also was a city of Phœnicia, scituated vpon the shore of the Mediterranean sea, thirtie six miles from Ieruſalem toward the North, and sixteene from Tyrus. In times past it was assigned to the Tribe of Ashur, and lay vpon the borders of the Philistines, neere to Mount Libanus. Being called Sidon or Zidon, of *Zidon* the sonne of *Canaan*, who first built it, *Gen.* 10. and

signifies

signifies a hunter. It was a notable mart towne, wherein much Satin was made, which kinde of stuffe was very precious among the Iewes: and it is said, That *Ioseph* of Arimathia wrapped the body of our Sauior in white Satin, for in *Matthew* 27. it is called Zadin, which in English is Satin. And as at this day the finest glasse is made at Venice, so the finest glasse in those times was made at Sarepta, a city that belonged to the Sidonians: about which there stood many mines, of which it is called Sarepta, as you may reade before.

This towne in times past was one of the chiefe cities of Phœnicia, but because of the extraordinarie pride of the citizens, God afflicted them with diuers punishments, & brought in *Ocho* king of the Persians, who besieged it, and by treason woon it and burnt it to the ground, as *Diodorus Siculus lib.* 16. saith. The Citizens whereof were driuen to such streights by the enemy, that there perished in the fire aboue fortie thousand men. Within a while after *Darius* last Emperour of the Persians rebuilt it, but made it nothing so beautifull, neither fortified it in like manner as it was before: hee ordained one *Strato* to be King thereof, a man proud and arrogant. After, about three hundred and two yeares before the natiuitie of Christ, *Alexander* being then but 24 yeres of age, hauing ouercome *Darius* that mighty Emperour of the Persians, at Issa a citie of Cilicia, in a cruell and sharpe warre; he sent *Hephestion* one of his Princes, to the Sydonians, with authoritie to depose *Strato*, and to let the Citizens vnderstand that they should chuse him for their King, whom they thought most worthy of that honour, as *Quint. Curt.* sheweth, *lib.* 4. At this time there was a certaine young man among the followers of *Hephestion*, in whose behalfe he moued the Citizens that hee might be their King; but they refused, saying, it was not their custome to chuse any to rule ouer them, but such as were of the Kings stocke and progenie. *Hephestion* hearing this answer, greatly admired their resolution and modestie, especially when they refused to accept him for their King, whom others had sought to obtaine with fire and sword; saying, Truly there is more required to rule and gouerne a Kingdome, than to get it; but yet name one vnto me of royall discent, whom you would willingly receiue to

be

be your King. So they named vnto him one *Abdolomius*, who had beene knowne to haue beene of the Kings ſtocke, by many diſcents; but becauſe of his pouertie he was conſtrained to dwell in the ſuburbs of the Citie in a cottage, and had little elſe but a Garden to liue vpon. This man howſoeuer poore, and becauſe of that, of many contemned; yet hee was knowne to be honeſt and of an vpright life, following with all dilligence his vocation, without any regard of other buſineſſe; inſomuch as he was vtterly ignorant of all theſe ſtirre and combuſtions which had ſo lately vexed Aſia. As he was now in his garden digging and labouring, purging it of weeds, and planting herbes; *Hepheſtion* with the reſt of the Citizens went vnto him, and brought him the robes and habiliments of a King. The poore Gardner ſtood amazed to ſee ſuch a company of gallants come vnto him: but *Hepheſtion* told him, That the occaſion of their comming was to make an exchange with him of thoſe royall ornaments which he had in his hands, for thoſe poore and foule garments which he wore; therefore goe and waſh thy ſelfe and returne. So he did, where immediately they put vpon him thoſe royall robes, and ſaluted him as their Soueraigne. Afrer theſe things were finiſhed, quoth *Hepheſtion*, Now remember in what a ſtate thou art, no more Gardener but a King; and therefore take vnto thee the minde and reſolution of a King, that ſo thou mayeſt rule and gouerne this citie as a man worthy of that honour; and remember, that although the liues and goods of thy ſubjects are at thy command, yet by them thou waſt choſen, neither be forgetfull of him that was the author of thine honour.

No ſooner was he enthroniſed in his kingdom, but fame (who is more ſpeedie than a thouſand Poſts) had diſperſed this newes through all the neighbouring cities: ſome being thereby moued to admiration, and quickned in their ſtudies; others ſtirred vp to indignation and enuie. Thoſe that were mighty and friends to *Alexander*, contemned and deſpiſed his humilitie and pouertie; and no ſooner were they come into his preſence, but they began to accuſe him for his ignorance: wherefore *Alexander* commanded that he ſhould come before him, where, after hee had well viewed the lineaments and proportion of his perſon, and could

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not perceiue it any whit repugnant to the fame of his birth, hee demanded of him how it was possible that hee should endure his pouertie with patience. To which he answered, I pray the gods I may continue the gouernment of this kingdome with the like minde; for these hands were sufficient for me to liue by, and as I had nothing, so I wanted nothing. At which answer *Alexander* was so well pleased, that he not only gaue him all the princely jewels and ornaments of the first king called *Strato*, but also a great part of the booty which he tooke from the Emperor of Persia, and added to his command all the neighboring countries round about. This history I haue inserted, that thereby we might perceiue the mighty power of God in all his works; that can exalt the poore, contented with his estate, out of the very dust, and can pull the mighty from their thrones. So the Euill carke and care in this world to gather riches for the Vertuous to inherit. But to return to Sidon: This city did so much increase, and grew so famous in succeeding ages, that it was the chiefe town (Tyrus onely excepted) in all Phœnicia, ioyning vpon the West to the Mediterranian sea, extending it selfe towards the North and South, lying in a plain vnder Antilibanus, which mountain lay some two miles off it vpon the East. It oftentimes, because of the pride of the inhabitants, felt the wrath and punishing hand of God, as wel by the inuasion of Enemies, as sickenesse and dearth, according to the predictions of the Prophets, *Esay* 28. and *Ezek.* 28. vntil at last in succeeding ages it was vtterly destroyed, the ruins of which city remain to this day, and make euident that it was a faire and spatious towne.

There is to be seen yet to this day a city built out of the ruines of the former (though nothing so large as it) very strong & mightily fortified, so that it seemeth almost inuincible, if it haue men wherewith to defend it. Vpon the one side it ioyneth to the sea, and vpon the other side of it there standeth two mighty strong castles, one of them scituated toward the North, vpon a very strong rock as it were in the heart of the sea, the which was built by certain Pilgrims that came out of Germany to visit the holy city of Ierusalem. The other of them was scituated vpon a hill toward

the South of the city, as well fortified, and no lesse difficult to be conquered. These two castles with the whole city in times past were in the hands of the Knights templers. The land round about it is very pleasant and fertile, abounding with all kinde of good things necessarie for the maintenance of life and delight. There is also found great aboundance of Grapes which are very delicious and pleasant to the tast, wherof the wine Canamella is made. But because the Turkes and Saracens are inhibited by the strict law of their Alcaron from drinking of wine, therefore they suffer no vineyards to be planted, neither the inhabitants to dresse those Vines that grow naturally. Before the East gate of the antient city, which now lies destroied, there is built a Chappel, in which place they say the woman of Canaan entreated our Sauior Christ to cast a Diuell out of her daughter, *Mat.*15. The mountain Antilibanus beginneth close by the riuer Eleutherius, and extends it selfe beyond Tripolis; and in some places it ioyneth so close to the sea, that for the streightnesse of the wayes those that trauel that way can scarse passe. In this city was the faireſt purple in all those parts: nay as some Authors affirme, the like was not to be found in the world, &c.

of Cana Syro-Phœnicea.

THis towne, which was called Cana the Great, was scituated vpon the borders of Tyrus and Sydon, 112 miles from Ierusalem Northward, scituated in the Tribe of Ashur, 4 miles from Sydon towards the South, and three from Sarepta towards the East. In this towne the Syrophœnician dwelt, that besought our Sauior Christ to heale her daughter that was possessed of a diuel, *Mat.*15. *Mar.*7. It was called Cana, to put a difference betweene it, and another Cana scituated in Galile the lower; in which city our Sauior Christ turned water into wine. You may reade more of this towne before.

Of Trachonitis.

THis city was so called from the stony hardnes of the mountains of Gilead which compasse it in vpon the East side: in which prouince the tribe of Gad and the halfe tribe of Manasses inhabited. It was in antient times called Basan; in which *Og* the mighty Gyant had a great command: but *Moses* ouercame him, and gaue the land to the tribe of Gad and the half tribe of Manasses. In Christs time the Tetrarch and gouernour of it was *Philip*, who was son to *Herod* the Great, and brother to *Herod Antipas* Tetrach in Galile and Petræa; which *Herod* tooke to wife *Herodia*, whom his brother *Philip* had formerly maried, the said *Philip* beeing at that time aliue: but because *Iohn Baptist* reprehended him for that fact, therefore at her request he was beheaded in the Castle of Machera.

Itura was another Prouince belonging to the tetrarchy of *Philip*, ioyning vpon the West to the riuer of Iordan, and called Galile of the Gentiles, of which you may reade before.

Of Decapolis.

THis country is so called of ten cities that were scituated in it. It stood beyond Iordan and the sea of Galile, as may be gathered out of *Mark*, *ca.*7. and *Mat.* 15. So that it is manifest that that country which in times past was called Gilead, was afterward known and called by the name of Decapolis, because of the ten cities which stood there; as Chorazin which Christ cursed, *Mat.* 11. Gamala, where *Agrippa* King of the Iewes was hurt in his right arme, *Ios. de bell. Iud. lib.* 4. *cap.* 1. Iuliades, built by *Herod Antipas* in honor of the Empresse *Iulia*. Gadara, where our Sauior Christ cast out the legion of diuels, suffering them to enter into the herd of swine, *Mat.* 8. *Mar.* 5. Astaroth, the chiefe citie of that Countrey in the time of *Og* King of Basan, *Ios. cap.* 12. Here also that holy man *Iob* sometimes had his dwelling. Iabes in Gilead, where *Saul* King of Israel lieth buried, 1 *Sam.* 31. Mizpah,

where *Iephta* offered his daughter for a sacrifice to the Lord, *Iudg.* 11. Ramoth in Gilead, where King *Ahab* was slaine with a Dart, 1 *Reg.* 22. And Abel of the Vines, where *Baalams* Asse spake, *Num.* 22. These are those ten cities whereof this country is called Decapolis; being scituated in the land of Gilead betweene Iordan, where our Sauior healed the man that was both blind and deafe, *Mark* 7. This opinion exactly agreeth with that of the holy scripture. Yet I know there are some (as *Plin. lib.* 5. *cap.* 18. and others) who differ from this in the description of this countrey, but they erre from the truth.

Of Magdala.

THis was a city scituated vpon the West side of the Galilean sea, 52 miles from Ierusalem Northward; in which Country *Mary* (who of this town was called *Magdalen*) was borne. At this time this city is called by the name of Castle Magdala; in which place they shew the house of *Mary Magdalen*. Vpon the West and North side of the city there lieth a great and spatious plain, preserued only for pasture, which *Mar. cap.* 8. calls Dalmanutha, that is, Drawn dry, or a poore and naked habitation; being deriued of *Dalal*, He hath made dry; and *Maon*, a House or dwelling place. It may be a notable figure of the Christian Church, which in this world may rightly be said to haue a poore habitation, but yet is a right Magdala, that is, a strong and impregnable Tower, against which the gates of Hell shall not be able to preuaile, *Matt.* 16. Vpon the borders of Magdala and Dalmanutha, the Pharisees and Sadduces tempting our blessed Sauior Christ, demanded of him a signe from heauen, *Mat.* 15. 16. *Mar.* 8. This city belonged to the tribe of Issacher.

Of Thabor.

MOunt Thabor was a round and high hill, vpon which our blessed Sauior Christ was transfigured: scituated vpon the borders of the tribes of Issacher & Zebulon, fifty two miles from the City of Ierusalem towards the North, and extendeth it selfe towards

toward the South to the riuer Kison. Heere *Deborah* and *Barack* discomfited the Host of *Sisera* King of the Canaanites, and put them to flight, *Iug.*4. Of this mountain you may reade, *Psal.*89. *Hos.*4. *Ierem.*45. There was also a towne called after this name, scituated at the foot of this mountaine, where *Ziba* and *Zalmana* Kings of the Midianites put to death the brothers of *Gideon*, *Iudges* 8. It was a very fruitfull and pleasant place. Concerning the signification of the name you may reade before. *Egesippus* saith, That this mountaine is almost foure miles in height, and that vpon the toppe thereof there is a round Plaine almost three miles ouer, in which there growes great plenty of trees of an admirable pleasantnesse and sweetnesse; amongst which Trees there are many birds which sing very pleasantly, to the great delight of all such as heare them: and the aire on the top of it is very pure and pleasant.

It is the receiued opinion, that vpon the top of this mountain our Sauiour Christ in the presence of *Peter*, *Iames*, and *Iohn*, was transfigured, and he spake with the holy Prophets *Moses* and *Elias*, *Mat.*17. *Luke* 9. which place at this day is compassed about with a great Wall, within which is a faire and pleasant Orchard, watered with many cleare & goodly springs, but there is no man that dwels in it, (notwithstanding there are many townes and inhabitants at the foot of the mountaine) neither do they thinke any man worthy to dwel in it, they hold it in such estimation, and reuerence it as the Hill of God. There are to be seen in it diuers great ruins of Pallaces, Towers, and princely Edifices; in which at this day there harbour many Lions and other wilde beasts. It is very difficult to ascend vp to the toppe of it, it is so exceeding high: it is one of the principal hils in the holy land, not only because that Christ on it was transfigured, but because it is verie fruitfull, and plentifully aboundeth with Vines and other profitable plants, and herbs. The aire thereof is wholsome and good, and the dew vpon it rising thick and sweet, with indifferent rain; the trees high and faire, greene both Winter and Sommer. At the foot of the mountaine, towards the South neere to Endor, in the way that leadeth from Syria into Ægypt, is shewed the place where (as it is said) *Melchisedech* met with *Abraham*, when

he returned from the battell of the foure Kings, *Gen.* 14. At the foot of the mountaine lying toward the West, iust against Nazareth, there is a Chappel built, in the place where they say our Sauior Christ descending from this mountaine, spake to his Disciples saying, *Tel none of this vision, Mat.* 17. Vpon the East side of it runs the brook Kison, where *Barak* and *Deborah* ouercame the Army of *Sisera, Iudg.* 4.

There is also another hill in the vpper part of Galile, 92 miles from Ierusalem Northward, which hill is also called Thabor, and is three miles distant from Cæsarea Philippi Eastward: but that was not the place of Christs Transfiguration.

The Trauels of Christ in the fourth yeare of his Ministery, be. the foure and thirtieth of his age.

IN the moneth of Ianuary Christ the sonne of God wintered in Bethabara, 16 miles from Ierusalem Northeastward, where *Iohn* sometimes baptised, *Ioh.* 10. And many came vnto him saying, *Iohn shewed vs no signes, but whatsoeuer he preached of this Christ are true.* And many beleeued on him. Now as Christ went into the Desart to preach, his Disciples came vnto him saying, Lord teach vs to pray, as *Iohn* taught his Disciples to pray. Wherupon he prescribed to his Disciples a forme of prayer, which is called the Lords prayer, *Luke* 11. At this time there came vnto him a great multitude, and thronged about him, where hee made that long sermon which is described *Luke* 12 & 13. Vpon the seuenteenth day of Ianuarie, it being then the Sabbath, he cured a certaine woman which had beene diseased 18 yeares, *Luke* 13. And when there came vnto him certain Pharisees saying, Thou art the Sonne of God, wherefore get thee out of this countrey, for *Herod* seeks to kill thee: Iesus answered them saying, *Goe and tell that crafty Foxe, Behold, I cast out Diuels to day and to morrow, and the third day I shall be perfected.* Presently he departed out of Petræa,

(where

(where *Herod* kept his Court in the castle of Macharuntes) and went into Galile beyond Iordan, 28 miles, *Luke* 13. Vpon the last day of Ianuary being the Sabbath, our Lord and Sauiour Christ healed (in the house of a certaine prince of the Pharisees) a man sicke of the dropsie, and recited the parable of the great Supper, *Luke* 14.

In the moneth of February he went through all Galile, which was 80 miles long, and 24 broad; in which visitation there followed him a great company. And when there came vnto him Publicans and sinners, he began to speake of repentance: but the Pharisees and Scribes murmured at him, and opposed his parables of the lost sheep, of the woman that had lost her groat, & of the prodigal son, *Luke* 15. And a little after he recited vnto his disciples the parable of the vniust Steward, and of *Dives* and *Lazarus*, *Luke* 16. About the later end of February (as by the circumstance of the historie and times may appeare) he made that sermon of the power of Faith and Good works, &c. *Luk.* 17. And going out of Galile through the middest of Samaria he healed the ten Lepers, *Luk.* 17. he recited the parable of the vniust Iudge, and that of the Publican and Pharisee, *Luke* 18.

In the moneth of March hee finished this generall visitation. Which journies were so many & diuers that his disciples could not describe them. Notwithstanding in this moneth he went into the borders of Iudæa and Petræa beyond Iordan, and came to Bethabara where *Iohn* somtimes baptised, and there followed him a great company, and he healed them, *Matth.* 19. *Mark* 10. There the Pharisees moued the disputation of the Diuorce, and Christ louingly embraced the little children, *Mar.* 10. In this moneth of March *Lazarus* the brother of *Martha* and *Mary*, who dwelt at Bethania, fell sicke of a deadly disease, and they sent messengers to Christ, who at this time was at Bethabara, to giue him to vnderstand of his sickenesse, *Ioh.* 11. This message came vnto our Sauiour Christ to Bethabara vpon the twentieth day of March, being the last day of the twelfth month Adar, *Anno Mundi* 4000. and about such time as the seuenty weekes spoken of by *Daniel* were fully ended: At the end of which prophecie it behoued Christ,

that he might fulfil the prophecies of the old Testament) to suffer, and by his resurrection and ascention to enter into the glory of God, and to be partaker of his eternall kingdome.

Although our Sauior had receiued this message of the sickenesse of *Lazarus*, he stayed at Bethabara. Two dayes after, and as it may be thought about the 22 day of March, which was the second day of the first moneth Ahib, *Lazarus* died. But *Lazarus* being dead and buried, then our Sauiour went from Bethabara towards Iericho, *Ioh.* 14. *Luke* 8. and in the way a man came to him and said, *Good Master what shall I do that I may inherit eternall life?* Christ said vnto him, *Go and sell all that thou hast, and giue it vnto the Poore; and thou shalt finde treasure in heauen, and then come and follow me.* But because hee was very rich he refused, and went his way. After, he recited the Parable of the Laborers in the vineyard, making mention of predestination. Also in this journy he reprehended the sons of *Zebedeus* for their pride and arrogancie, and foretelleth his disciples of his death and passion, and in the way healed the blinde man that sate begging, and so entred into Iericho, where he rested all night in the house of *Zacheus*, *Mat.* 20. *Zacheus* signifies Clean.

Vpon the 24 of March Christ went from Iericho to Bethania, which was 12 miles. Here he healed *Bartimeus* the son of *Timæus*, *Mark* 10. (*Timæus* signifieth Vncleane, of *Tame*, Hee is defiled) And going a little further hee healed other two, restoring them to sight, *Matth.* 19. Vpon the 25 of March (being Tuesday) our Sauior Christ came to Bethania, where by the power of his word he raised *Lazarus* to life after he had bin buried four daies, *Ia.* 11. *Lazarus* and *Eleazer* haue both one signification, that is, God is my Helpe.

Vpon the 26 day of March, the feast of the Passeouer of the Iewes drawing neere, he sent from Bethania to the city of Ephraim neere to the desart, that he might auoid the traps and deceits of the Iewes, who went about to take him, *Iohn* 11, which was ten miles.

Vpon the 27 day of March hee returned backe againe from Ephraim to Bethania (being 10 miles) comming thither about the

euening

euening, six daies before the Passeouer, at which time *Martha* ministred to him, & *Mary* anointed his feet, wherat *Iudas* grutched, *Ioh.* 12. Vpon the Sabbath day, being the 28 of March, hee rested in Bethania at the house of *Martha*. Now as he was at supper with *Lazarus*, many of the Iewes vnderstanding that he was there, resorted thither, not onely to see him, but *Lazarus* also whom hee had raised from the dead, *Ioh.* 12.

Vpon the 29 of March Christ sitting vpon an asse went to Ierusalem. Now when the multitude heard that he was come vnto Ierusalem, they went out to meet him, some laying their garments in the way, others strowing the boughes of trees, where he should go; and those that went before cried saying, *Hosanna to the Sonne of* Dauid, *blessed be he that commeth in the name of the Lord.* At this time our Sauiour Christ wept ouer Ierusalem, and cast out all those that bought and sold in the Temple, *Matt.* 21. *Ioh. cap.* 17. About the euening he went out of the city again to Bethania, almost two miles, and there rested all night, *Mat.* 21. So this daies journy was almost foure miles. In the euening of this day the Iewes chose their Paschal lambe, according to the Law, *Exod.* 12.

Vpon the 30 day of March hee went from Bethania to Ierusalem betimes in the morning; in which journy he cursed the Figtree that wanted fruit, and after entring into the city, hee cast out of the Temple the mony-changers and Merchants, *Mark* 11. About the euening (as may be gathered by circumstance of time) he returned back again to Bethania. This daies journy was foure miles.

Vpon the last day of March in the morning Christ went back againe from Bethania to Ierusalem; and by the way as hee went, his Disciples beheld the Figge tree that he had cursed, and loe it itwas dried vp, *Mar.* 11. After, when he was in the Temple, there came certaine Pharisees vnto him and disputed with him. At which time he recited the Parable of the mariage of the Kings daughter. Also certaine Scribes and Pharisees came vnto him asking him whether it was lawfull to pay tribute vnto *Cæsar*, *Matth.* 22. 22. He also sharply rebuked the Scribes and Pharisees, and recited

recited the Simile of the Hen and her Chickens, *Mat.* 23. After that, he went to the mount of Olives, almost a mile. And then his Disciples looking vpon the goodly building of the temple, from thence he tooke occasion to preach of the destruction of Ierusalem, & the consummation of the world; so he stayd al that night in the mount of Oliues, *Mat.* 24.

Vpon the first day of Aprill being Wednesday, our Sauiour Christ rising before day, taught again in the Temple; and after as he was going to Bethania, he said to his Disciples, *Know yee that within these two daies is the feast of the Passouer, and the Son of man shall be deliuered into the hands of sinners, and crucified.* At the same time the chiefe Priests assembled themselues together, and took counsell how they might do to take him by deceit, *Mat.* 26. The same day as our Sauiour Christ was in the house of *Simon* the Leper, (whom he had healed of that sickneſſe) there came a woman and brought a box of pretious ointment and poured it vpon his head, at which the Disciples murmured, *Mat.* 26. *Mar.* 14. *Luke* 21.

The 4. Passeouer of the Ministry of Christ

Vpon Tuseday being the second day of Aprill, the dayes of the feast of the Passeouer being now at hand, Christ with his disciples prepared for the eating of the Paschal Lambe; which was the fourth Passeouer of our Sauiour, and when about the euening of this day it was necessarie for them to keepe the Paschall Lambe, and to prepare the Passeouer according to Gods Law; Christ sent *Peter* and *Iohn* to make ready the Supper, and he with the rest of his Disciples about euening went from Bethania toward Ierusalem, iust at the beginning of the 14 day of the moneth Abib or Nisan, which began about the euening of this day. Here he celebrated his last supper among his Disciples, between six and seuen of the clock in the euening; at which time he celebrated the sacrament of the Lords supper, concerning the true receiuing of his body and bloud: of which you may read, *Mat.* 26. *Mark* 14. *Luke* 22. 1 *Cor.* 11. Afterward about the eight houre he washed his Disciples feet, and then leaning vpon the table, hee pointed out *Iudas* that should betray him, *Iohn* ca. 13. From the ninth houre to the tenth houre, about the second Watch of the night, *Iudas* that Traitor went from his Disciples, *Ibid.* 13. In the meane

mean time Christ made that long sermon recited onely by *Iohn*, 14.15.16. and made that effectual prayer, *Iohn* 17. About the 10 houre (after they had sung a Psalme) Christ went ouer the brooke Cedron, to the garden of Gethsamene, being somwhat more than halfe a mile. There between the hours of 11 and 12, he sweat water and bloud, and prayed earnestly. About 12 of the clock, it being then midnight, Christ was betraied by *Iudas*, who about three daies before had sold him for thirty siluerlings, which was worth about 3 li. 15 s.

From Gethsamene the Iews brought him bound to Ierusalem being more than halfe a mile: and about one of the clocke in the morning caried him to the house of *Annas* who was one of the chiefe priests. About two of the clock they led him from thence to *Caiaphas* chiefe Priest. From three of the clock till 4, (which was about cocks crowing) *Peter* denied Christ. At the same time *Caiaphas* and all the Priests of Ierusalem would haue condemned the Lord of Glory the son of God. At the same time also the seruants and Officers of the Priests beat him and mocked him. About fiue of the clock in the morning Christ was condemned by the whole consent of the Synedrion of the Iewes, *Luke* 22. All these things Christ suffered between Thursday and Friday. And whereas the Iewes according to the commandement of God begin their day in the euening, therefore that night wherin our Sauiour Christ suffered all these things, belonged vnto the 14 day of the moneth Abib. So that iust at the same time as the Feast of the Paschal Lambe was celebrated amongst the Iewes, Christ the true Lambe of God was made a liuing sacrifice on the Crosse for the sinnes of man. Thus as we haue obserued the houres of the night, so likewise let vs obserue the houres of the day.

Friday being the third day of Aprill (which as I haue said began the euening before) was the fourteenth day of the first moneth Abib or Nisan among the Iewes. At six of the clock in the morning, about Sunne rising of the same day, our Sauiour Iesus Christ was brought vnto *Pilat*, and *Iudas* Iscariot hanged himselfe, because he had betrayed the innocent bloud. About seuen

of

of the clock in the ſame morning our Sauior Chriſt was carried to *Herod Antipas*, that cruell Tyrant who the yeare before had put *Iohn Baptiſt* to death: here he was daiſdainfully handled. At 8 of the clocke our Sauior Chriſt returned to *Pilat*, who propounded vnto the Iewes (becauſe they were to haue a capital offender deliuered vnto them at the feaſt of the Paſſouer) whether they would haue Ieſus their King, or *Barabas* who had beene a murtherer, let looſe vnto them? But they condemned Ieſus and choſe *Barabas*, which name ſignifies, The ſonne of the multitude, or a ſeditious man. About 9 of the clock in the morning (which the Iews commonly called the third houre of the day, becauſe it ſucceeded the morning, and continued till noon) our Sauiour Chriſt was whipt and crowned with thornes. About ten of the clock *Pontius Pilat*, in the place called Gabbatha publikely condemned Chriſt to be crucified, and waſhed his hands in token of innocencie. *Pontius* ſignifies cruell and inhumane; *Pilat*, a man armed with a Roman dart, *Mart. lib.* 10. *Ioh.* 19. Between ten and 11, our Savior Chriſt carying his croſſe, was brought to the place called Golgotha. About 11 of the clock (the third houre of the morning beeing not yet fully finiſhed) our Sauior Chriſt was faſtned vpon the croſſe, *Mark* 13. He therefore hung 4 hours vpon the croſſe, that is, from about 11 of the clocke, till about three in the afternoon. And he ſpake before that ſupernatural Eclipſe of the Sun three memorable ſayings: Firſt, *Father forgiue them, for they know not what they doe, Luke* 19. Secondly he ſaid to his mother, *Woman behold thy Sonne:* And to *Iohn* being conuerted, *Behold thy mother.* Thirdly, to the Theefe, *Verily I ſay vnto thee, this day thou ſhalt be with me in Paradiſe.* About twelue of the clock (in that meridian which the Iewes call the ſixt houre, that is, the ſixt houre from the riſing of the Sunne) that ſupernatural Eclipſe of the Sunne happened, of which you may reade in *Dionyſius* the Areopagite, and *Euſebius*. About three of the clock in the afternoone, which the Iewes call the ninth houre (the Sunne now beginning to receiue his light) our Sauiour Chriſt ſpake theſe foure ſayings, *My God, my God why haſt thou forſaken me? Matth.* 27. *I thirſt, Ioh.* 19. When he had

had taken the Sponge, he said, *It is finished*, *Ioh.* 19. And after, crying out with a loud voice he said, *Father into thy hands I commend my spirit*, and so died. At which time there were many wonderfull miracles wrought, as you may read *Mat.* 27. *Mark* 15. *Luk.* 23. *Ioh.* 19. About foure of clock in the afternoone our blessed Sauiour was pierced through with a Lance, and there issued out of his side bloud and water, *Ioh.* 19. About fiue of the clock, which the Iewes call the eleuenth houre of the day, our Sauior Christ was buried by *Ioseph* of Arimathea and *Nicodemus*. About the sixt houre there fell an eclipse of the Moone, which was naturall and not miraculous, neither is it obserued by any of the Euangelists.

Vpon the fifteenth day of the first month, which answereth to the 4 of Aprill (beeing iustly called the great and holy Sabbath of the Iewes, for that Christ this day rested in the Sepulchre) the Priests & Pharisees being partly ioyful because, as they thought, the disturber of the common peace & one that opposed their authority was dead; and partly carefull how they might preuent his resurrection, went to *Pilat*, and obtained of him a band of soldiers to watch the sepulchre, and to put his seale vpon the stone.

Vpon the fift day of Aprill early in the morning, our Sauiour Christ hauing ouercome death and the diuel, by his diuine power raised himself vp from the dead, according as he had foretold his disciples, and appeared to *Mary Magdalen*, *Ioh.* 20. and to other women that touched his feet, *Mat.* 28. About noone he appeared to *Simon Peter*, *Luk.* 24. 1 *Cor.* 15. In the afternoone hee trauelled with two of his disciples almost 8 miles, to the castle of Emaus, *Luke* 24. One of these disciples was *Cleopas* the brother of *Ioseph*, who brought vp our Sauiour Christ. The other, as may be gathered by the circumstance of the story, was *Luke*, because hee hath set it down so exactly.

In the euening of the same day he returned inuisibly from Emaus to Ierusalem, 8 miles, where when the doores were all shut, and his disciples were assembled together for feare of the Iewes, Iesus came and stood in the midst of them and said, *Peace be vnto you*. And he shewed himselfe to all his Disciples except *Thomas*.

Marke

Mark calleth this the first day of the Sabbath, that is, of the week, *Mark* 16. *Luke* 24. *Ioh.* 20. for the Sabbath of the Iewes (as *Ioseph.* witnesseth) is not onely taken for a day of rest, but also for the whole weeke: from whence is that saying in the Gospel, *Iejunio bis in Sabbato, i.* I fast twice in the weeke, *Luke* 18.

Vpon the 12 day of April, and eight daies after his resurrection, he appeared again to dis disciples, *Thomas* being then present and the dores shut; that hee might make euident that his Omnipotencie was not tied to any secondary causes, or hindered by the property of any natural bodies, which according to S. *Austin Ser.* 160. was so much the more wonderful, because hee appeared vnto them substantially and effectually, not as a Phantasma or Shadow which vanisheth away, and is without any corporiall substance.

In the same moneth of Aprill our Sauiour Christ appeared again to *Peter*, *Thomas*, *Nathaniel*, the sons of *Zebedeus*, and other two Disciples, as they were fishing vpon the shore of Tiberias, which stood 56 miles from Ierusalem Northward, betweene Bethsaida and Capernaum, *Ioh.* 21. The day of this apparition is not set downe.

From the sea of Tiberias neere to Capernaum and Bethsaida, to mount Thabor scituated in Galile, is reckoned 10 miles: there about the end of April our Sauior Christ appeared to aboue 500 brethren at once, where many worshipped him, & others doubted, *Mat.* 28. 1 *Cor.* 15. In the month of May our Sauior Christ appeared to *Iames* the son of *Alpheus*, for he had been seen before of *Iames* the sonne of *Zebedeus*: both which were after crowned with martyrdom in the city Ierusalem; the son of *Zebedeus* vpon the 25 day of Iuly, ten yeares after the resurrection; and the sonne of *Alpheus* vpon the feast day of the Passeouer was throwne from a Pinnacle of the Temple, 29 yeares after the resurrection of our Sauior.

Vpon the 40 day after his resurrection hee returned fiftie sixe miles to Ierusalem, where his disciples were assembled together: and vpon the fourteenth day of May, in the sight of all the Apo-

stles,

stiles, with great triumph and ioy he ascended vp into heauen, and sitteth at the right hand of his father in diuine majestie and glory *Mar. & Luk. vlt. Act. 1. Psal. 28. Ephes. 1. 1 Pet. 3. Heb. 1.* So these Trauels of our Sauior Christ were 319 miles. But if you reckon his trauels from the time of his infancie to the day of his ascention, they make 3093 miles. Besides his generall Visitations and journies hither and thither, which were so many, that as *Iohn* witnesseth, *cap. vlt.* they could not be described.

¶ *Of the townes and places to which he trauelled.*

Of Iericho.

THis city stood very pleasantly in the tribe of Benjamin, ten miles from Ierusalem Northeastward. *Ioshuah* ouercame this towne by sounding of trumpets, *Ios. 6. Heb. 11.* it was rebuilt by *Hiel*, and was compassed about with a new wall by *Herod*, that mighty King of the Iews, who put the innocent children to death and called it after his mothers name *Cyprus*, *Ios. de Bell. Iud. lib. 1. cap. 16.* And although this city was taken and vtterly ouerthrown the second time by the Romans, at such time as *Vespasian* and his son *Titus* wasted and destroied Ierusalem and all the land of Iudæa; yet afterward it was re-edified, and in *Ieroms* time which was 400 yeares after Christ, it was a faire city. There was shewn the house of *Zacheus*, and the Sycomore tree that he went vpon to see Christ, *Luk. 19.* But by reason of the often destructions and deuastations that hath fallen vpon it, there is not to be seen at this day aboue eight houses in the towne, and all the monuments and Reliques of the holy places are vtterly destroyed, the house of *Zacheus* and the Sicomore tree are no more to be seen in that place: only the place is to be seen where our Sauiour restored the blind man to sight when hee cried after him, *Lord thou Sonne of Dauid haue mercy vpon mee*, *Luke* Chap. 18. Also though this Countrey throughout be very fruitfull and pleasant, yet is it nothing so fertile and pleasant as it was when the Children of Israel did dwell there. For the Roses of Iericho are no more to bee found there, but rather in a Village about sixteen miles from Iordan towards the East. And although they stand so farre distant off, yet they

they retain their antient name. Between Ieruſalem and Iericho there is a deſart or wildernes, which by the inhabitants of the holy land is called Quarentena, where the man of which Chriſt ſpeaketh fell among theeues, *Luk.* 10. There is in the ſame place at this day great theeuing, and many roberies committed, as *Brittenbacchus* ſaith. In this place alſo is to be ſeen the riuer Chereth where the Rauens fed *Eliah*, 1 *Reg.* 17. Neere to Iericho alſo is found the riuer, the water whereof *Elizæus* made ſweet by caſting in ſalt, whereas before it was bitter; and it remaines very pleaſant and ſweet to this day, 2 *Reg.* 2.

Of Ephraim.

THis city is ſo called from the pleaſantneſſe and fruitfulnes of the ſoile, being deriued from *Parah*, To fructifie. It lieth 8 miles from Ieruſalem Northeaſtward, iuſt in the way as you go from thence to Iericho, in the wilderneſſe of Quarentena, cloſe by the riuer Chereth in the tribe of Benjamin. Heere our Sauiour Chriſt, after he had raiſed *Lazarus* from death to life, hid himſelf with his diſciples, becauſe the Iewes ſought to take away his life by deceit. The Paſſeouer following, he was made a ſacrifice for the ſin of man, *Ioh.* 11.

Of Bethania.

THis city was a type of the Church, which is alwaies ſubject to the Croſſe, and expoſed to euery calamitie; and therefore is called Bethania, that is, The houſe of ſorrow and affliction: being deriued of *Baith*, an Houſe; and *Oni*, Affliction. According to the prophecie of our Sauiour, who foretold of the afflictions and tribulations that ſhould fall vpon his Church, *You ſhall mourn, but you ſhall be comforted, and your griefe ſhall be turned into ioy.* It was diſtant from Ieruſalem almoſt two miles towards the South-Eaſt. *Borchardus* the Monke obſerueth, That cloſe by a Well about a ſtones caſt out of this Towne, there is ſhewed the place where *Martha* met our Sauiour Chriſt when he came to Bethania, and a little after called her ſiſter to meet him, *Iohn cap.* 11. There is alſo ſhewne in this Towne the houſe of *Simon* the Leper, where a certaine woman hauing an Alabaſter boxe of pretious Ointment,

poured

poured it on our Sauiors head, not without the great indignation of his Disciples, *Matth.* 26. There is also to be seene the house of *Martha*, to which our Sauiour did oftentimes resort, *Luk.* 10. *Ioh.* 11. & 12. and in that place there is at this day a Church built in honour of those two sisters, which were the sisters of *Lazarus*: There is also seen the sepulchre out of which *Lazarus* was raised from death to life, *Ioh.* 11. which stands close by the said Church, and ouer it is built a chappell of Marble, very decent and comely. The Saracens hold this Chappell in great estimation. You cannot see the citie of Ierusalem from Bethania because of the mount of Oliues, but as soon as you ascend a little hill in the way as you go thence to Ierusalem, you may discerne mount Sion and a part of the city: then when you are discended from that hill, the citie is againe hidden. After that vpon the left side of the mount of Oliues, some stones cast from Bethpage, you doe leaue a small village standing vnder the mountaine of Offence, where *Solomon* in times past committed Idolatry. From this village the Asse and the Colt was brought vnto Christ. Not farre from thence, vpon the South side as you goe vpon the Mount of Oliues, you come vnto the place where Christ mounted vpon the Asse, as we reade, *Matth.* 21. And a little after you may see the whole citie of Ierusalem, with *Solomons* Temple, and the Church of the holy sepulchre, with many other holy places. Then as you descend from the top of the mount of Oliues, you may see the place where the multitude cryed, *Hosanna, blessed be he that commeth in the name of the Lord.* And in this discent also our Sauiour Christ wept ouer Ierusalem, saying, *O Ierusalem, Ierusalem, how often would I haue gathered thee vnder my wings as a Hen gathereth her Chickens, but thou wouldest not?*

Of Bethpage.

BEthpage standeth vpon the right hand of the way towards the East, as you goe from Bethania to Ierusalem; and as S. *Ierom* saith was somtimes a habitation of the Priests, which at their appointed times went vp to Ierusalem to minister to the Lord. It was so called because of the multitude of Figs that grow there:

for *Pagim* signifies a Figge, *Cant.* 2. Bethpage is a notable type of the Church, for that ought likewise to be fruitfull, and to bring forth sweet Figges, that is, good workes, and many other comfortable vertues, that so men in their afflictions might be comforted. As it is thought, the Fig-tree that our Sauiour Christ cursed because it wanted fruit, stood not farre from Bethpage, *Matth.* 21. *Marke* 11. Wherefore let vs take heed that wee be not like that fruitlesse Fig-tree, couered onely (like our forefathers *Adam* and *Eue*) with leaues, and bearing no fruit, *Gen.* 3. lest so Gods curse fall vpon vs, and we be thrust out of eternall happinesse, *Matth.* 3.

Of the Castle from whence the Asse and the Colt were brought vpon which our Sauiour rode to Ierusalem.

THis Castle (as *Adamus Risnerus* saith) was a certaine Hold compassed about with strong walls, and within beautified with a faire pallace, supported with goodly columnes: it stood not farre from the Mount of Oliues, just in the deuiding of the way as you goe from Bethania to Ierusalem; for there goes one way to the fountaine gate, and another to the valley of Gehinnon. In the Hebrew text it is called *Tirah*, as you may reade in *Matthew*, which signifies not onely *a Castle*, but *a firme and sure building, with good decorum and order*: for *Tor* signifies *a circular order*. It is credible that this Hold is a resting place, and that the Asse and the colt were tied in the way, for this cause, that if by chance any trauellers were wearie (by reason of the tediousnesse of their journey) they might hire them for certain houres to carrie them ouer the Mount of Oliues, and so returne them backe againe. The Allegoricall meaning of this Asse and the Colt, according to the opinion of many learned men, signifies the people of the Iewes, who were burthened with *Moses* lawes: and the Asses Colt signifies the rest of the Gentiles, which were not charged with the burthen of *Moses* law, but tyed onely to the law of nature. So we also like trauellers and strangers in this miserable world, are tyed to the afflictions and calamities thereof, standing in two waies, expecting the death of the body, and libertie of the

the soule, then our Sauior Christ commeth in peace and looseth this bond of death, (as the Apostle saith, *Rom.7.*) and bringeth vs to that heauenly Ierusalem, eternall joy, according to that of Saint *Paul* in the first of the *Philippians*, *I desire to be loosed and to be with our Lord Iesus Christ.*

Of the Mount of Oliues.

ABout halfe a mile and a furlong from Ierusalem towards the East, stood the Mount of Oliues, very fruitfull and pleasant, bringing forth Oliues, Palmes, Figs, Gossumpine, & many other notable fruits, but principally Palmes and Oliues, of which the mountaine taketh the name. It is said in *Pliny, lib.16.cap.19.* that these Oliue and Palme trees doe neuer lose their leaues, and are greene both Winter and Summer. Saint *Austine* calleth it, *The mountaine of vnction*, because of the fertilitie and pleasantnesse of it: also, *The mountaine of health*, because it bringeth forth Oyles and many other plants necessarie for Physicke: also, *The mountain of light*; first, because it lieth vpon the East, so that the Sun shineth in the morning very pleasantly vpon it, and in the euening when it setteth, the beames thereof reflecting vpon the Temple of Ierusalem, casteth a beautifull light to this Mount: secondly, because it bringeth forth Oyle, which is the nourishment and life of light: thirdly, because it was beautified with the gratious presence of our blessed Lord and Sauiour Christ, which is the Day-starre and light of the Church, rising vp on high to enlighten all those which shall be called vnto eternall happinesse. For which cause it typically representeth the Church, which is the light of the World, wherein are found many Christians that bring forth pleasant fruit, (good workes) relieuing the necessitie of such as are in want, comforting the afflicted, & patiently supporting the calamitie and misery of this world, that so they might triumphantly rejoyce with Christ in that heauenly citie of Ierusalem.

What things *Zacharias* hath spoken of this Mount in his last chapter, is to be vnderstood of the preaching of the Gospell, and propagation of the Church through all the world. Saint *Ierom*

saith in his Epitaph vpon S. *Paul*, That vpon this hill the Iewes commonly burnt the red Cow, with the ashes whereof the people of God being sprinckled, they were purified and sanctified, of which you may reade, *Num.* 19. *Heb.* 6.

Hellen the Empresse, mother to that godly Emperor *Constantine* the Great, about the yeare of our Lord 332, caused a faire and beautifull church to be built vpon this Mount, just in the place where our blessed Lord and Sauior Christ ascended vp into heauen. It was built round, all of white polished marble: vpon the top therof there is no roofe, but a window euen as Christ should ascend through it, as *Eusebius* saith in the life of the Emperour *Constantine* the Great, *lib.* 3. *cap.* 40. The same S. *Ierom* affirmeth, in his booke *de locis Hebraicis*. He also saith, That the inhabitants of the Holy land take vpon them to shew in this Church, the impression of the feet of our Sauiour Christ, which hapned as they say, just at such time as he ascended vp into heauen: out of which, trauellers and pilgrims take sand to carry with them as an holy relicke, though indeed it is verily to be thought, that they were feet made in stone by antient Monkes, thereby to get mony from such as resorted thither vpon deuotion; for looke how oft pilgrims take thence the sand, they are presenly filled againe: from whence may bee gathered, that there is no sand naturally there. Euery man therefore ought to embrace a neerer way to saluation, than to follow those monkish fables; and to seeke Christ in the holy Scripture, not vpon the Mount of Oliues, or amongst sand: for since the graue could not containe him, the Mount of Oliues cannot hold him, who now sitteth at the right hand of his father, in power and eternall glory: but rather if wee be desirous to see the footsteps of Christ, let vs seeke them in the Church, which is dispersed through the world; wherein wee are sufficiently taught how we should follow him.

The Palme is a famous tree which bringeth forth Dates; and is so called because vpon the top the boughes are thicke and round, extending out like fingers; from whence it is called *Dactylus*, that is, a finger.

of

of Gethsamene.

THis was a village scituated at the foot of the mount of Oliues, in a pleasant and fruitfull place. Neere vnto this village, as Saint *Augustine* obserueth there were many pleasant gardens which gaue forth very sweet and delectable sauors; vnto which place Christ and his Disciples did oftentimes resort, as the Euangelist *Luke cap.* 22. obserueth. It was so called from the pressing forth of oyle; for *Gathor Geth*, signifies, a Presse, and *Schamen*, Oyle. In this place the heart of our Sauiour Christ was so prest with affliction that he sweat drops of bloud: By which bloud the sinnes of our soules are washed away, and wee that are wounded are made whole, as with a most precious balsome, *Isa.* 53.

Hellen the Empresse, in an Orchard close by this towne, set vp a faire and beautifull Church, ouer the sepulchre of the Virgin *Mary*; which she called by the name of the mother of God, *Niceph. lib.* 2. *cap.* 30. It is said that this sepulchre remaineth to this day in this Church, made of white polished Marble, standing about eight and fortie steps vnder ground, being something wider than the sepulchre of Christ: in it there is two doors, one to goe in, another to goe out. But whither this be the right sepulchre of the blessed Virgin, it concerneth vs not, sith it appertaineth not to our saluation, neither is mentioned in the holy Scriptures: but if any man be desirous to be further satisfied in it, let him reade *Nicephorus*, who makes mention of that and her ascension, both in my opinion of like credit; because, I suppose, that Saint *Luke* (who wrote the Acts of the Apostles, and liued in those times) would not haue omitted so memorable an action. But to returne to the Garden of Gethsamene. About some fiftie paces towards the East of this sepulchre of the blessed Virgin, close by the foot of the mount of Oliues, stands a certain chappell, just in the place where sometimes the towne of Gethsemane stood. Not far from this chappell is shewne a certaine hollow place vnder a rocke, where the inhabitants say our Sauiour sweat drops of bloud. They also shew a certaine stone whereon the Angels stood which comforted our Sauiour. Discending thence about a stones cast,

they shew vnto Pilgrims a place close by the caue in the Mount of Oliues, where *Peter*, *Iames*, and *Iohn*, sate when our Sauiour was in his agonie. They also shew the place where *Peter* cut off *Malchas* eare. There is to be seene a memorable place where *Iudas* betraied our Sauiour with a kisse, when he deliuered him to the Iewes. Not farre off is to be seene the place where the Iewes fell backeward when our Sauiour askt them, *Whom seeke yee?* Besides many other things (if *Borchardus* may be credited) as the impression of his haire and head vpon a stone; and of his finger, as if it had beene in wax, vpon a rocke: and in the place where he prayed, of his hands and knees, which are so firme in stone that they cannot be defaced with any instrument. But there haue beene many in this place since these times, which haue seene none of these things: from whence may be gathered, that they haue been idle delusions vsed by ancient monkes to get money from Pilgrims and strangers; and I haue here remembred them, that others knowing these, may beware of the like fallacies and deceits purposely inuented for lucres sake.

This garden of Gethsamene is credibly thought to haue been planted in former times, by the Kings, *Dauid* and *Solomon*; but increased & inlarged by other succeeding Princes, that there they might recreate themselues, & receiue some content by the fruits of the earth. But on the contrary, that great King the annointed of the Lord, our blessed Sauiour, in this place of pleasure, this paradise of the Iewes, was constrained to vndergoe that almost vnsupportable passion, to make vs partakers of that heauenly paradise and place of pleasure.

Not far from hence is to bee seene the place where *Iudas* hanged himselfe: and a little from that, the field of Akeldoma, which was bought with the thirtie Siluerlings for which *Iudas* betraied Christ. This field (by the appointment of the Empresse *Hellen*) was compassed about with foure walls, in the maner of a tower: vpon the top whereof there are seuen distinct doores, like windowes, by which the dead bodies of Christians are let downe into it: it is fiftie foot wide, and seuentie two long. It standeth not farre from the valley of Hinnon towards the East, and vpon the South side of Mount Sion in Ierusalem, &c.

of

Of Kidron or Cedron.

THis brooke was so called because of the blacknesse of the water, being deriued of *Kadar*, To wax blacke. The Mountaine whence it first riseth, stands not farre from Ierusalem towards the South; from whence it runneth through the valley of *Iehosaphat* (which vally being very fat and fertile, changeth the colour of the water, and makes it looke blacke) and so through Ierusalem; then passing towards the East ouer a cliffe of Mount Oliuet, it falleth into the Lake of Asphaltites. When there falls any store of raine the channell is very full, but in Summer it is oftentimes dry with the extremitie of heat. Ouer this brooke *Dauid* passed when he was persecuted by his sonne *Absolon*, 2 *Sam.* 16. and our Sauiour Christ when he dranke of the Riuer in the way, that is, when he suffered vpon the crosse for the sinne of man, according to that saying of the Psalmist, *Psal. 69. Saue me, O God, because the waters are entred euen into my soule.*

Of Mount Caluarie.

THis Mountaine, according to the common opinion, was so called of dead mens skuls, or the skuls of such who were put to death for some capitall offence. It stood vpon the West side of Ierusalem as you goe out of the ancient Gate, and is a part of Mount Gihon. At this day it standeth within the city of Ierusalem together with the sepulchre of our Sauiour: and vpon it is built a faire Church, which is joyned vnto the Church of the holy Sepulchre, being as it were a Quire vnto it: But it standeth somewhat lower. It is built all of Marble, and the inside is all polished and wrought very curiously. It is also paued with the same stone. Within it, is seen a piece of the pillar of stone, to which they say Christ was tyed when he was whipped: in which stone are to be seene certaine red specks, as if they had been drops of bloud; and these also (they say) were the bloud of Christ when he was scourged; besides many other things, of which you may reade at the beginning of this treatise in the description of Ierusalem as it is at this day.

The Description of the holy Sepulchre.

THe Sepulchre of Christ stood vpon the West side of Ierusalem, close by Mount Golgatha, in the garden of *Ioseph* of Arimathea: for it was the custome of the Iewes to build their tombs or sepulchres, in their Orchards and Gardens; and beautifie and adorne them with Lillies, Roses and other floures, on purpose to put them in minde of their mortalitie, according to that of *Dauid*, *Psal.* 103, *The daies of man are like grasse, as a floure of the field so flourisheth he: for the winde goeth ouer it and is gone, and the place thereof shall know it no more*. And for this cause the Iewes, but especially the kings, would be buried in their gardens: so *Ioseph*, a good and just man, following this custome, had hewed him out of a rocke a new monument, in which there had been no man laid; that so when he walked into the Garden to take the aire, he might be put in mind of his mortalitie. In this monument our Sauiour Christ was buried: And from this place vpon the third day early in the morning, he rose; to the terrour and astonishment of such as watched the sepulchre. From whence may be gathered, That as our first parents, *Adam* and *Eue*, trespassed against God, and lost felicitie in a garden; so Christ the Sonne of God in a Garden made satisfaction for that sinne; restored vs againe to grace, and make vs capable of heauenly felicitie. This sepulchre (as it is described by S. *Iohn*, when he went with S. *Peter*, to see of that notable miracle of the resurrection were true) was like a little chappel, the doore thereof being vpon the outside, & was but one roome without any diuision, so that a man might see all that was within it: for he saith, *Ioh.* 20. That he did not goe in, but lookt in, and saw the linnen clothes were they lay wrapped vp: from whence may be concluded, that the sepulchre which is now extant (howsoeuer perhaps it may stand in the same place) is not the same sepulchre wherein our Sauiour Christ was buried: for it is described to be four square, to be open at the top, to haue within it two vaults (an inward and an outward) and that you discend to it by staires, as you may reade at the beginning of this treatise; which description doth not agree with that of S. *Iohns*. Again S. *Iohn* saith, that they rolled a great stone to the doore of the sepulchre,

chre, did not lay it vpon the top of it. Also *Eusebius* and *Nicephorus* affirme, that the Pagans and other heathen people filled vp the Sepulchre of Christ with earth, and built vp in the place the Temple of *Venus*, and in it put her image, where shee was worshipped a long time after, vntill such time as that godly Empereſſe *Hellen* caused that Temple to be abolished, and the sepulchre clensed and purified. Afterwards at her instigation, *Constantine* the Great (who was her sonne) built vp in the very same place a faire and goodly Church in memory of our Sauiour, and bestowed great cost both in the workemanship, and in beautifying it with gold and siluer. This Temple (as it was before it was destroied by the Saracens) is said to be built all of white polished marble, and beautified with stones of diuers colours, guilt with gold and siluer, couered on the outside with lead to withstand the stormes and showers of raine that happened; but the inside was guilt all with splendant and refulgent gold, which cast a wonderfull lustre vpon the beholders. On either side of it were two walking galleries, one aboue, which was close; and another below, which was open; extending themselues the length of the sanctuarie; all the roofe and vault being couered ouer with gold and artificiall worke: the one being supported with pillars of Marble, the other with posts of wood plaited with siluer. There were also three gates towards the East, very fitly and fairely disposed, by which the multitude that resorted thither, go in & out: within these, there stood an arch, representing after a sort the Hemisphære of the Heauens, extended to the top of the sanctuary like a circle, girded about with twelue pillars of equall bigneſſe, representing the twelue Apostles, and vpon the top of this arch were placed cups of siluer, beautifully burnished. All which the said Emperour dedicated to God for a monument.

There were many other memorable things that did belong to this Temple, which were admirable to looke on, all which as you came vp the high street from the market place, were presented to your view; a stately sight, the like whereof those parts did not affoord. This temple was built by the Emperor *Constantine*, *Anno Dom.* 333. Venerable *Bead*; who was a Dr of Diuinity, and liued in England 700 yeares after Christ, describeth the holy sepulchre

after

after this manner: This Sepulchre ouer head was something round, & so high that a man could scarce touch it with his hand; standing in that rocke which extendeth it selfe from mount Caluarie into the Garden of *Ioseph* of Arimathea: representing in forme, a little chappell; the entrance thereinto was towards the East. And further hee addeth, that they which went into this vaile, found on the right hand towards the North, a stone tombe which resembled a coffin, scituated in the pauement, joyning to the wall; which stone coffin was of a mixt colour, that is, white and red, being seuen foot long, and three handfulls high. This description venerable *Bede* receiued from certaine Monkes, that went vpon deuotion to Ierusalem to visit this Sepulchre: but since, it hath beene diuers times destroied and polluted by the Turkes and other heathen people. From whence may be gathered, that the Sepulchre which is now standing and shewed vnto Pilgrims, is some new deuice of Monkes to get money of strangers, and procure a kind of blind deuotion in the hearts of ignorant people; wherefore as the Angell said, *Marke* 16. Let vs not seeke Christ any longer among[illegible]he dead, or in the graue, but in his holy Church, where the liuely pourtraiture of his diuine presence is set forth vnto vs: that so we may be made partakers with him hereafter in that place of eternall glorie. Concerning the residue of this description you may see it before.

Of Emmaus.

THis citie or castle of Emmaus, is distant from Ierusalem almost eight miles towards the Northwest. It signifies the mother of fortitude; being deriued of *Em*, a mother; and *Vtz*, which the Hebrewes call Fortitude. It stood where three seuerall waies were, that so it might serue for a direction to passengers. From whence *Melancton* saith that it was a notable type of the Church, which is our true mother, shewing vs the way vnto eternall life. And although it be but little, and the number in it few, yet it is strong. As the castle, though it were small, yet it is almost inuincible; and for that cause called The mother of strength, as the Church is called The mother of the righteous, against which the gates of hell shall not be able to preuaile.

In

In the time of *Iudas Macchabeus* (though it was then a ſmall city) it was numbred amongſt the greateſt cities of Iuda, becauſe of the ſcituation and ſtrength of it. To this place our Sauiour trauelled from Ieruſalem the ſame day that hee aroſe from the dead, *Luke* 24.

In the time of the Romans warres in Iudæa, this city was wonderfully defaced and ruined by the ſouldiers of *Tiberius Maximus* (who was chiefe Captaine in this countrey, in the abſence of *Titus Veſpaſian*,) but yet not vtterly aboliſhed; for about a hundred and fiftie yeares after, *Heliogabolus* Emperour of Rome cauſed it to be rebuilded, and called by the name of Nicopolis, that is, *the citie of Victorie*. Not farre from Emmaus there was an Inne, or a place to which ſtrangers might reſort, and there three waies met; two went of either ſide the towne, and one through it: in this place the two Diſciples conſtrained our bleſſed Sauiour to ſtay with them, becauſe it was then about Sunne-ſet. Neere vnto this Inne *Nicephorus* and *Zozemenus* ſay (in their Eccleſiaſticall Hiſtorie) there was a Spring or Well of that admirable vertue, that if either man or beaſt that was infirme or ſicke did drinke of the water thereof, they were immediately reſtored to their former health. The reaſon that theſe Authors haue for it (becauſe they are impertinent) I willingly omit.

But to return to the city of Emmaus, as it is now called Nicopolis, being ſcituated eight miles from Ieruſalem towards the Northeaſt, in the way as you goe thence to Ioppa: the countrey round about it being very fertile and pleaſant, by reaſon of the riuers and ſprings wherewith it is watered, as *Pliny* ſaith, *l.* 5. *c.* 14. and much altered from that which it was in times paſt: but becauſe you may reade more of this city in *Pliny*, as it is at this day, and in *Nicephorus* and *Euſebius*, I leaue to ſpeake further of it.

Of Simon *of Cyrene.*

THis *Simon* which carried the Croſſe of our Sauiour Chriſt, was born in Kir, a city in Africa, ſcituated 16 miles from Ieruſalem towards the Weſt, *Matth.* 27. *Luke* 23. In which city *Tiglath*

lath Phulasser Emperour of the Assirians planted many of the inhabitants of Damascus, after he had conquered that city, 2 *Reg.* 16. This citie and the country round about it, by reason of these new inhabitants, by little and little changed the name: and whereas in former times it was called Kir, in the time of our Sauiour it was commonly called Cyrene, and this man (of that countrey) *Simon* of Cyrene. At this day it is a strong and beautifull city, scituated betweene Mareotides and Zeugitania: at first built by *Battus*, whom *Callimachus* the Poët claimeth to be his progenitor. This *Battus* was a mighty king in Africa, but was one that had a great impediment in his speech, insomuch that many thinke this word βατταριζειν to haue beene originally vsed by him, and by none other. Afterward (as is said) *Tiglah Phulasser* hauing obtained the jurisdiction of this citie, planted the people of Damascus in it: and they obtaining some power there, continued till a long time after Christ, and imbraced the religion of the Iewes, built vp Synagogues, and dispersed that law in many parts of those quarters. There were some of this countrey that opposed that holy Marter *Stephen*, and were consenting to his death. There were many learned men in it, as *Eratosthenes* the Mathematician, *Callimachus* the Poët (both which were had in great estimation among the Ægyptians) *Carneades* also the Academian, *Crenus Apollonius*, and *Hegesias* the Philosopher (of whom *Cicero* speaketh in the fifth book of his Tusculans) and *Eratosthenes* the Historian, who was sonne of *Agaclis*. *Salust* saith, that this citie in his time was so mightie, that it maintained war against the Carthaginians for their bounds and limits of their fields and grounds, a long time; and *Iustine lib.* 39. That they maintained warre against two nations, the Phœnes, and the Ægyptians: in which warres they gaue *Aprius*, the King of the Ægyptians, such a mighty ouerthrow, that there were very few of his army that returned into his countrey with him, as *Herodot* affirmeth, *lib.* 4. there were also many great Princes that ruled in this city, of which because you may reade in diuers other Authors more at large, I omit to speake of them.

of

Of Ioſeph *of Arimathea who buried Chriſt.*

THis *Ioſeph* which cauſed our Sauior Chriſt to be buried in his garden, was a rich man, vpright & juſt in all his actions, a Senator of Ieruſalem, and one that expected the Kingdome of God, borne at Arimathea a citie of the Iewes, *Luc.* 23. This citie was ſometime called Ramathaim Sophim, and ſometime Ramah, becauſe it was ſcituated in a high place, and in times paſt was a fair citie ſtanding 16 miles from Ieruſalem toward the Northweſt, the deſcription whereof you may reade before. At this day it is called Ramalea; being nothing ſo faire as it was, but like a countrey towne, the houſes being careleſſely diſperſed here and there, lying without walls or bulwarkes to defend it; notwithſtanding, the ancient ruins of the former city is to be ſeen euen at this day. There is alſo a great Inne or reſting place for ſtrangers, hauing within it many roomes for the receit of paſſengers, and a well of very ſweet water. This houſe was firſt purchaſed at the charge of *Philip* Duke of Burgondie, and by him committed to the protection of the Monkes of Mount Sion, by whom it is at this day made an hoſpitall, wherein pilgrims, trauellers, and ſtrangers are entertained and find much reliefe. In an inward Orchard belonging to this hoſpital, there is a faire plot of ground that bringeth forth great aboundance of Aloes, of which there is often mention in the holy Scriptures, but more eſpecially in *Pſalme* 48. *Thy garments ſmell of Aloes and Caſſia, when thou commeſt out of thy Iuorie pallaces, where they haue made thee glad.*

Nichodemus a Prince of the Iewes, together with *Ioſeph* of Arimathea, brought with them an hundred pound of Aloes mixed with Myrrhe, to embalme the body of our Sauiour Chriſt, when they had begged it of *Pilat*, before they buried it, *Ioh.* 19. Myrrh is a kind of gum that iſſueth out of a tree that growes in the Eaſt countries, but principally in Arabia: the tree out of which it iſſueth is commonly two yards and a halfe high, with ſome pricks vpon it, the barke whereof being cut, there iſſueth out of it drops like teares, which congealeth into a gum, and is called Mirrh: the principall vertue that it hath, is to keepe the bodies of the Dead incor-

incorruptable, see *Pli. li.* 12. *ca.* 15. *&* 16. In Arabia Fœlix there is such abundance of sweet Myrrhe, Frankincense, and other odoriferous gums, that such as saile in the Red sea may easily smell the sauour of them. There is also found in the holy Land Myrrhe and Aloes. Aloes is the juyce of a certaine bitter herbe, which by some is called *Euerliuing*: it killeth the wormes, and preserueth from putrifaction; it is also good for the sight. There is to be gathered in India, Arabia, and the Holy land, a certaine herbe of an extraordinary sweet smell, with leaues broad, fat and juicie, which being prest yeeldeth more Aloes than honey; from whence this metaphoricall prouerbe is vsed, *Quod plus molestiæ quam voluptatis gignit*, that is, more troublesome than profitable. You may reade also in *Plautus*, that the life of man tasteth more of Aloes than honey. And *Iuvenal* speaking of an euill wife, saith, she hath more of Aloes than honey. So *Euripides*, Euery sweet hath his sowre. So also the holy Crosse seemeth to haue more of Aloes than hony, notwithstanding it preserueth vs from eternall corruption, and killeth the venomous worms of conscience, clenseth vs from our sinnes, and freeth vs from the feare of the Diuel & eternall death, that so we might be recreated, and by the faith of our Sauiour be raised vp at the last day, and pertake with him in his euerlasting kingdome: according to that of *Iohannes Taulerus*, *Where the crosse, there the light; where temptation, there prayer and regeneration, &c.*

The Trauels of Peter.

IN the 35 yeare after the natiuitie of Christ, about the moneth of Ianuary, and a little before the conuersion of the Apostle *Paul*; *Peter* and *Iohn* were sent from Ierusalem to Samaria, which was 32 miles, that the Samaritans might receiue that admirable gift of the Holy-Ghost, and there they disputed with *Simon Magus*, *Acts* 8.

From Samaria they returned backe again to Ierusalem, which was 32 miles. In this journey they went to diuers townes of the Sama-

Samaritans, teaching and preaching vnto them the doctrine of the Gospell, *Acts* 8.

In the sixt yere after the resurrection of Christ, *Peter* went to Lidda, which was distant from Ierusalem twentie miles towards the Northeast; where he cured *Æneas*, who had lien sicke eight yeares of the Palsie vpon his bed, *Acts* 9.

From thence hee went to Ioppa, which was three miles: here he raised *Tabitha* from death, *Acts* 9.

In the seuenth yeare after the resurrection of Christ, *Peter* went from Ioppa and came to Cæsarea Strato, which was six and thirtie miles: where hee preached the Gospell to *Cornelius* the Centurion, and baptised him and his whole familie, *Acts* 10. *Clemens Recogn. lib.* 9.

From Cæsarea he returned to Ierusalem, which was 32 miles; where being accused for going to the Gentiles, hee excused himselfe, *Acts* 11.

In the eleuenth yeare after the resurrection of Christ, hee was cast into prison, and set at libertie by an Angell of God, *Acts* 12. So he went secretly from Ierusalem (as it was thought) into the desart, or to some other vnknowne place: vpon the second day of August in the same yeare, *Herod Agrippa* King of the Iewes was strucke by an Angell of God at Cæsarea, and he was deuoured of wormes, *Acts* 12. *Ioseph. Antiq. lib.* 19. *cap.* 4.

After, *Herod Agrippa* being dead and buried, *Peter* returned to Ierusalem, where hee was in Councell with the rest of the Apostles, about sixteene yeares after the resurrection of Christ, and fourteene after the conuersion of *Paul*, *Gal.* 2. *Acts* 15. See also *Bede* vpon the Acts of the Apostles.

In the seuenteenth yeare after the resurrection of Christ, *Peter* went from Ierusalem and came to Antiochia in Syria, which journey was 280 miles: there *Paul* resisted him, *Gal.* 2.

From Antiochia hee went to Babylon in Ægypt, where hee wrote his first Epistle: this journey was 520 miles. So all his Trauels which are mentioned in the Scripture were 955 miles.

Allegations

Allegations of the Author to proue that Peter *was neuer at Rome.*

BVt that *Peter* was twenty fiue yeares ſeuen moneths and fiue daies Biſhop and chiefe Prieſt at Rome, cannot be proued by the teſtimony of the Scripture, and is vtterly repugnant to the ſupputation and true accompt of the times. Firſt, becauſe it is manifeſt by that which hath beene ſaid, that he continued at Ieruſalem and in Iudæa during the time that *Tiberius*, *Caligula*, and *Claudius* were Emperours of Rome. And ſhortly after the martyrdome of *Steuen*, hee and *Iohn* were ſent into Samaria, that the Samaritans might alſo receiue the gift of the holy Ghoſt, *Act*. 8. *Paul* alſo in the third yere after his conuerſion, came to Ieruſalem, and there ſpoke with *Peter*, and remained with him fifteene daies, *Act*. 9. *Gal*. 1. Fourteene daies after the conuerſion of *Paul*, *Peter* was at the Apoſtolicall councell held in Ieruſalem; and there, with *Iames* and *Iohn* gaue the right hand of fellowſhip to *Paul* and *Barnabas*, that they ſhould goe and preach the Goſpell vnto the Gentiles; and that hee and the reſt would goe vnto the Iewes & thoſe that were circumciſed, *Gal*. 2. In the time of *Claudius Cæſar*, *Peter* was committed to priſon by *Herod Agrippa* in Ieruſalem, and miraculouſly deliuered by the Angell of God, *Act*. 10. In the ninth yeare of *Claudius Cæſar*, *Peter* was at Antiochia in Syria, where *Paul* reſiſted him to his face, *Gal*. 2. All theſe things manifeſtly proue that the Apoſtle *Peter* was not at Rome at ſuch time as any of theſe three, *viz*. *Tiberius*, *Caligula* and *Claudius* were Emperors; but either in Ieruſalem, or elſe at Antiochia in Syria.

Secondly, it may axactly bee made euident out of the holy Scriptures, that *Peter* was not at Rome in the time of *Nero*. For in the ſecond yeare of *Nero*, *Paul* wrote his Epiſtle to the Romans, and ſent it from Corinth by the hand of *Phebe*: in which Epiſtle he ſaluted all his friends which he had in that citie, by name, as by the concluſion of the Epiſtle more plainely appeareth; but there is no mention of the Apoſtle *Peter*, who (if that at tim e Biſhop

ſhop of that place) ſurely ſhould not haue bin omitted. Alſo in the fift yeare of *Nero*, *Paul* being then in priſon at Rome, wrot his Epiſtles to the Galatians, Epheſians, Philippians, Coloſſians, and to *Philemon*; and in the concluſion of theſe Epiſtles he expreſſely nameth all his friends that he had in Rome, yet makes no mention of *Peter*. And when he was the ſecond time in priſon vnder *Nero*, in the laſt yeare of the reigne of this Emperour, hee wrot from Rome his ſecond Epiſtle to *Timothy*, beeing a little before his death, at the end of which Epiſtle he plainly ſhewes that he had no companion there but *Luke*, 2 *Tim*. 4. From whence it is manifeſt, that *Peter* during all the pilgrimage and life of *Paul*, was neuer at Rome: how then can it poſſible be, that *Peter* ſhould be biſhop of Rome for the ſpace of almoſt 26 yeares? Truly there are many learned men, and they alſo of great iudgement, which hold this opinion falſe, and vtterly repugnant to holy Scripture, neither can be proued by any good Authors or hiſtories. But if *Peter* were euer at Rome, hee came thither after the laſt impriſonment of *Paul*, and a few daies before his martyrdom. Becauſe (as *Onuphrius* ſaith, *in Comment. faſt. lib.* 2. alſo *Euſeb. lib.* 2. *cap.* 22. and *Tertul. cont. Marcion.*) *Peter* and *Paul* in the 35 yeare after the reſurrection of Chriſt, and vpon the third day of the Calends of Iuly (*C. Fonteius Capitonius* & *C. Iulius Rufus* being then Conſuls of Rome) were crowned with the Wreath of martyrdome, and with their bloud ſealed the truth of the Goſpel. But there are others of opinion that *Peter* neuer came at Rome, but that he was crucified at Ieruſalem by King *Agrippa's* command; others ſay at Babylon. But becauſe it is a thing doubtfull, and not greatly materiall, I leaue it to the Readers conſideration.

¶ *Of the Townes and places to which he trauelled.*

Of Samaria.

BEcauſe I haue before briefly intreated of the beginning and foundation of this city, I ſhal not need here againe to repeat it. I will now therefore ſhew the end of it, which was principally cauſed by the obſtinacie of the inhabitants: who refuſing the do-

 ctrine

ctrine and prophecy of *Elias* and *Elizeus*, imbraced and followed ſtrange gods, and offered incenſe vnto idols; whereby the wrath of God was kindled againſt them, inſomuch that hee left this goodly city as a prey to the Gentiles and forreine nations, that carried the people thereof into captiuitie, where for a long time they remained in great miſerie.

After the firſt deſolation, becauſe the countrey round about this citie was very fertile and pleaſant, abounding with ſprings, riuers, vines, oliue gardens, mountaines, fruitfull valleyes, faire cities, and ſtrong caſtles and townes; *Herod Aſcalonites* (that great King of the Iewes, who put to death the innocent children) reedified it, ſet vp many goodly buildings beautified with marble pillars and pleaſant walkes: and alſo in the circuit of the Kings houſe, and vnder the buildings of the nobilitie in the common Market place, the houſes and vaults were ſupported with marble pillars, according to the maner of the Iewes. The pallace (callled the K. houſe, ſtood in the midſt of the citie, vpon the top of the mountain: and round about it there were diuers other buildings ſet vp, but much lower, euen about the deſcent of the mountaine; yet ſo ſcituated, that the inhabitants might ſee out of their houſes the country round about. Then cloſe to the pallace in the vpper part of the citie, he cauſed a temple to be built in honor of *Auguſtus*. Thus hauing finiſhed the inſide, he compaſt it about with a mighty wall, and vpon that placed many turrets: & then to flatter *Auguſtus*, called it by the name of Sebaſten, which among the Grecians ſignifies *Auguſtum & venerabile principem*: now although this citie was very glorious and ſpatious in thoſe times (for it was three miles about) yet at this day it is vtterly ruined & deſtroied, inſomuch, that there is not a houſe ſtanding, two Churches only excepted, which were built in honour of S. *Iohn* Baptiſt: and the chief of theſe, which was the Cathedrall Church, the Saracens haue conuerted to their vſe, ſo that at this day *Mahomet* is worſhipt in it. In this ſtood the Sepulchre of S. *Iohn* Baptiſt, cut out in marble, like the ſepulchre of Chriſt, where (as *Hierom* ſaith) he lieth buried between *Eliſha* & *Obediah* the Prophets. This church ſtands vpon the ſide of the mountaine, in the deſcent.

The Saracens do principally reuerence S. *Iohn* Baptiſt next after

ter Christ, and they affirm the virgin *Mary* to haue conceiued by the holy Spirit, and not by the seed of man: That S. *Iohn* was the greatest prophet (except Christ) that euer was. They also beleeue Christ to be the son of God, but not to be equall with God. Yet they prefer *Mahomet* before both, because they hold him a messenger sent of God, not vnto all men, but onely vnto the Saracens and Turks, and their subiects.

The other Church which stood in Samaria, was vpon the top of the mountain which somtimes the Kings palace stood. In this Church in times past there dwelt certain Grecian Monks, which were Christians, and entertained Christian Pilgrims with great humanitie, and furnished them with many necessaries.

But the city of Samaria it selfe hath bin so often ouerthrown, and brought to such extreme miserie, that almost all the ground where it stood is at this time conuerted into an Olive garden. So that as that wicked King *Ahab* turned the Vineyard of *Naboth* which stood close by his house, into an olive garden; so God in his singular justice hath turned the palace of that King, & the whole city wherein he dwelt, which was the strength of his kingdome, into an olive garden. There are not so many ruins found through all the land of Iudæa (though there haue bin many worthy cities destroyed) as are in this place at this day. The scituation of this city was very beautifull, for a man might haue seen from it to the sea of Ioppa and Antipatris; also to Cæsarea Palestina, & thorow al the mountain of Ephraim, to Ramatha Sophim, & so to mount Carmel and the city of Ptolomais.

Of Lidda.

THis city was scituated not far from Ioppa, vpon the shore of the Mediterranian sea, 20 miles from Ierusalem Northwestward. In this city *Peter* healed *Æneas*, who had bin sick 8 years of the palsie. At this day there is nothing to be seen but the Church of S. *George*, who was beheaded by the Emperour *Diocleſian*, for professing the Christian faith. The Grecians call this town Diospolis, *i.* an holy Town. And the Turks account S. *George* for a valiant Knight and holy man.

Of Cæsarea Strato.

THis city was scituated vpon the shore of the Mediterranian sea, some 32 miles from Ierusalem Northward: in antient time it was called Strato, being first built by *Strato* King of Sydon. But time hauing decayed a great part of it, *Herod Ascalonita* repaired it, and made it a goodly thing, calling it Cæsarea, after the name of *Augustus Cæsar*. And that ships might lie at anchor there without danger, he caused to be builded a fair hauen to oppose the violence of the sea. This hauen was so wonderfully contriued, and set vp at such a great charge, that it was admirable to looke vpon; for he laid the foundation of it twenty yards vnder water, burying in the Deepe stones of an extraordinarie greatnesse, some fifty foot long, eight foot thicke, and ten foot broad, and many of them more. The Hauen it selfe was beautified with faire buildings and goodly Walkes, supported with marble Pillars, and mounted vp aloft, so that you might see the ships as they were vpon the sea, and made way to this harbor. The entrance into it was vpon the North, at the mouth thereof there stood three mighty Colosses vpon marble pillars. Hee also placed vpon the wall of the City towards the Hauen mighty Towers, the chiefest and fairest of which he dedicated to *Drusus*, *Augustus* his son in law, and called it by the name of the Drusian tower. The buildings that ioyned to this Hauen were all of white polished marble, and the streets of the City were directly towards it. Also the Market-place where they bought and sold was not farre from it. Vpon a little hill close by this Port he caused a Church to be built in honour of *Augustus Cæsar*. This Temple was a very magnificent and stately building, and in it hee caused the Statue of *Augustus* (curiously wrought and cast iust in the figure of *Iupiter Olympius*) to be erected, and worshipped it as his god. There are many other stately and sumptuous buildings that were set vp by this King. But amongst the rest, he bestowed great cost vpon the market place, the Theatre, and the Amphitheatre, which hee wonderfully beautified, and instituted certaine Games to be there vsed once euery fifth yeare in honour of *Augustus*, as

Ioseph.

Iosep. de Bell. Iud. li. 1. witnesseth. After the death of this king, *Herod Agrippa* was made King of the Iewes. This Prince some ten yeares after the resurrection of Christ caused *Iames* the son of *Zebedeus* vpon the 25 day of Iuly to be put to death in Ierusalem; and when he perceiued it was acceptable vnto the Iews, in the following yeare about the feast of the Passeouer hee caused *Peter* to be cast into prison; who by the prayers of the Church was miraculously deliuered, as you may reade *Acts* 12. A little after, that is, about the moneth of August, this King was strook by the Angel of the Lord, and died miserably: for when he came to Cæsarea Strato he caused the publique shewes to be solemnly practised, and in honor of *Claudius Cæsar* set forth very sumptuous interludes and playes; to which feast and shewes all the Nobility and Gentry of that countrey round about resorted. Where the next day very early in the morning, hauing put on a rich and goodly garment made all of cloath of gold, he went into the theatre, and there according to his vsuall custome sate in a princely seat, and made an oration to the inhabitants of Tyre. Now when the sunne was vp and shone vpon his garments, the raies thereof cast such a reflection vpon the beholders, that it dazled their eies, insomuch that they could scarce see. Wherefore those that were his flatterers, hearing his gratious speech, cried with a loud voice, *O Agrippa be propitious vnto vs; for although heretofore we feared thee as a man, yet now we well perceiue thou art of a more noble and Diuine nature.* But when the King (taking delight in these speeches) would not restrain the impious clamour of these flatterers, a little after he lifted vp his head, and vpon the top of a pillar he saw an Owle sitting ouer him. Presently he was troubled in his minde, and within a while after hee was strooke with an extreme paine in his bowels, insomuch that with a loud voice he cried out vnto his friends, *I whom but now was called your god, am but a man; and him that you imagined to be immortall, must presently die.* These words being ended, they caried him sick into his palace, and it was giuen out that he was dead.

No sooner came this newes to the eares of the vulgar, but they with their wiues and children put on sack-cloath, and fell vpon

the ground with earneſt ſupplications to God to bee merciſull vnto him. But the King looking out of his window and ſeeing them lie thus proſtrate vpon the earth, wailing and weeping, he could not abſtain from teares. At the length after he had beene cruelly tormented by the ſpace of foure dayes, vpon the fift dyed, beeing the ſecond of Auguſt, the wormes hauing conſumed his guts, and eaten through his body. Thus God grieuouſly puniſhed him, who had ſo much afflicted the members of the Church of Chriſt: but towards other men, as well ſtrangers as Gentiles, hee was milde and courteous. He raigned in the whole almoſt ſeuen yeares; for he held the Tetrarchy of *Philip* three yeares vnder *Caligula*, and other foure yeares he held the whole kingdome of the Iewes. He died in the eleuenth yeare after the reſurrection, and in the third of *Claudius Cæſar*, being then about 54 yeres of age, *Act.* 22. *Ioſeph. Antiq. lib.* 19.

Plinie ſaith that this towne of Cæſaria Strato, was ſometime called Apollonia, but after obtained the name of Cæſarea Paleſtina. Saint *Ierome* ſaith in his Epitaph vpon *Paul*, that in his time (which was 400 yeares after Chriſt) there was to be ſeene in this place the houſe of *Cornelius* the Centurion, whom *Peter* baptized, *Act.* 10. (This *Cornelius* is thought by ſome to haue been of the family of the Lentuli in Rome, for they were alſo called Cornelij, as appeareth in Saluſt in the conſpiracy of Cataline: & it may be that this *Cornelius* was that *Lentulus* which wrot to *Tiberius Cæſar* that excellent Epiſtle, concerning the figure, proportion, and perſon of our Lord and Sauior Ieſus Chriſt.) Alſo the houſe of *Philip* the deacon, and the chambers of his foure daughters who were Propheteſſes. When *Paul* came vnto this towne, *Agabus* the Prophet came vnto him, who bound his hands and feet with the girdle of *Paul*, ſaying, *The man that oweth this girdle ſhal be thus bound by the Iewes at Ieruſalem, and they ſhall deliuer him into the hands of the Gentiles.* Here he made a notable ſermon before *Feſtus*, *Agrippa Iunior*, and his ſiſter *Bernice*, *Act.* 16.

This towne flouriſhed for a long time after the deſtruction of Ieruſalem, and it was ſcituated in a faire and profitable place, fortified towards the Weſt with the Mediterranean ſea, and

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towards the East it was compassed about with a lake, in which were great aboundance of Crocodiles, though the water was very sweet, and of a great depth. Many godly and religious men were here crowned with the wreath of martyrdome, for professing the Gospel of Christ, as *Eusebius* Bishop of this town and of Pamphilius well obserueth in his *Eccles. Hist.* But the Lord did so sharply reuenge the death of these men, that at this day it is vtterly destroied, and there is not a house left, though in times past it had been a Bishops See. There was also another town built by *Philip* the Tetrarch, called Cæsarea Philippi, whereof you may reade before.

Of Ioppa.

CONcerning this towne I haue already shewed many things in the Trauels of *Ionas*, but omitted some, specified by *Brittenbach* and Dr *Rauwolfe*, who haue described the holy land as it was in the yeare of our Lord 1575. which Authors affirme that there is seen a great chain of iron fastned to a certain rock, to the which ships that lay in that harbor were somtimes tied. Also the chain wherewith *Andromeda* was fast bound to a stone, when she should haue bin deuoured of the sea monster. Also they say that there is a Chappell at this day built vp in the place where sometime the house of *Simon* the Tanner stood, who gaue entertainment to *Peter*, standing by a rock close by the sea side, and dedicated to saint *Peter*. But for the rest of the town (although formerly it hath bin a goodly city) it is vtterly destroied, nothing standing but a part of the wall, & two castles vpon the hauen to defend such as come thither with ships, from the injuries & incursions of Pagans and Saracens.

Of Babylon in Egypt.

BAbylon signifieth Confusion, as you may read before. There were two Cities of this name; the one was in Chaldæa, and the other in Ægypt. That in Chaldæa was scituated vpon the riuer Euphrates; and this vpon the riuer Nilus, which was 244 miles from Ierusalem toward the Southwest, & called in the Arabian tongue Alcair, or Cair, whether you please, which also

ſignifieth Confuſion. Concerning both which cities you may reade more at large in their former deſcription. From this towne it is credibly thought (and not from that towne which ſtood in Chaldæa) *Peter* wrot his firſt Epiſtle, as the circumſtances of the hiſtorie doe euidently declare: for that Babylon which ſtood in Chaldea was in the time of *Peter* vtterly deſtroyed; but then this Babylon was had in great eſtimation. About this time alſo *Mark* who was the diſciple of *Peter*, was the firſt Biſhop of Alexandria, as you may reade in the end of his firſt Epiſtle. Wherefore that opinion which ſome would haue to paſſe for truth, that *Peter* wrot his firſt Epiſtle from Rome, calling it allegorically Babylon, is vtterly to be condemned, ſince there is none who can certainely proue that conjecture, neither is it grounded vpon any firm foundation; for although Babylon in the *Reuelation* of S. *Iohn* (becauſe it was a ſecret prophecie) was allegorically vſed; yet in a plaine and manifeſt hiſtorie ſuch kinde of Allegories are not allowed. From whence may be concluded, that S. *Peter* wrot his firſt Epiſtle from this Babylon, not from Rome.

The Trauels of Saint Iohn, *with the Annotation of the Times wherein he liued.*

Iohn the Euangeliſt and Apoſtle of our Lord Ieſus Chriſt, was borne in the tenth yeare after the natiuitie of our Sauior, and was made his Diſciple when he was 21 years of age. He ſaw the miracle of Chriſt when hee changed the Water into Wine, *Iohn cap.* 2. In the yeare following, *viz.* in the 22 yeare of his age, hee was taken into the number of the twelue Apoſtles, *Luke* 6. *Mar.* 3. After that, in the three and twentieth yeare of his age he ſaw the transfiguration of Chriſt in mount Thabor: and when hee was foure and twenty yeares of age he ſtood vnder the Croſſe of our Sauiour Chriſt; and the ſame yere a little after Chriſts Aſcention, he with the reſt of the Apoſtles receiued the gift of the holy Ghoſt, being then the feaſt of Penticoſt, which fell about the foure

foure and twentieth day of May in the ſame yere he was caſt into priſon with *Peter*, for healing the lame man, *Acts* 3.4. Thus much of his youth.

About the middle of the firſt yeare after our Sauiour Chriſts aſcention (*Iohn* being then 25 years old) was ſent with *Peter* from the city of Ieruſalem to Samaria, 32 miles.

From Samaria he returned back again to Ieruſalem, 32 miles, and as he returned preached the goſpel of Chriſt in diuers towns of the Samaritans, *Acts* 8.

Mary the mother of our Lord being now 59 yeares of age, died in the twelfth yere after the reſurrection of Chriſt, and was buried by *Iohn* the Euangeliſt in the garden of Gethſemene, *Iohn* beeing then 35 yeares old. Foure yeares after her death hee was preſent at the Apoſtolical Councel in Ieruſaem. Now *Iames* his brother, who was called the Elder, was beheaded two yeares before; for this Councel was celebrated in the preſence of *Iames* the yonger, *Peter*, *Iohn*, *Paul* and *Barnabas*, *&c.* about ſixteene yeares after the reſurrection of Chriſt, and 14 after the conuerſion of *Paul*, *Gal.* 2.

Before the deſtruction of Ieruſalem, which hapned about the 61 yeare of his age, and 38 after Chriſts aſcention, *Iohn* went from Ieruſalem, and came to Epheſus, 544 miles, where after the death of the Apoſtle *Paul* hee gouerned the Churches of Aſia minor.

In the 86 yeare of his age, beeing caſt into a Veſſell of boiling oile, and comming out vnhurt, by the command of *Domitian* the Emperor he was baniſhed into the Iſle of Pathmos, diſtant from Epheſus 40 miles. There he wrot his *Reuelation* to the 7 churches in Aſia minor, whereof you may reade *Apoc.* 1.

From Pathmos hee returned to Ieruſalem, which was fortie miles, being then 88 yeares of age, and there he raiſed *Druſana* from death to life. After this, he gouerned the Churches in Aſia foure years, that is, from the gouernment of *Nero* the Emperour, vnto the fourth yeare of the gouernment of *Trajan* the Emperor, and called the yong man to repentance which was of the Societie

tie of theeues: at length he died at Ephesus when he was 91 yeres old, *An. Dom.* 100. as S. *Ierom* and *Nicephorus li.* 2. *ca.* 32. obserue. So all his trauels were 688 miles.

¶ *The testimony of the Fathers concerning* Iohn.

THe testimonies of the holy fathers that are yet extant concerning *Iohn*, are these: In *Euseb. li.* 3. *c.* 1. 18. 20. 3. you may read the history concerning the conuersion of the yong man from the company of theeues. *Irenæus* witnesseth the same, *li.* 2. *ca.* 23. In *Irenæus* also, *li.* 3. *ca.* 23. you may reade the history of *Cerinthus*, and how that *Iohn* liued vntill the time of *Trajan* the Emperour. Also *li.* 3. *ca.* 11. hee saith, that the Gospel of S. *Iohn* was written because of the blasphemy of *Cerinthus*.

¶ *The description of the townes and places to which* Iohn *trauelled.*

Of Ephesus.

THis was the metropolitan city of Ionia, scituated in Asia minor, 544 miles from Ierusalem Northwestward. It was built (saith *Strabo*) by *Androclus* the son of *Codrus* king of Athens, in the time of *Dauid* King of Israel, and because of the beautifull scituation and fertilitie of the soile called Ephesus: in future Ages growing into such credit and estimation, that it was mightily encreased, and became one of the most famous mart townes in all Asia; but it stood somewhat low, so that the sea brake in vpon it and drowned it, and many of the inhabitants perished. Neuertheless *Lysimachus* K. of Thrace built it vp again in the place where now it stands, and called it Arsinoës, after his wiues name. But he being dead, it was againe called by the antient name Ephesus. There were many worthy men that liued in it, as *Heraclitus*, *Scotinus*, and *Hermadorus*, who for his excellent vnderstanding & singular honestie was banished. *Hipponachus* also the Poet, *Perrhasius* & *Apelles* the Painters, *Alexander* the orator, and *Theodotio* a Iew, who interpreted the Bible. It was in antient times inhabited by the Amazons,

Amazons, whoſe queen kept her court there, and wonderfully increaſed and adorned it with faire and beautifull buildings. Here alſo that notable Temple dedicated to *Diana*, which as *Stra.* ſaith *li.* 14. *Plin. li.* 36. *ca.* 14. was 220 yeares a building. It ſtood vpon mooriſh ground to auoid the danger of earthquakes. There were in it 127 pillars, erected by ſo many Kings; among which there were 36 that were curiouſly fieled, and artificially carued and ingrauen: it was 425 foot long, & 120 broad. There were ſo many gifts & gratuities ſent from all the cities and kings round about, toward the building of this Temple, that the riches and treaſure thereof was wonderfull; inſomuch that when it was finiſhed, it was accounted one of the ſtatelieſt buildings the world could afford, and numbered amongſt the wonders of the world. This temple thus built at ſuch an extraordinarie charge that it was almoſt vnvaluable, was ſet on fire by one *Heroſtratus* a wicked & peruerſe fellow (in the ſame Olympiad and day that *Alexander* the Great was borne) who hauing nothing in him that might make him famous in after-ages, burnt this goodly building, that ſo (though not for his good, but for his euill) he might get a name. But the Epheſians were ſo inſenced becauſe of this miſchiefe, that they procured proclamation to bee made through all the kingdomes round about, that his name ſhould not be once mentioned: which perhaps for a time was obſerued, but in future ages they could not preuent it, but that he was both ſpoken of & written of. Notwithſtanding afterward the inhabitants of this City became ſo exceeding wealthy, that they ſoon after rebuilt this temple of *Diana*, and made it much fairer than it was before; all the Citiſens contributing with willing hands to the charge of the building: inſomuch that the women brought all their ſiluer, gold, and other pretious ornaments, and communicated them towards this great worke.

Alſo in after-times thoſe faire pillars before ſpoken of, were againe erected, towards the rebuilding whereof they receiued ſo many and wonderfull gifts, from all the neighbouring Kings, Cities, and Countries, that this Temple might (as it was thought)

compare

compare with all the world beſide for riches and treaſure. It was ſtanding in S.*Pauls* time,who came thither about 12 yeares after the reſurrection of our Sauior,and continued there three yeares; in which time he ſo faithfully and diligently preached the Goſpell, that he conuerted moſt of the Citiſens, from their idolatry and worſhip of *Diana*, to the reuerend knowledge and confeſſion of our bleſſed Sauior.For which cauſe *Demetrius* the ſiluer ſmith (who made a great gain by idolatry) ſtirred vp a great tumult; ſo that the Gentiles running vp and down the City for two houres ſpace, cried out with a loud voice,*Great is* Diana *of the Epheſians*, *Acts* 19. Here alſo *Paul* fought with beaſts,1 *Cor*.15. And to this city *Paul* wrot his Epiſtle,and ſent it from Rome,996 miles. He made *Timothy* alſo a Biſhop of this city,to whom he wrot two Epiſtles; the firſt was ſent him from Laodicea to Phrygia, beeing 280 miles: the ſecond from Rome, as I ſaid. By theſe Epiſtles *Timothy* was greatly comforted, and taught them to his diſciples and auditors, that ſo they might conſtantly continue & perſeuer in the Chriſtian faith and religion to the end. To conclude,*Iohn* the Evangeliſt came alſo to Epheſus, & wrot his Goſpel againſt the heretick *Cerinthus*,who denied Chriſt to be the true God; for which cauſe God grieuouſly puniſhed him,ſo that he died as hee was bathing himſelfe in a bath,*Irenæus*,*lib*.5.*ca*.3.*Euſeb*.*li*.3.*c*.22. This was the firſt Church to which *Iohn* wrot his *Reuelation*; and there when he returned out of Pathmos he raiſed his hoſt *Druſana* from death to life. So when he had gouerned the churches in Aſia 30 yeares, after the death of *Paul* hee died,when hee was 91 yeares old, and was honorably buried at Epheſus not far from the city. There was alſo another *Iohn* that liued in Epheſus,to whom (as many think) the Epiſtles of *Iohn* the Evangeliſt were dedicated,as *Ierom* ſheweth in his catalogue of Eccleſiaſtical Writers. The ſepulchre of this man is ſhewed not far from the Sepulchre of S.*Iohn* the Evangeliſt,as *Euſeb*.witneſſeth,*lib*.3.*cap*.31.At this day this city is named Figlo ho Epheſo. See *Geſner*.

of

Of Pathmos.

THis is an Isle of the Ægean sea, scituated betwixt Asia minor & Grecia, 2080 miles from Ierusalem Northwestward. *Pli.l.4.c.12.* saith, that it was 30 miles in compasse. Into this Isle the Evangelist was banished by *Domitian Nero*, where he wrot his *Reuelation*. It was one of the Cyclad Islands, which were 53 in number that lay round about the Island Delus, as *Stra.li.10.Geog.* obserues. It stood 40 miles from Ephesus Southwestward, and as *Petr. Apianus* saith, was somtimes called Posidius, but now, Palmosa.

Of Smyrna.

THis is the second city to which *Iohn* dedicated his *Reuelation*. It was scituated in Ionia in Asia minor, 540 miles from Ierusalem Northwestward. This was a very faire city, beautified with many goodly buildings, and of good account in Grecia. It was at first but a Colony, transplanted from another city in that country. But *Theseus* that great prince beeing then King thereof, that he might adde some grace to that which hee had begun, hee called it after his wiues name Smyrna, signifying Myrrh. *Herod.* saith that *Homer* was born here (but not blind) and called by the name of *Melisigines*: but after the Cumænians called him (of his blindnesse) *Homer*. *Strab.li.14. Geogr.* saith, That the inhabitants take vpon them to shew his picture standing there, & also a temple built in his honour. During his life he was a man of small or no reputation, or rather contemned than honored, as *Herod.* saith. But after his death his works beginning to grow famous, the Cities of Greece contended who should patronise him. The Colophonians claim a part in him, because he was in that towne, and there made some of his *Odysses*. They of Chios say he belonged to them, because he liued there a long time, and taught schoole. But for ought that can bee found by Authours, the Smyrnians haue most interest in him. Neuertheless I leaue him to them that please to patronise him, since it is not certainly found where hee liued. He liued about 900 yeares before Christ.

Eusebius

Euſebius ſaith, *Hiſt. Eccleſ. lib.* 4. *cap.* 14. that in after-times this city grew very famous, and was ſo much inlarged that it became a Biſhops See, whereof *Polycarpus* a very godly and religious man was Biſhop. He gouerned the Church in that place at ſuch time as *Iohn* the Euangeliſt wrot his *Reuelation*, and by him, *cap.* 2. is called the Angell of the Church of Smyrna. This man after he had faithfully preached the Goſpell for the ſpace of 86 yeares, was by the inhabitants thereof condemned to death for the profeſſion of Chriſt, *Anno* 170. But the towne of Smyrna becauſe of the vnthankfulneſſe and crueltie of the inhabitants was grieuouſly puniſhed, for within ten yeares it was caſt downe by an earthquake, ſince which time it was hardly rebuilt again. The riuer Pactolus which beginneth in Lydia, runneth by this town of Smyrna. But the inhabitants, becauſe of the golden veins that are found therein, call it Cryſorrhoas, *Plin. lib.* 5. *cap.* 29. A little after that, there was ſuch an extreme plague hapned in Rome, that they were conſtrained to carry out the dead bodies in carts. Thus God turneth the aire and the earth to the confuſion of thoſe that perſecute his Church.

Of Pergamus.

THis was another of the townes whereto *Iohn* wrot his *Reuelation*. It was a famous city, and metropolitan of Myſia, ſcituated in Aſia minor, 228 miles from Ieruſalem Northweſtward. It ſtood vpon a high rock cloſe by the riuer Caicus, from whence it was called Pergamus. For in antient times all famous and notable places were called amongſt the Græcians Pergama, as *Suidas* and *Seruius* obſerueth. *Strabo, lib.* 13. ſaith, That in the time of *Lyſimachus* the ſonne of *Agathocles* (who was one of the ſucceſſours of *Alexander* the Great) it was but a caſtle; in which place becauſe of the ſtrength of it, he vſually kept all his treaſures, and thoſe things that were of account, and committed the cuſtody of it vnto one named *Philetærus*, an Eunuch of Tyanus. But this man being accuſed to *Lyſimachus*, That he would haue forced his wife *Arſinoës*, for feare of ſome future puniſhment becauſe of that offence, moued the inhabitants of that Hold to rebellion. At the

the ſame time alſo there happened many commotions in Aſia, whereby *Lyſimachus* was conſtrained to leaue this, and make oppoſition againſt *Seleucus Nicanor*, who had inuaded his dominions. But in this war *Lyſimachus* was ſlaine. And *Philetærus* hauing in his poſſeſſion great riches, that hee might enioy what hee had, was alwayes obſeruant to him that gat the victorie, by which meanes he kept himſelfe and his riches for the ſpace of 20 yeares in that caſtle; and then dyed, and left all his wealth to *Eumenes* his brothers ſonne, who inlarged his gouernment, and ouercame *Antiochus* the ſonne of *Seleucus*. This man after hee had raigned 32 yeares dyed, and *Attalus* his ſonne ſucceeded him in the Gouerment, who hauing conquered Galatia made a league with the Romans, and by them was firſt called by the name of a King. After him ſucceeded his ſon *Eumenes* the ſecond of that name, who aided the Romanes againſt *Antiochus magnus* King of Syria; for which ſeruice the Romans gaue him all the dominions that *Antiochus* had on this ſide the Alps. This man was the firſt that enlarged the caſtle of Pergamus, and made it a goodly city, planting round about it a thick wood or grove, and called it Nicephorus. And after he had reigned 49 yeares he died, and left his kingdom to his ſon *Attalus*, called *Philometor*. This *Attalus* after hee had done many notable exploits, died without iſſue, when hee had reigned 5 yeares, and left his kingdome to the Romans, who turned it into a prouince.

There liued in this town many learned men, as *Galen* the Phyſitian, who was famous in the time of *Trajan* the Emperor, and (as the fame went) liued 140 yeares. Of that town alſo was *Apolodorus* the Rhetoritian, who was ſchoole maſter to *Auguſtus Cæſar*, of which man the Apollodorean ſect tooke name, and *Dionyſius Atticus* his ſcholer. Here *Antipas* was crowned with the Wreath of martyrdome.

To the Biſhop of this Towne *Iohn* wrot his Reuelation, and in the ſecond Chapter thereof ſharpely reprehendeth him, becauſe he bore with the ſect of the Nicholaitans, which although it laſted not long, yet it was very dangerous. *Euſebius* ſaith, That *Nicholaus* one of the ſeuen Deacons for the poore at Antiochia, of whom you may reade, *Act. cap. 6.* was the firſt author of this ſect:

yet

yet *Clem. Alexand.* cleares him of it, laying that offence rather on certaine idle persons, that misconstruing his words, being giuen ouer to vile affections, couered their euils vnder his name, calling themselues Nicolaits, though indeed he had no hand in it, but liued and died honestly.

The opinion that this Sect held (as *Euseb.* saith, *li.* 3. *ca.* 23. and *Irenæus*, *libr.* 1. Chap. 27.) was, That women were to be common, That it was lawful to eat meat offered to Idols; That fornication and Adultery was no sin: beside many other wicked and peruerse opinions concerning the Deity, which would be too tedious to recite in this place. You may read more of it in *Eusebius* and *Tertullian.*

Of Thyatira.

THis was the fourth church to which *Iohn* wrot his *Reuelation*: it was scituated close by the riuer Caicus, vpon the borders of Mysia and Lydia, 600 miles from Ierusalem Northeastward. It was a very faire city in Asia minor, yet subiect to the Lydians. In this country *Lidda* was born, that dwelt at Philippa, and gaue entertainment to *Paul* and *Sylas*, *Acts* 16. Philippa was distant from this town 400 miles. It was at first called (according to the testimony of *Stephen*) Pelopea and Semiramis. But after *Seleucus Nicanor* K. of Syria (making war vpon *Lysimachus* king of Thrace) comming to this towne, had newes that his wife had bore him a daughter, in honor whereof he would needs haue the town called Thugateira, which in Greeke signifies a daughter; but Thyatira, Diuine reuerence.

Of Sardis.

TO this city also S. *Iohn* wrot his *Reuelation*. It was a famous and princely seat, scituated in Asia not farre from the mountaine Tmolus, where *Cræsus* King of the Lydians kept his court, being 536 miles from Ierusalem towards the Northwest. It was so called (without doubt) of *Sardus* the sonne of *Hercules*, which maketh Sardis in the plural number. Of this Towne were those two *Diodories* which were Oratours. The younger of them did write Histories and Poems, and was one of *Strabo's* great friends.

Close

Close by this Towne is found a precious stone, which after the townes name is called Sardis: it is of a fleshly colour, and therefore is commonly called Carnalia; of which you may reade more in *Pliny, lib* 37. *cap.* 4.

Of Philadelphia.

SAint *Iohn* also wrote his Reuelation to this city. It was scituated in Mysia a countrie in Asia *Minor*; being 450 miles from Ierusalem towards the Northwest. This city is so often troubled with Earthquakes, that the inhabitants are many times constrained to dwell in the open fields. Vpon the East side thereof lies a dry and barren country, which seemeth to be burnt and scorcht with heat, being 60 miles long, and 48 miles broad; where there grows no trees, but there are found great plenty of grapes, which being prest yeeld very pleasant wine, and may compare with the best of those parts. The superfices of the earth seemeth like ashes, mountany, stony, and blacke: many conjecture the cause therof to be by reason of the great thunders and lightning that they haue there; but there are some which giue other reasons for it. It was called Philadelphia of *Attolus Philodelphius* who first built it.

Of Laodicea.

THis was the seuenth and last Citie that *Iohn* directed his Reuelation to. It stood close by the riuer Lycus in Caria, a country in Asia the lesse, fiue hundred and twentie miles from Ierusalem towards the Northwest; and is likewise oftentimes troubled with Earthquakes, as Sardis Magnesia and Philadelphia are. The reason of these often Earthquakes is thought to be, because there are vaults and hollow caues vnder the earth, into which the aire (in the time of heat) hauing free entrance, then closeth vp againe so that it can find no passage out; it striueth with continuall motion to make way through the earth, by which meanes the earth trembleth and shaketh: and looke how much the deeper these vaults are vnder the earth, so much the more violent are the Earthquakes; by which means, cities are oftentimes vtterly ouerthrowne and ruined, sometimes the earth sinketh and ponds and riuers are swallowed vp.

It was at first called Dioſpolis, that is, the city of *Iupiter*; then Rhoas; and laſtly, it obtained the name of Laodicea. And although at the beginning it was but a ſmall town, yet by reaſon of the fertilitie of the ſoile, and pleaſant ſcituation, it of a ſudden became a faire citie, beautified with many faire and goodly houſes, wherein there dwelt many wealthie citizens, ſo that for their nobilitie and worthineſſe it was accounted the moſt famous towne in all Aſia. Here *Hiero* dwelt who diuided his inheritance among the citizens, and ouer and aboue he gaue them two thouſand talents of gold, beſides many other gifts and gratuities to adorne and beautifie the citie. After him there liued *Zeno* the Orator, and *Polemon* his ſonne; who for his noble acts was firſt by *Antonio*, and then by *Auguſtus Cæſar*, honored with the dignitie of a King, as *Strabo* witneſſeth, *lib.* 12.

This Laodicea, Coloſſis, and Hieropolis where the Apoſtle *Philip* was crucified, were ſunk by an earthquake, about the tenth yeare of *Nero*, and a little before the Martyrdome of *Paul*. There were three cities called after this name; that is, this which ſtood in Caria (to which *Paul* neuer came; as appeareth in the ſecond chapter to the *Colloſſians*;) a ſecond ſtood in Phrigia, where *Paul* wrote his Epiſtle to *Timothy*; and a third in Syria, neere ro Antiochia, Seleucia, and Apamea.

The Trauels of Philip.

THan a little after the martyrdome of *Stephen* (which hapned in the Moneth of Ianuary, thirtie and fiue yeares after the natiuitie of Chriſt) *Philip* which one of the ſeauen Deacons with *Stephen*, *Acts* 6. went from Ieruſalem to Samaria, which was thirtie and two miles: and in many Cities of the Samaritans preached the Goſpell, and did many miracles; at which time he conuerted *Simon Magus*, *Acts* 8.

From Samaria he went to Bethzur, which was ſcituated fortie and foure miles towards the South: here *Philip* baptiſed the Æthiopian who was Queene *Candaces* Eunuch. And ſuddenly he

was

was taken out of sight by the spirit of the Lord, and went to Azotus, which was 16 miles.

From thence preaching in all the cities as he went, he came to Cæsarea Strato, which was 44 miles. So all his Trauels were 136 miles.

Concerning the townes and places mentioned in his Trauels, you may reade of them in seuerall places mentioned before.

The Trauels of the Æthiopian which was Eunuch to Queene Candaces, *who kept her court in Saba.*

FRom Saba or Meroe in Æthiopia, this Eunuch came to Ierusalem, which was about 964 miles, *Acts* 4.

From Ierusalem he came to the towne of Bethzur, which was 12 miles: here he was baptised by *Philip* in the Moneth of Ianuary, the next yeare after the resurrection of Christ.

From thence he returned to Saba in Æthiopia, which was 952 miles. So all his Trauels were 1928 miles.

of Saba.

THis citie is before mentioned: and at this time when the Eunuch came to Ierusalem, *Candaces* gouerned it and a great part of Æthiopia, *Tiberius Cæsar* being then Emperour of Rome. Shee was a very warlike woman, but blinde of one eie, as *Strabo* saith, *lib.* 16. and *Plin. lib.* 6. *cap.* 29. In whose time the citie Saba was called Meroe; and the Queenes, for many successions, *Candaces*; because of the worthinesse of those Queenes which had beene of that name. This woman was very well beloued of her subiects; and was very gratious towards them, as *Suidas* saith. To this Queene the Eunuch which *Philip* baptised was chiefe Steward; and no doubt spread the Christian faith in many places of those parts.

An Introduction to the Trauels of Saint Paul.

NOw before I enter vpon the Trauels of the Apostle *Paul*, I though it fit to make a collection of all the Countries, Islands and Cities wherein he taught: so that they which are skilfull in Geometrie or Cosmographie, might discerne their Longitudes, Latitudes, and seuerall distances, according to the degrees and scruples hereafter following.

Townes in Italy.	Long.	Latit.
Rome	36.40	41.40
Puteoli	39.50	41.00
Naples	39.10	41.00
Capua	40.00	41.00
Brunduſia	42.30	39.40
Regium	39.50	38.15
Townes in Gratia.		
Conſtantinople	56 00	43.05
Neapolis	51.15	41.40
Philippi	50.45	41.45
Amphipolis	50.00	41.30
Apollonia Mygdoniæ.	49.30	40.30
Theſſalonica	49.50	39.50
Athens	52.45	37.15
Corinthus	51.15	36.55
Cenchera	51.20	37.00
Cities in Syria.		
Antiochia	69.30	35.30
Seleucia	69.25	35.40
Sydon	67.15	33.30
Tyrus	67.00	33 20
Ptolomais	66.50	32.58
Cæſarea Stratonis	66.16	23.25
Ioppa	66.40	32.06
Ieruſalem	66.00	31.55
Damaſcus	60.55	30.00
Cities in Aſia minor.		
Thyaſira	67.40	36.50
Attalia	62.15	36.30
Perga	62.15	36.56
Antiochia Piſidiæ	62.30	39.00
Laodicea Phrigiæ	63.40	39.40
Lyſtra	64.00	39.00
Iconium	64.30	38.45
Derbe	64.20	38.15
Calcedon	56.05	43.05
Nicea	57.00	41.40

Cities in Aſia.	Long.	Latit.
Ilium	55.30	41.00
Troada	55.25	40.40
Aſſius	56.00	40.15
Pergamus	57.25	39.45
Philadelphia	59.00	38.50
Sardis	58.20	38.15
Epheſus	57.40	37.40
Thyatira.		
Smyrna	58 25	38.25
Myletus	58.00	37.90
Halicarnaſſus	57.50	36.10
Gnydus	57.10	35.30
Patara	60.30	36.00
Mira	61.00	36.40
Hycropolis	60.00	38.15
Cities in Ægypt.		
Alexandria	60.30	31.00
Memphis Alcayre	61.50	29.50
Hermopolis *magna*	61.40	28.55
Iſlands.		
Ciciliæ ciuitatis Siracuſa	39.30	37.15
Malta	38.45	34.50
Corſica	45.40	38.15
Creta	45.00	34.45
Clauda	52.20	34 00
Salamis	50.00	37 00
Enbea	43.40	38.15
Andros	55.00	37.12
Samathrocua	52.30	41.15
Mithilena	55 40	39.20
Chius	59.20	38.25
Trogylion	57 15	37.40
Pathmos	57.00	37.35
Cous	57.00	36.25
Rhodus	58.30	35.40
Raphus cypri	64.10	35.05
Salamais cypri.	66.20	35.10

The

The Trauels of the holy Apoſtle S. Paul, *with an exact annotation of the times.*

PAul was borne at Tarſus in Cicilia, about the tenth yeare of the natiuitie of our Sauiour; and was neere about the age of S. *Iohn* the Euangeliſt, as the circumſtances of Hiſtories doe declare. After he grew to ſome bigneſſe, he was ſent by his parents from thence to Ieruſalem, being 304 miles; where he had not beene long brought vp with *Gamaliel* (which ſignifies, The recompence of God) *Acts* 22. but he became the Diſciple of *Simon* the juſt, *Luke* 2. *Acts* 5.

This *Paul* was of the Tribe of *Benjamin*, *Phil.* 2. 2 *Cor.* 11. and being yet but a young man, he was one of thoſe that kept the garments of the holy Martyr S. *Stephen*, who was ſtoned about the end of the foure and thirtieth yeare after the natiuitie of Chriſt, *Acts* 1. at which time alſo S. *Iohn* the Euangeliſt was but foure and twentie yeares of age. If therefore you would obſerue the age of the Apoſtle *Paul* in this following diſcourſe of his Trauels, deduct ten from the yeres after the natiuitie of our Sauiour Chriſt, and the remainder is his age. At his circumciſion he was called *Saul*, that is, *a mortall man*: but when he was made the Apoſtle of the Gentiles, he was called *Paul*; of which name there was a noble family in Rome, ſo called becauſe of the lowneſſe of their ſtature, and ſmalneſſe of their body; as *Carolus Sigonius* obſerueth.

In the 35 yeare after the natiuitie of Chriſt *Paul* was an inquiſitor for priuate hereſie, and a cruel perſecutor of the Goſpel. The next yeare he went from Ieruſalem to Damaſcus in Syria, which was 160 miles: in which journey (about the 25 day of Ianuary) he was conuerted; and vpon the 28 day of Ianuary was baptized by *Ananias*. So he ſtaied ſome few daies in Damaſcus, and taught the Goſpell of Chriſt, *Acts* 9. & 22.

In the ſame yere that he was conuerted, the Iewes & thoſe that were enemies to the Goſpell, went about by deceit to take his life,

life; wherefore he went from Damascus to Arabia Petræa, which was 160 miles: here hee continued teaching the Gospell by the space of three yeares, that is, from the beginning of the 35 to the end of the 37 yeare after the Natiuitie of Christ, *Act.* 9.

In the 38 yeare after the Natiuitie of Christ he returned from Arabia Petræa and came to Damascus, which was 160 miles; and there he diligently taught the Gospell of Christ.

But when in the same yeare *Areta* King of Arabia went about to put him secretly to death, he was let down in a basket ouer the wall, and so went from Damascus to Ierusalem, which was 160 miles: and when hee came thither he brought *Barnabas* to the Apostles, and shewed them his conuersion, and remained with *Peter* 15 daies preaching the Gospell. At this time he saw *Iames* the sonne of *Alpheus* and brother of our Lord, *Acts* 9. 2 *Cor.* 11. *Galat.* 1.

But when his aduersaries that were at Ierusalem went about secretly to put him to death, hee went from Ierusalem and was brought by the brethren to Cæsarea Strato, which was 32 miles, *Acts* 9.

About the 38 yere after the natiuitie of Christ he went thence into Syria to Tarsus a citie of Cilicia, which was 272 miles: here he continued some yeares teaching the Gospell of Christ, *Gal.* 1. 2 *Cor.* 11.

In the 41 yeare after the natiuitie of Christ, and about the seuenth yeare of his Ministrie, hee was brought by *Barnabas* from Tarsus to Antiochia in Syria, which was 120 miles. At this time and in this towne all those that beleeued in Christ began to bee called Christians, wheras before they were called Disciples and brothers, *Acts* 11. These things hapned in the eight yeare after the resurrection of Christ: about this time also *Matthew* wrote his Gospell, and *Agabus* propheſied of the vniuersall dearth that should happen vnder *Claudius*, *Acts* 11.

In the 42 yeare after the natiuitie of Christ, *Paul* being then at Antiochia, and about 32 yeres of age, was wrapt vp into the third heauen, 14 yeares before he wrote his second Epistle to the Corinthians, 2 *Cor.* 12.

In the 43 yeare after the natiuitie of Christ, the famine wher-

of

of *Agabus* prophecied, being now begun, hee went with the gifts of the Church from Antiochia to Ieruſalem, which was 280 miles: this yeare *Iames* the elder was beheaded at the command of *Agrippa*, *Acts* 11. & 12.

In the 44 yeare after the natiuitie of Chriſt, *Paul* and *Barnabas* with *Peter*, were deliuered out of priſon by the Angell of the Lord. Now hauing diſtributed the gifts of the Church, hee returned in the company of *Iohn Marke*, from Ieruſalem to Antiochia, which was 280 miles. So theſe trauels were 1928 miles.

Of the townes and places to which he trauelled.

of Tarſus or Tharſus.

THis was the Metropolis of Cilicia, ſcituated vpon the riuer of Cydnus, which beginning at Mount Taurus, runs thence through this towne into the Mediterranean ſea. It was firſt built by *Perſeus* King of the Perſians, (whom the Poëts faigne to bee the ſonne of *Iupiter* and *Danaë*) & called Tharſus, of the Hyacinth ſtone, which, as it ſeemeth, is found thereabouts. It was diſtant from Ieruſalem 304 miles towards the North; in antient time a goodly city; but through the injurie of the time, and inuaſion of the enemy, much impaired, & lay almoſt ruined, til (as *Strab.* ſaith, *li.* 14.) it was repaired by *Sardanapalus* that effeminat K. of the Aſſirians; of whom *Tully* remembreth this Epitaph, *lib.* 5. *Tuſcula:*

Hæc habeo quæ edi, quæq; exaturata libido,
Hauſit, at illa jacent multa & præclara relicta.

What things I eat or ſpend in ſport and play;
Thoſe I enjoy, the reſt I caſt away.

From his time, vntill the raigne of *Darius* the laſt king of the Perſians, it continued in great proſperity, and was become a marueilous ſtately citie, the inhabitants therof being growne very wealthy: but then *Alexander* the Great, making warre vpon that Prince, amongſt others, brought his Army againſt this citie: but the citiſens hearing of his notable exployts, durſt not abide his com-

comming: therefore they fired the citie, left hee ſhould make a prey of their riches, and fled: which when *Alexander* perceiued, he gaue order to *Parmenio* with all poſſible ſpeed to quench the fire, and ſaue the citie. In the meane time the King (being preſt with an extraordinary thirſt, by reaſon of the extreame heate that was in that country, the duſt, and his long journie) put off his roiall garments, and caſt himſelfe into the riuer Cydnus, which being a cold water comming out of the North, ſtroke the heat preſently inward, and ſo benummed his ſinewes, that had it not been for the preſent helpe of his ſouldiers, and the extraordinarie diligence and care of *Philip* his Phiſitian, he had died immediately; notwithſtanding, by the great prouidence of God, and the carefulneſſe of his phyſitian, hee recouered his dangerous ſickeneſſe beyond the expectation of man; and after ouercame *Darius* in a ſharpe and cruell warre, neere to a place called Iſſa, as you may reade before, See *Plutarch in vita Alexand.* and *Quintus Curtius*. From that time forward this citie grew to be very famous, and daily increaſed in ſtatelineſſe and faire buildings. And to adde more dignitie to it, there was a famous Academie, in which were many learned and rare Philoſophers; in ſo much that they of Tharſus exceeded the Philoſophers of Athens and Alexandria for learning and knowleged, though indeed for number of ſcholers and common reſort they exceeded Tharſus.

Saint *Paul* was borne and brought vp in this Towne, and here learned the knowledge of the tongues, Philoſophie, and other good arts. Hee alſo peruſed the writings of *Aratus*, *Epimenides*, *Menander*, and other learned men, whoſe ſayings are here and there diſperſed through his Epiſtles. From thence he was ſent to Ieruſalem, where hee liued and was brought vp at the feet of *Gamaliel*, who was Prouoſt of that Academy: and after, was conuerted to be an Apoſtle of Chriſt Ieſus, as appeareth *Acts* 22. This towne at this day is ſubject to the Empire of the Turkes, and called by the name of Teraſſa; beeing neither ſo famous nor ſo faire a citie, as in the time when the Roman Empire flouriſhed; for then, becauſe of the extraordinary vertue of the citizens, it was indowed with the libertie and freedome of Rome.

of

Of Damascus.

THis was a metropolitan towne in Syria, distant from Ierusalem 160 miles towards the Northeast; being an ancient and faire citie, and, before such time as Antiochia was built, the head of all that kingdome. It was scituated in a faire and fruitfull place, close by the mountaine Libanus, which bringeth forth Frankincense, Ceders, Cypresse, and many odoriferous and sweet smelling floures. There were many Kings that kept their court in it, as *Hadad*, *Benhadad* the first, *Benhadad* the second, *Hasael*, and others, who grieuously opposed the Kings of Israel in many sharpe and cruell warres, as you may reade before. The land round about it aboundeth with white and red Roses, Pomegranats, Almonds, Figges, and other sweet and pleasant fruits. In that place the Alablaster stone is found, very faire and cleere. The aire, pleasant and healthfull. The riuer called Chrysorrus, runneth close by it, in which there is found golden veines which yeelded perfect gold. The houses without are not very curious; but within, all of polished Marble and Alablaster guilt with resplendent gold, so artificially that it dazleth the beholders eies.

There was a certaine Florentine who reuolted from the Christian faith, and obtained to be chiefe gouernour of this towne; in which he erected a strong and beautifull castle, which stood for the defence of it. No man can sufficiently expresse the beautie and glory of this citie: there is great traffique, and much resort of people to it, but especially of Turkes, Saracens, Mamalucks, and other kinds of Pagan people, who are preferred before the Christians in that gouernment: and although there are many Christians in that place, yet they are constrained to indure great injurie by those Barbarians, because they are hated euen to the death: and if any of them chance to die, they are buried in that place where *Paul* was conuerted. The inhabitants shew the place where Saint *Paul* was let downe ouer the wall in a basket; also the house of *Ananias*, who cured the blindnesse of *Paul*, besides many other things that are memorable in that citie, of which you may reade in *Sebestian Munster*, *Sebastian Frankus*, *Plin. lib.* 5. and many other authors.

of

Of Arabia.

MAny things are already ſpoken concerning this Countrey, as the diuiſion of the place; one called *Petræa*, the other *Deſerta*, and the third, *Fælix*. Arabia *Petræa* is ſo called from the Metropolitan citie thereof, called Petra, which is ſcituated forty miles from Ieruſalem towards the South, and bordereth vpon Ægypt and India. It is alſo called Arabia Nabathea, as you may reade before. Paran and Sur are a part of it, compaſſing towards the East the land of Iudæa, and ſo extendeth to Damaſcus. This countrey is very full of rockes and ſtones, the chiefe citie Petra being ſcituated vpon a rocke, of which it taketh the name. Here ſtandeth the mountaines Horeb and Sinai; here the children of Iſrael trauelled when they went out of Ægypt; here is the *Sardonix* ſtone found; and the people of this countrey in times paſt were great Prophets and Aſtrologians; here alſo S. *Paul* taught the Goſpell a little after his conuerſion, *Gal.* 1. at which time *Aretas* was King thereof, whoſe ſiſter was married to *Herod* the Tetrarch of Galile and Petræa; but he caſt her off, and married *Herodias* his brother *Philips* wife, vpon which there began a bloudy warre betweene *Aretas* and *Herod*, and a ſharpe battell was fought neere to Gamala a citie beyond Iordan. And although the two Kings were not at this battell, yet by the treaſon and flight of the ſoldiers out of Tracones, (who without all queſtion would haue reuenged the contempt done vnto their Lord *Philip*) the Arabian armie carried away a notable victory, as *Ioſephus* witneſſeth, *lib. antiq.* 18. *cap.* 9. *Aretas* ſignifieth, An excellent man; which was a common name to the Kings of Arabia. It is to be thought that Damaſcus and all the Countrey round about was vnder the juriſdiction of this King; and that he ordained a Lieutenant or Generall in thoſe parts, who would haue taken *Paul* and put him to death, *Acts* 9. 2 *Cor.* 12.

The other part of Arabia is called by *Ptolomie*, *Deſerta*; but *Strabo* calls it, *Scenilis*, becauſe the inhabitants thereof are without buildings or Tents, and liue like vagrants vp and downe the woods. This is compaſt in vpon the South with certaine mountaines

taines of Arabia Fœlix; towards the North, it borders vpon Mesopotamia; and towards the West, vpon Petræa.

The third is called Arabia Fœlix, because of the fertilitie ther-of; for they haue there euery yeare two haruests, as they haue in India, as *Strabo* obserueth. See *Plin. lib. 6. cap.* 28.

Of Antiochia.

YOu may reade of this Towne before. It is said that *Luke* the Euangelist was borne here. This man was by profession a Physition, *Colos.* 4. and an inseparable companion to *Paul* in all his Trauels: he was of the number of the seuentie Disciples, as *Epiphanius* obserueth. *Tertullian* saith in his fourth booke against *Marcion*, that *Luke* receiued his Gospell from the mouth of *Paul*: he liued till he was 84 yeares old, and then died, and lies buried at Constantinople, as S. *Ierom* saith; for his bones were remoued out of Achaia thither.

The second Trauels of the Apostle Paul, *in the company of* Barnabas.

IN the eleuenth yeare after the natiuitie of Christ, and in the foure and fortieth yeare of *Paul*, he and *Barnabas* was sent by the holy spirit from Antiochia in Syria to Seleucia, which was foure and twenty miles.

From Seleucia they sailed to Salamais in Cyprus, which was 94 miles, *Acts* 13.

From thence they went to Paphos, which is in the same Isle where *Sergius Paulus* was conuerted, and *Elymas* the Magitian, who professing himselfe to bee the Messias and Sonne of God, was stricke with blindnesse, *Act.* 13. this journey was 100 miles.

They loosing from Paphos, went by sea and land (the same yeare) to Pergamus a city of Pamphilia, scituated in Asia minor, which was 148 miles.

In the 45 yeare after the Natiuitie of Christ, they went from Pergamus to Antiochia in Pisidia, which was 132 miles.

From

From thence they went to Iconia, which was 96 miles; here they ſtaied ſome time and conuerted many, *Act.* 13. & 14.

In the 46 yere after the natiuitie of Chriſt, there being a great tumult raiſed in that countrey, leſt the inhabitants ſhould haue ſtoned them, they fled thence to Lyſtra a city of Lyaconia, where *Paul* healed the lame man, which was 28 miles. The inhabitants ſeeing this miracle, worſhipped them for gods, and called *Barnabas*, *Iupiter*; and *Paul*, *Mercurius*; becauſe he wrought the miracle. But not long after, certaine Iewes comming from Antiochia and Iconia, arriued in Liſtra, by whoſe perſwaſion the people ſtoned *Paul*, and ſuppoſing him to be dead carried him out of the citie: but when his Diſciptes came vnto him, he roſe vp and went into the towne, *Act.* 14.

The next day they went to Derbe, a citie of Lyaconia, which was 48 miles.

From thence they returned backe againe to Lyſtra in the ſame yeare, which was 28 miles.

From Iconia they came to Antiochia in Piſidia, which was 16 miles: in this citie they comforted the Diſciples, exhorting them that they ſhould perſeuere in their faith, *For through many afflictions we muſt enter into the Kingdome of heauen*. They alſo elected Elders in the Churches, ſo with faſting and praiers they commended them to the Lord in whom they beleeued.

In the 47 yeare after Chriſt, they went from Antiochia thorough all Piſidia, and came to Pergamus a citie in Pamphilia, which was 132 miles: here they preached the word of the Lord, *Acts* 14.

From Pergamus in the following yeare they went downe to the citie of Attalia, which was 26 miles.

In the 48 yere after the natiuitie of Chriſt, they looſed thence and went to Antiochia in Syria, which was 340 miles, here they aſſembled the Church and ſhewed what wonderfull things the Lord had wrought by them, and how hee had opened the doore of faith vnto the Gentiles: in this place they ſtaied a great ſpace, *Acts* 14.

In the yeare following they went from Antiochia to Ieruſalem (which was 280 miles) to the Apoſtolicall Councell, which

was

was celebrated in that citie, *Anno Dom.* 49. and as they went they passed through Phœnicia and Samaria, and there declared the estate of the Church among the Gentiles, *Acts* 15.

From Ierusalem they (with *Sylas* and *Iudas*, syrnamed *Barsabas*) went againe to Antiochia in Syria, which was 280 miles: here *Paul* opposed *Peter* for preaching vnto the Gentiles, *Gal.* 2. So these trauels of *Paul* were 1744 miles.

Of the townes and places to which he trauelled.

Of Cyprus.

BEcause you may reade of Seleucia before, I therfore willingly omit it, that I might speake more fully of Cyprus. This is a faire and spacious Isle, scituated in the Mediterranean sea in the gulph of Issa, bordering vpon Cilicia and Syria, distant 160 miles from Ierusalem towards the North, as *Strabo* saith, *lib.* 14. It is in compasse 428 miles, very fertile, powerfull and spacious for an Island. There inhabited in it in times past nine Kings, and (as *Pliny* saith, *lib.* 5. *cap.* 31.) called Macaria, or one of the happy Islands: the inhabitants were giuen much vnto luxurie and venerie; from whence it hapned that *Venus* was greatly honoured amongst them. It is said that there are many pretious stones found in it, besides Crystal, Allum, and Cypresse wood which abounds in that place, from which it seemeth the Island was called Cyprus. There are also found many Symples that are Physical, much Sack comes thence and many other things necessarie for the life of man. Here also standeth the Mountaine Olympus, whose top seemeth to touch the heauens, from whence it taketh the name because there neuer lies any clouds vpon it. *Lucan, lib.* 2. There are foure mountaines of this name; the one lyeth between Macedon and Thessalie; the other in Cyprus, the third amongst the Mysians, at the foot whereof *Hanniball* built Prusa; and the fourth in Æthiopia, vpon the East side of Heliopolis.

There are many cities in this countrey, as Macaria, Cyprus or Cythera, after called Paphos, and now Baffa (in which there standeth such a famous Temple, that *Venus* of that is called Cypria and Cytherea) Nicosia, and Salamus now called Famagusta.

There

There haue beene many and cruell sharpe warres betweene the Venetians and Turkes concerning this countrie, but at this day it is vnder the jurisdiction of the Turks; from whence they fetch great abundance of Pitch and Rosin for their ships and cables.

Of Salamais.

SAlamais, Salamin, or Salamina was one of the principal cities of Cyprus, and was distant from Ierusalem 196 miles towards the North; built by *Teucer* the sonne of *Telamon*, and scituated in the Eubeian sea just against Athens. The occasion why this town was built, hapned by reason of a discontent that grew betweene *Teucer* and his father *Telamon*: for *Teucer* returning from Troy (not hauing reuenged the death of his brother *Ajax*) so much incensed his father that he banished him his countrie, whereupon *Teucer* sailed thence to Cyprus, where he built this citie, and because of the extraordinarie affection that he bore to the countrie where he was borne, called it by the name of Salamena, or Salamais. Saint *Ierom* saith, that there is a riuer of extraordinary hot water that runneth through a great part of this countrie; and that it was once ouercome by the Iewes, and vtterly ruined and destroied; but afterward repeopled and called by the name of Constantia. This towne at this day is called by the name of Famagusta, and was taken (with the whole Island of Cyprus) by *Mustapha* chiefe Captaine to *Selimus* the second, Emperour of the Turkes, *An. Dom.* 1570. *Solon* that notable and famous Philosopher was borne in this Towne. And *Paul* and *Barnabas* sailed out of Syria and liued in this Towne, *Acts* 31.

Of Paphos.

THis Citie is scituated vpon the shore of Cyprus, 212 miles from Ierusalem towards the North, and seemeth to take the name from *Paphos* the sonne of *Pigmalion* the Artificer. In this towne there stood a notable Temple, built by that *Pigmalion* in the honour of *Venus*; for that (as it seemeth by the Poets) hee was much giuen to women. Here *Elimas* that wicked Magician who (as some will haue it) called himselfe the sonne of *Iesus*; as others, the

the ſonne of *Iehouah*, dwelt, whom the Lord by the hand of *Paul* ſtrucke with blindneſſe. Here alſo *Sergius Paulus* the Proconſull was conuerted.

It was in times paſt a goodly faire citie, as the ruines thereof teſtifie to this day; but now it is deſtroied and almoſt deſolate. There (as it is for the moſt part through that Iſland) the ayre is impure and vnwholſom, and the ruines of many goodly churches and buildings are to be ſeene; alſo the wals of a ſtrong and almoſt impregnable tower ſcituated vpon a hill in the middle of the citie; and as may be thought, was ſometime the habitation of *Sergius Paulus*. There is alſo ſhowne vnder a certaine Church (which in antient times belonged vnto the brothers of the Minories (a certaine Priſon diuided into ſeuen roomes, where *Paul* and *Barnabas* were impriſoned for preaching the Goſpell. Here alſo vnder another Church is found a ſpring of very wholeſome water, which is a preſent remedy for the Ague and Feuer. Here alſo is excellent Wine.

Of Perga.

PErga was a citie of Pamphilia, from whence *Diana* is called *Pergea*, becauſe there was a notable Temple in that Towne which was dedicated to her. It is ſcituated in Aſia the leſſe, neere to Cheractus, as *Ptolomais* ſaith; but as *Strabo* ſaith, cloſe by Ceſtria a faire and goodly riuer, 356 miles from Ieruſalem towards the North. The countrey wherein this ſtandeth is full of mountaines, extending from the mouutaine Taurus (which beginneth in this place, abounding with Vines, Oliues, and other fruits) vnto the ſea. There are many faire and fruitfull paſtures in it, and many goodly and beautifull cities; as Aſpendius, Phaſelis, & this Perga, beſides many others needleſſe to be named. There was vſually euery yeare a great feaſt kept here in honour of *Diana*; but *Paul* and *Barnabas* comming to this town, conuerted moſt of the inhabitants to the knowledge of God and of his ſonne Chriſt Ieſu, *Acts* 13.

Of Antiochia in Piſidia.

THis was the chiefe citie in Piſidia, ſcituated in Aſia *minor*, 460 miles from Ieruſalem towards the North. S. *Paul* conuerted a great multitude in this towne to the faith of Chriſt.

Of

Of Iconium.

IConium was one of the Metropolitan Cities of Lycaonia, as *Pliny* saith, *lib.*5.*cap.*27. scituated not farre from the bowing of mount Taurus in Asia the lesse, as *Strabo* saith *lib.*12. 420 miles from Ierusalem towards the North. In this citie *Paul* and *Barnabas* continued a long time, and did many miracles, by which meanes a great multitude of the inhabitants were conuerted to the Christian faith, *Acts* 13.14. It is to this day a faire citie, and vnder the gouernment of the Turks, who woon it from the Princes of Caramanian. About 400 yeares before, there was a great battell fought close by this towne, betweene the Saracens and the armie of the Emperour *Conradus* the third, in which the Christians lost the day.

Of Lystra.

THis is a Citie in Lycaonia scituated in Asia the lesse, 436 miles from Ierusalem towards the North. In this Towne *Timothy* was borne, *Acts* 16.2 *Tim.*3. In this citie *Paul* healed the Cripple and was stoned, *Acts* 14.2 *Cor.*11.

Of Durbe.

THis also was a citie in Lycaonia scituated in Asia the lesse, 388 miles from Ierusalem towards the North, where *Paul* and *Barnabas* preached the Gospell, *Acts* 14.

Of Attalia.

ATtalia was a hauen Towne of Pamphilia, built by *Attalus Philadelphus* King of Pergamus, after whose name it was so called, as *Strabo* obserueth, *lib.*14. being distant from Ierusalem 332 miles towards the North. *Paul* and *Barnabas* sailed out of Syria into this towne. At this day it is called Catalia.

The

The third Trauels of Paul *in the company of* Sylas.

IN the fifth yeare after the aſcention of Chriſt *Paul* tooke vnto him *Sylas*, and going through Syria and Cilicia, came to Derbe, which is 400 miles, and there eſtabliſhed the Churches, *Acts* 15. 16.

From Derbe they went to Lyſtra, 48 miles, where *Paul* circumciſed *Timothy*, *Acts* 16.

In the 51 yeare after Chriſt they went from Lyſtra, and ſo trauelled through Galatia, Phrygia, and being hindred by the ſpirit that they could not preach in Bythinia, they went thorow Myſia, and ſo came to Troas; where by a viſion that *Paul* ſaw in the night he was admoniſhed to go into Macedonia, *Acts* 16. So this journey between Lycia and Troas was 480 miles.

¶ Looſing from Troas they ſailed with a direct courſe to Samothracia, 116 miles.

From thence they ſailed to Neapolis, 92 miles.

From thence they went to Philippos in Macedonia 24 miles; *Act.* 16. here *Lydda* the ſeller of purple was conuerted, and *Paul* diſpoſſeſſed a Diuel: and then he and *Sylas* being ſcourged were caſt into priſon, *Paul* being then about 41 yeares of age, *Acts* 16.

From Philippos they went to Amphipolis, about 36 miles, *Acts* 17.

From thence they went to Apollonia, 44 miles.

From Apollonia they went to Theſſalonica, where the Iewes ſtirred vp a tumult: 80 miles.

Wherefore they went thence by night, and came to Berrhæa 60 miles: here alſo the Iewes ſtirred vp a tumult, *Acts* 17. Theſe things hapned in the ſummer ſeaſon, *An. Dom.* 51.

From Berrhæa *Paul* was brought by the Brethren to the ſea, where entring into a ſhippe hee went to Athens, which was 264 miles; where he conuerted *Dionyſius* the Areopagite. From this

towne he wrot both his Epiſtles to the Theſſalonians, as the ſubſcription witneſſeth, and ſent them to Theſſalonica. Theſe were the firſt Epiſtles that *Paul* wrot.

Afterward hee went from Athens and came to Corinthia, 74 miles: he came thither about the beginning of Auguſt, *An.D.*51 and continued there a whole yeare and ſix months, preaching the Goſpell, and making tents with *Aquila* the Iew, who was of that trade, *Acts* 19.

From Corinthia, about the ſpring *An.Do.*53. he went to Cenchræa with *Aquila* and *Priſcilla*, 304 miles. There for deuotions ſake he polled his head.

From Cenchræa he ſailed in the company of *Aquila* and *Priſcilla* to Epheſus, about 304 miles. Here he left them, *Acts* 18.

From Epheſus hee ſailed to Cæſarea Strato in Iudæa, beeing 280 miles.

From Cæſarea he went to Ieruſalem, 32 miles, and ſaluted the Church.

From the city of Ieruſalem *Paul* went to Antiochia in Syria, 280 miles.

So all theſe trauels were 2154 miles.

¶ *Of the townes and places to which he trauelled.*

Of Cilicia.

BEcauſe you may reade of Syria before, I wil omit it, and proceed to ſpeake of Cilicia. This was a countrey in Aſia the leſſe, ſo called (as ſome would haue it) from *Cilix* the Kings ſon of Phœnicia; compaſſed in vpon the Eaſt with the mountaine Amanus; vpon the North with the mountaine Taurus; vpon the Weſt by Pamphilia; and vpon the South by the Mediterranean ſea. At this day it is called Caramania, and is diſtant from Ieruſalem 304 miles towards the North. In times paſt it was diuided into two parts, that is, into Cilicia the higher and the lower: Cilicia the higher aboundeth with mountaines, the lower is a plaine champian countrey very fertile and pleaſant. The principall

cipal cities thereof are Tarsus, where the Apostle *Paul* was born, and where the riuer Cydnus runs through the midst of it; Issus, where *Alexander* ouercame *Darius* last Emperor of the Persians; Anazarba, where *Dioscorides* that excellent Physitian was borne, who was of great estimation with *Antonius* and *Cleopatra*. There are six books yet extant of his profitable and necessary labours in that science.

From hence may be gathered that the scituation is strong and pleasant; in regard it is fortified on euery side with mountaines, but principally with the mountaine Taurus (famous for the fertilitie of it, and the passage of *Alexander* with his army, who at the he conquered *Darius*, went through the straight passages thereof, being both dangerous and difficult) and watered with many Riuers that take their beginning from that mountaine, & so passeth Southward through all Cilicia, falling then into the Mediterranian sea.

Of Galatia.

GAlatia or Gallo-Grecia is a countrey of Asia *minor*, distant from Ierusalem 400 miles; hauing vpon the East Cappadocia, vpon the South Pamphilia, vpon the West Bythinia, and on the North the Euxine sea. The cities of this country were antiently Sinopis, where King *Mithridates* kept his Court, and *Diogenes* the Cynick was born; Amisus, also Pessinus, where the Mother of the gods was had in great honor, and was fetcht thence by the Romans. This was a famous mart town (as *Livy* saith, *li.* 29.) Laodicea, Tauius, and Ancyra, where there was held a notable Sinod: and in this large and spatious country also stood Antiochia Pisidia; for the Galathians dwelt in all Paphlagonia a part of Licaonia, Pisidia, and Isauria: in which countries the Apostle *Paul* taught the Gospel of Christ.

These inhabitants (which in those daies were called Galathians) are said to be a people of France, who ioyning themselues to the Cymbrians, Danes, and Germans, vnder the conduct of *Brennus* their captain inuaded Italy; in which enterprise they were so fortunat that they conquered a great part of it, wherin they planted colonies: and because of their neerneſſe to their own country

in proceſſe of time grew mightie; and from that beginning the countrey where they inhabited was called Cice-alpine-Gallia; taking that name partly of the place, partly of the people. After, *Brennus* and his armie making vſe of their fortunes, forraged all Italy, and came to Rome, which they woone and ſackt, all but the Capitoll, and that alſo was in great danger, vntill ſuch time as *Camillus* (a valiant Roman Captaine) taking aduantage of the enemies ſecuritie (who now tooke more care how to ſatisfie their couetouſneſſe, than to defend what they had got) of a ſudden ſet vpon them; by which vnexpected inuaſion they were put to a maruellous ſtraight, and the beſieged greatly incouraged; ſo that they alſo iſſuing out of the Capitoll, made ſuch a ſlaughter, that they forced *Brennus* and his armie to retire, and to reſtore all the pillage that hee had got, and alſo forſake the countrey. This misfortune they bore patiently, conſidering their former proſperitie, and in hope of better ſucceſſe ſailed thence into Grecia: where, after they had attempted many noble exploits, and failing in ſome, they determined a voyage for Delphos, becauſe there was great ſtore of treaſure, and the inhabitants (as they ſuppoſed) weake to oppoſe their armie. In this expedition they vſed much pillage and robbing vpon the Seas; and through many dangers came at length to this Iſle, landed their men, wan the citie, fired a great part of it, and put many of the inhabitants to the ſword: with this victorie, moſt of his armie which were more religious than the reſt, would haue willingly left the countrey; but *Brennus* who beforetimes had beene vſed to ſacriledge, and thoſe that were as couetous as himſelfe, thought it baſeneſſe through an opinion of holineſſe to leaue ſo great a bootie behind them as was contained in the Temple of *Apollo*, (for that place of all the Temples of the world in thoſe times was notorious for riches and treaſure, the many and great gratuities and offerings of moſt Princes, which were both magnificent and rich, being hoarded vp in the ſecret caues of this Oracle) wherefore they attempted the aſſault, but with bad ſucceſſe, for the diuell raiſed ſuch a tempeſt, with thundring, lightning, and other ſtrange and vncoth accidents, that *Brennus* in this diſtemperature of the aire was * ſlaine, many of his ſhippes were ſet on fire, and the greateſt part of his

* Some ſay he killed himſelf with his owne dagger.

his armie loſt, being either ſpoiled with lightning, ſlaine by the inhabitants, or diſperſed with feare. Such euent had this ſacrilegious attempt. Thoſe that remained, after they had gathered themſelues into a body, went thence into Aſia the leſſe, and planted themſelues in this country; where the inhabitants in proceſſe of time called them Gallo-Græcians, adding their originall name to that of the countrey wherein they liued: and after, for beauties ſake, they were called Galatians, See *Liu. lib.* 5. *Diodorus Siculus, lib.* 6. ſaith, That the inhabitants of Galatia were ſo called of this people, in the time that *Gidion* iudged Iſrael, & that *Cyrus* was Emperour of Perſia; both may be true, conſidering the mutabilitie and change of States in thoſe times.

Some thinke they were firſt called Galatians by *Attalus* King of Pergamus, (who gaue them a great ouerthrow cloſe by the riuer Halym) becauſe they originally were of Gallia, and continued ſometime in Græcia, and after came into Aſia; ſo he joyning theſe two names into one, called them Gallo-Græcians, or Gallatians. This hiſtory is diuerſly reported by diuers authors; but all conclude that they reſted and inhabited in Aſia, where their poſteritie continued to this day.

In times paſt it was a very warlike and generous nation, and in their expedition performed many noble exploits, attaining to eminence onely by their ſword; for which cauſe many Princes neere them were beholding vnto them for their aide: but withall, cruell and barbarous, inſomuch as they oftentimes eat their captiues or offered them to their gods; and thus they continued for the ſpace of 300 yeares, till *Paul* comming into that countrey preached the Goſpell amongſt them, and conuerted them from this Barbariſme to the Chriſtian faith. He ſent an Epiſtle to this people from Rome, being 1200 miles. They in thoſe times held all Paphligonia, a part of Phrigia, Cappadocia, and of all the neighbouring countries thereabouts, which after their names was called Gallo-Græcia or Galatia: ſuch a mightie nation was this growne in a ſhort time, at firſt being a people thruſt out of their owne countrey for want of a place to inhabit in, as you may reade more at large in the fifth booke of *Liuie*, whoſe authoritie I haue principally followed herein.

Of Phrygia.

PHrygia is as much to say as a dry and sandy country, scituated in Asia the lesse between Galatia and Mysia, 600 miles from Ierusalem Northwestward. It is diuided into two parts, the greater and the lesse: in the greater Phrygia stood Smyrna; in the lesse Dardania, so called of *Dardanus* who first built it: in which town there reigned many wealthy & mighty Princes, as *Erictho-nius*, *Tros* of whom it was called Troy, *Ilus* of whom it was called Ilion, *Laomedon* who was the father of *Priamus* the last king thereof, for in his time it was destroyed by the Grecians. Of which desolation I will not speak because it is commonly known.

It lay waste so long (although it had bin a faire and goodly city, the like not in the world) that the place where it stood was become like a plain field, only here and there some heaps of old ruins, to shew that there had been a city in that place. And as *Virgil* said, *Iam seges est vbi Troia fuit*, Corne now growes where Troy stood.

A long time after there were a certain people that called themselues Trojans, who rebuilt it, but not in the same place, and in it erected a goodly Temple in honour of the goddesse *Pallas* to the which Temple *Alexander* the Great (after he had conquered *Darius* King of Persia close by the riuer Granicus, which tooke beginning in a mountain not far from Troy) went, and with singular gladnesse and great solemnitie offered many rich and goodly Presents, enlarged the towne, and greatly adorned. But after he had ended the Persian war, and conquered almost all the knowne world, he sent very kinde and louing letters to these new Trojans, promising not only to inlarge the towne, and endow it with mapriuiledges and reuenues, but also to build vp a faire and sumptuous Temple there, as *Strabo lib.* 15. saith: all which was done for the loue he bore to *Homers Iliads*.

Wherefore looke what *Alexander* had promised, *Lysimachus* (one of his chiefe Princes, and King of Thrace) after his death performed; for he returned to Troy, enlarged the city, beautified it with goodly buildings, set vp a stately Temple, and then compast

past it about with strong wals. After this sort it continued a long time, vntill *Fimbria* a Questor of the Romans (when he had slaine *Valerius Flaccus* the Consull, with whom hee was sent, against *Mithridates* King of Pontus) besieged it, and within ten dayes space woon it; making his vaunts, that hee conquered that citie in ten dayes, which *Agamemnon* could scarce do in ten yeares; to which one of the inhabitants of the citie answered, That then Troy had a *Hector*, but now it had none. But for this hee cruelly wasted the citie. This destruction hapned in the 84 yeare before Christ: thus it lay desolate till *Augustus Cæsars* time, who caused it again to be re-edified and beautified with many faire and goodly buildings, because the Romanes, and especially those noble families of the *Iulij* and *Cæsars*, doe deriue their progenie from the Trojans: for which cause *Augustus* vsed such diligence in the rebuilding of this citie, and bestowed such infinit cost, that he much exceeded *Alexander*, and made it a faire and goodly citie. At this day it is called Ilium. But in the place of old Troy there is little to bee seene, only a small towne, as *Strabo* saith. It is distant from Ierusalem, 760 miles, Northwestward.

Of Bythinia.

THis countrey is opposite to Constantinople, scituated in Asia *minor*, distant from Irusalem Northwestward, and so called of *Bythinus* the sonne of *Iupiter* and *Thrax*. It was sometime called Pontus, Bebrycia, and Mygdonia, as *Stephanus* saith. In this countrey the Apostle *Paul* could not preach the Gospel of Christ when he went into Macedonia and Græcia, because hee was hindred by the Spirit, *Act.* 16. The principall cities thereof were Calcidon, Heraclea, Nicea, Nicomedia, Apamea, Flauiopolis, Libissa (where *Hannibal* lieth buried) and Prusa, now called Byrsa, where in times past the Emperours of Turkie kept their Courts, and were buried. The mother and metropolis of all these cities was Nicea, or rather Nicæa, beeing distant from Ierusalem 720 miles towards the Northwest; at the first called Antigonia, of *Antigonus* the sonne of *Philip* King of Asia, who built it after the death of *Alexander* the Great. But *Lysimachus* called it *Nicæa*, after his wifes name, and at this day is called Nissa. The compasse

thereof is two miles, being foure ſquare, ſcituated (as *Strabo* ſaith *lib.* 12.) in a faire and pleaſant place, lying cloſe by the poole of Aſcania, and hath in it 4 gates, ſtanding in a direct line; al which gates might eaſily haue beene ſeene from a certaine ſtone which ſtood in the middle of the Market place.

In this citie the moſt Chriſtian Emperor *Conſtantine* the Great celebrated a Councell, *anno Dom.* 325. at which time there were preſent 320 Biſhops, who condemned the Arrian heriſie, and inſtituted the Nicæn Creed. But after that, *viz. anno Dom.* 326, the Arrians endeauouring to hold a ſecond Councell in this citie, to confirme their opinions, and to diſſolue that which went before, the Lord hindred them with an Earthquake, by which almoſt half the citie was throwne down. Not long after, there hapned another earthquake which vtterly deſtroied it: notwithſtanding it was rebuilt again, and in it a ſecond Councell held, wherein the Nicæn Creed was condemned.

There were many cities of this name; that before ſpoken of, another in Thrace, a third in France, not far from the riuer Varus, a fourth (as *Stephanus* ſaith) is amongſt the Lorrenſes in Græcia, a fift in Illeria, a ſixt in India, a ſeuenth in Corſica, and the eighth in Leuctris of Bœtia.

Of Myſia.

THis is a country of Aſia the leſſe, bordring vpon Helle ſpont and Troada; being diuided into two parts, that is, the greater and the leſſe. That part that bordreth vpon Troada, is diſtant from Ieruſalem 800 miles Northweſtward: but that which is called Myſia the leſſe, and bordring vpon Lydia, is 1028 miles from Ieruſalem Northweſtward. In this countrey ſtood Pergamus, to which *Iohn* wrote his Reuelation; Scepſis where one *Neleus* kept the bookes of *Ariſtotle* til *Apollonius* time, alſo Antandrus, Adramitium, Tranoiapolis, and Apollinia, which ſtood cloſe by the riuer Thyndæus.

The inhabitants were men of a baſe condition, and contemned of the world, inſomuch as they became a prouerbe, as often as a man would denote a thing of no eſtimation, they would ſay *Vltimum eſſe Myſiorum*, that is, It is worſe than the Myſians, as it appeareth

appeareth in *Cicero's* oration for *Flaccus*. Yet notwithstanding, *Paul* and *Iohn* the Euangelist preached the doctrine and light of the Gospell to this poore and despised people, so that the Mysians, which were a contemptible and abhominable nation before all the world, were not so before God, for they were conuerted at the preaching of *Iohn* and *Paul*: From whence he saith, *Not many wise according to the flesh, not many mightie, not many noble; but God hath chosen the foolish things of this world, that they might confute and ouerthrow the wise, &c.* 1. Cor. 1.

In times past they were a great people, though of smal estimation, for they had vnder their iurisdiction, Lydia, Caria, Pergamus, Thyatira, Sardis, Philidelphia, and Laodicea; to many of which *Iohn* wrote his *Revelation*. Also (as *Herodotus* saith, *Lib.* 7.) the Mysians and Teucrians, before the Trojan war, past into Europe, and there woon and held Thracia, Macedonia, and all the land to the Adriatick sea, &c.

Of Troas.

THis citie Troas, where *Paul* raised *Eutichus* (which signifies happie or fortunate) from death to life, *Acts.* 10. stood vpon the sea of Hellespont in Asia the lesse 720 miles from Ierusalem Northwestward. *Antigonus* king of Asia called it Troas, because it was in the countrey where Troy was. But after the death of *Alexander* he called it after his owne name Antigonia: And the better to honour it, kept his court there. But *Lysimachus* King of Thrace hauing got this city into his iurisdiction, bestowed great cost vpon it, and set vp many fair and goodly buildings, then called it after *Alexanders* name, Alexandria, and so it began to be called Alexandria Troas, *Plin. lib.* 5. *Strabo, l.* 13. *Ier de locis Hebraicis*. Now it was called Alexandria Troas to put a difference between it and diuers other cities of that name: for there was an Alexandria in Ægypt, another in India, and many others elsewhere; but only this in the countrey where Troy stood. It was scituated in a high and spacious mountaine, about a mile and a halfe from the shore of Propontus towards the East, between which & Troads istwentie and eight miles.

It

It is a thing worthy obſeruation, to conſider by what diuers names the ſea that lies between Europe and Aſia the leſſe is called, for betweene Conſtantinople and Calcidonia, cloſe by the Euxine ſea it is called *Thracius Boſphorus*, in which place it is not aboue halfe a mile broad: here *Xerxes* when he inuaded Græcia, built vp a bridge for his army to paſſe ouer. There is alſo another ſtrait and narrow place in this ſea, which is called by the name of *Cimmerius Boſphorius*. Theſe two *Boſphori* are ſo called (as ſome authors hold) becauſe a Bull when he loweth may be heard from the one ſide to the other: but *Pliny* ſeemeth to deriue the name from *Io*, that faire maid which *Iupiter* turned into a Cow, who ſwam ouer this ſea, and of her was called *Boſphorus*, *lib. 6. cap.* 1. It is alſo called *Propontus*, becauſe it lieth juſt before the Euxine ſea; and *Helleſpont* from *Helle* the daughter of *Athamantis* K. of Thebes who was drowned therein: then running thence it falleth into a gulph of the Mediterranean Ocean, & there it is called the Ægean ſea, of *Ægeus* King of Athens, who drowned himſelfe therein for the ſuppoſed loſſe of his ſonne *Theſeus*. In this ſea were ſcituate the Iſles of Pathmos, Mytelene, Samothrace, Chius, Lesbus, and many other Iſles, as you may reade in the trauels of S. *Paul.*

Of Samothracia, ot Samothrace.

SAmothracia is an Iſle of the Ægean ſea, ſcituate between Troades and Thracia, eight hundred and eightie miles from Ieruſalem towards the Northweſt, cloſe to that part of Thracia, where Hebrus falleth into the ſea; ſometimes called Dardania, of *Dardanus* King of Troy, who when hee had ſlaine his brother *Iacius*, and taken from him the *Palladiam*, he came firſt into Samothracia, and then into Aſia, where he firſt laid the foundation of the citie called Troy, and of that Kingdome. And although this Iſle at that time was called Dardania, yet becauſe of the neerenes that it had to Thrace, and the altitude of the rocke whereon it ſtood, it ſoone changed the name: and then eſpecially, when the people called Samos came thither to inhabit, who after their own name called it Samothracia. It ſtood vpon ſuch a loftie place, that from thence all the countries round about might eaſily bee ſeene.

ſeen. *Arſinoë* Queene of Thrace was baniſhed by *Ptolomeus* her brother, into this Iſland, who after put to death all her children, and vſurpt vpon the kingdome of Thrace. A cruell part in a brother. *Virg.li.Æneid.*3. makes mention of this Iſland, ſaying,

Treiciamque Samum quæ nunc Samothracia fertur.

And Samian-Troy, which now adayes is Samo-Thracia call'd.

Strabo alſo writeth of it, *li.*13. And in *Acts* 16. it is ſaid, S. *Paul* ſailed from Troadis to Samothracia, & ſo went thence into Thracia and came to the city of Neapolis.

Of Neapolis.

THis Neapolis to which *Paul* went, was a city of Thrace not far from Macedoni, 880 miles from Ieruſalem Northweſtward, called alſo of ſome Caurus. There are many other Cities of this name; one in Iudea, where Sichem and Sichar ſtood; another in Caria, a third in Africa, a fourth in Pannonia; but aboue all, that which ſtands in Campania is moſt remarkable being the chiefe city of the Neapolitan kingdome.

Of Philippa.

THis city in times paſt was called Crenides, becauſe of the veins of gold that were found cloſe by it. But after, *Philip* King of Macedon, father of *Alexander* the Great, cauſed it in the yeare before Chriſt 354, to bee re-edified and inlarged, and then after his own name called it Philippos. It was ſcituated in Grecia cloſe by the riuer Stridon, 936 miles from Ieruſalem toward the Northweſt) and endowed with many priuiledges. In thoſe times the gold was ſo much increaſed in this place, that the reuenue thereof was worth vnto this King more than a thouſand Talents, which at 4500 li. the talent, amounteth to forty fiue Millions of pounds yearely. By the which means King *Philip* grew ſo rich, that he cauſed his gold to be coined, and called it after his owne name, Philippian gold. To this place *Paul* came, and did many

many miracles, taught the Gospell, and conuerted many. From hence he wrote his second Epistle to the Corinthians, and sent it to Corinth; euen 292 miles. He also wrote an Epistle from Rome to the Christians of this Towne, and sent it them by the hands of *Epaphroditus*, euen 628 miles. It was afterward a Colony of the Romans.

Of Amphipolis.

THis was a city of Macedonia, compassed about with the riuer Strymon, from whence it tooke the name; and was distant from Ierusalem 960 miles towards the Northwest. Here also the Apostle *Paul* was, *Acts* 17.

Of Apollonia.

THis was a citie of Mygdonia, scituated not farre from Thessalonica towards the West, close by the riuer Echedorus, 948 miles from Ierusalem towards the Northwest: being so called from *Apollines*, which signifies the Sunne: it stood twentie miles from Thessalonica. There are many other Cities of this name; one scituate in Græcia, close by the Adriatick sea; another, among the Islands of Thrace; a third, in Creet, on this side the riuer Ister; a fourth, in Syria; and a fift, in Africa amongst the Cyrenes.

Of Thessalonia or Thessalonica.

THis was a citie of Macedon, in ancient times called Halia, becauſe it stood vpon the sea; after, called Therma, of the hot bathes that were in it; and lastly, Thessalonica, of *Philip* the sonne of *Amyntas* King of the Macedonians, who gaue it that name either of the great victory that he had against the Thessalonians, or else after the name of his daughter called *Thessalonica*, who was the mother of *Cassandrus*: it stood close by the Thermaick gulph, not farre from the mouth of the riuer Echedorus, 932 miles from Ierusalem towards the Northwest. The Apostle *Paul* taught publiquely in this city, and there conuerted a great multitude of people *Act.* 17. Hee also wrote two Epistles to the inhabitants thereof, and sent them from Athens, being 232 miles distant.

It

In the time of *Theodosius* the first, Emperor of Rome, there hapned by reason of some discontent, a grieuous sedition amongst the Thessalonians, in which stirre some of his captains & gouernors were slain. Wherefore the Emperor (hauing intelligence of what had hapned) sent an army against the city, with authority to put to death a certain number of those who had rebelled: whence it hapned that the city was filled with many vniust slaughters: for the soldiers respecting more their priuat profit than the equitie of the cause, spared neither innocent nor nocent, yong nor old; so that as well the inhabitants as strangers that resorted thither did partake of this miserie, and suffered like punishment as did they which were the first authors of this rebellion.

But because the emperor was consenting vnto these euils, *Ambrose* Bishop of Millaine would not suffer him without publique repentance to come to the sacrament of the Lords supper: wherefore in a publique assembly hee acknowledged his offence with great contrition, *Theodor. li. 5. ca. 17. & Soz. li. 7. ca. 24.*

This town was afterward purchased by the Venetians, of *Andronichus Palæologus* son of *Emanuel* Emperor of Constantinople; who held it a long time, vntill *Amurath* Emperor of the Turkes won it from them, and exercised grieuous cruelty vpon the inhabitants. At this day it is a faire and goodly city, wherein is to be seen 23 Churches, and is inhabited both by Christians, Iews, and Turks, as *Sebastian Munster* saith: but the greatest number is Iews, who are partly merchants, partly of other trades; their number in this place (as it is said by some of their own nation) is 14000, and they haue 80 synagogues: but they are constrained to weare yellow wreaths about their heads, the Christians blew, & the Turks white. There are many Iewes also in Constantinople and Adrianople; but in no place more than in this town, which is now called Salonica.

of

Of Berræa.

THis is a city of Macedon, ſcituated vpon the riuer of Halakmon, 960 miles from Ieruſalem Northweſtward. In this city the Iewes ſtirred vp a great tumult and ſedition againſt the Apoſtle *Paul*, *Acts* 17. At this day it it is called Voria.

Of Athens.

THis was the moſt famous City of all Grecia, the mother of Arts, and a bountifull nouriſher of large and mighty Colonies, in that part of Achaia called Acte or Attica. It was ſcituated vpon the ſhore of the Mediterranian ſea, 720 miles from Ieruſalem Weſtward. It tooke name from a Diuine knowledge; for the word is deriued of σὺν and νόος, i. *the minde of God*. It was firſt built by *Cecrops*, fiue yeares before *Moſes* fled out of Egypt into the land of the Midianites, and of him called Cecropia. This *Cecrops* was the firſt King thereof, and there ſucceeded him at leaſt 40, both famous & worthy princes. But after it was called Mopſonia, of *Mopſus* K. of Theſſaly: and after Ionia, which name it held for a while: and laſtly Athens, dedicated to *Pallas* (which goddeſſe the Grecians ſay was born of the brain of *Iupiter*) which name it held a long time after. There liued in this city *Solon*, *Socrates*, *Plato*, *Ariſtotle*, *Demoſthenes*, and many other excellent Philoſophers.

It was ſcituated vpon a faire and ſtrong Roeke, beautified with many goodly Temples and buildings; but principally that of *Minerua* was moſt ſumptuous, in which there hung a great number of Lampes, which gaue a continuall light. There was alſo the Monaſterie of the holy Virgins, and the image of *Pallas* made all of white Ivorie very curious and coſtly. There were many Schools, Colledges, and pleaſant gardens in which Philoſophers vſed to walk, and it abounded with ſweet and delectable muſick, and with great reſort of Merchants and Schollers. To conclude, in thoſe times it was the moſt notable city in the world.

Moreouer, there were many profitable hauens for the receit of ſhips, but that which was called Piræum exceeded, being capable

pable to receiue 40 * ships; beautified with many goodly buildings, in compasse two miles, fortified with seuen walls, and ioyning to the city (wherof *Terence* writeth in *Eunuch. Act. 3. Scen. 4*) At this day it is called Porto Lini, fortified with two wals foure miles in length, extending to the hill Munichya, the syrname of *Diana* (being compassed in the figure of a Chersonesse, & so ioyned to the city of Athens. In which distance there are two other hauens besides that of Piræum. In this *Iupiter* had a magnificent Temple, and in it were found many artificiall tables, pictures, and grauen images, all which are at this day destroied and carried away.

* As some say 400.

It hath beene three times destroyed; first by *Xexes* and *Mardonius*, which happened in the yeare before Christ 479. Then by *Lysander*, who broke downe an hundred paces of the wall, and almost vtterly destroyed their ships, and broke downe the hauen of Peræa. It was also sore oppressed by the Romans, and they also brake downe their hauen and burnt their shippes, but spared the towne, and held it in great estimation. But it was the third time ouerthrowne and vtterly destroyed by the Turks, who both changed the place and name of the city, after it had flourished 3113 yeares. At this day it is diuided into three parts, and called by the name of Sethina, because of the varietie of the inhabitants that liue in it, being very well peopled, and a faire and spatious City, but much altered from that it was in times past. For although before it was the very mother of eloquence, and glory of Attica, yet at this day it is so much altered, that their language is base, and their glory is eclipsed. The vppermost part of the city, where formerly the temple stood dedicated to the vnknown God, is now wholly and absolutely in the hands of the Turkes, in which they haue built a strong and almost inuincible Castle, which hath the command of the rest of the towne. The second and middle part of the towne is all inhabited by Christians. In the third there standeth a fair and goodly Palace, supported with marble pillars, and adorned with goodly workes. In this part of the City there inhabiteth people of diuers sects and conditions. And heere also is the seat of a Metropolitane, who hath vnder him many Bishops. So that God doth support and maintaine

his

his Church euen amongſt the enemies thereof; for there are four Patriarks in Turky, to which al the other Chriſtian Metroplitans and Biſhops are ſubiect; *viz.* the Patriarch of Alexandria, Conſtantinople, Antiochia, and Ieruſalem.

Paul was the firſt man that preached the Goſpell of Chriſt in this city, and conuerted many citiſens, but eſpecially *Dionyſius* the Areopagite, who dwelt vpon a promontory without the city, and as it ſeems was one of the principal Iudges and gouernors of the town; for after he had taught publiquely in the towne, & had diſputed againſt the Iewes and Philoſophers concerning Chriſt, they ſuppoſing him to be a buſie fellow, and one worthy of death as a diſturber of the common peace, brought him before this *Dionyſius*, that ſo by his iudgement he might receiue condign puniſhment for his offence. But S. *Paul* ſo well behaued himſelfe, and preached with ſuch admirable eloquence and learning, that hee not only confuted his enemies, but among others conuerted this *Dionyſius Areopagitus*, who was afterwards the firſt Biſhop of Athens (as *Euſeb.* ſaith, *lib.* 4. *cap.* 23.) and went captiue with *Paul* to Rome, and from thence to Paris in France, where he ſuffered martyrdome vnder *Dionyſius* the Emperor.

Of Corinthia.

COrinthus is a famous city in Grecia, ſcituated in Peloponeſſus a pleaſant countrey of Achaia, ioyning to the continent of Grecia like an Iſthmus or Peninſula, diſtant from Ieruſalem 760 miles towards the Weſt, commonly called Corantha, built (as *Euſebius* ſaith) by *Siſiphus* ſonne of *Æolus*, at ſuch time as *Ioſhuah* gouerned Iſrael; who was a mighty Pirat. At firſt it was but a caſtle, and called after his name Siſiphyus: but after, becauſe of the ſtrength of the place, and pleaſant ſcituation, it became a faire towne, and called by the name of Corcyra, as *Strabo* ſaith; then Ephym, of *Ephyra*, who was a faire and goodly Nymph, and Queen of that place. Now although euen in thoſe times it was held in great eſtimation, yet it became much waſted and decayed through the continuance of time, vntill it was repaired by King *Corinthus* (who as ſome thinke was the ſonne of *Marathon*

Suidas

Suidas saith, the sonne of *Pelops*; others would haue him the sonne of *Orestis*: and after his name was called Corinth, that is, The floure of Maides.

It was a faire and goodly citie, very commodiously built, for it stood betweene the two seas of Ionium and Ægeum, so that there resorted thither great multitude of Merchants from all places, Close by the citie there stood a steepe mountaine, which was as it were a bulwarke for the defence thereof, being 560 feet high, and called Acrocorinthus, that is, *the glory and strength of the Corinthians*. It was also compassed about with strong walls, and beautified with many goodly buildings and temples, but aboue the rest, the Temple of *Venus* was had in great reputation, which (as *Strabo* saith) stood vpon the top of the mountaine Acrocorinthus, wherein there were aboue a thousand Maides prostituted euery yeare. This Temple was had in such great honour, and was so gloriously built, that aboue all the places of the world there was resort vnto it. Close by it stood the ancient castle called Sysyphius, built all of white Marble; and a little below that, the fountaine of Pyrene dedicated to the Muses.

There were many mightie Princes that ruled in this citie, as *Alethes* who was King thereof at such time as *Samuel* judged Israel, which was 1103 yeares before Christ; hee bestowed great cost vpon it, set vp many faire and goodly buildings, and ruled ouer it thirtie and fiue yeares, as *Eusebius* saith. After him there succeeded many Kings, by whose worthinesse and prowesse it was so much inlarged, and made so famous, that it was little inferiour to the citie of Rome: for at such time as Embassadors were sent thence to intreate of some businesse concerning the state, the Corinthians did not let to giue them many reprochfull tearmes, as *Strabo* saith, *lib.* 8. because of which insolencie the Romans sent *Lucius Mummius* the Consul, into Græcia, who besieged Corinth, and within a short time tooke it, and burnt it downe to the ground, in the yeare before Christ, 145, of which you may reade more in *Florus*, and in the second Decad of *Lyuie*. It was a maruellous rich Towne, and abounded with gold, siluer, and costly brasse, also with plate, and curious pictures: so that although *Mummius* conquered Corinth, yet Corinth conquered Rome;

for the citizens thereof were so bewitched with the riches and glory of this towne, that they forgot their ancient seueritie, and with violence followed their vices, as *Salust* saith, *lib.* 1. So that as before Corinth abounded with luxurie and diuers other abhominable euils, as whoredome, adulterie, fornication, couetousnes, idolatry, rapine, and murther: so Rome in future ages became as bad or worse than it.

Thus it continued waste from that time till *Iulius Cæsar* was Emperour of Rome, who hauing trauelled into those parts of the world, and seene the ruines of this citie, and the profitale scituation for traffique, caused it to be rebuilded: after which time it began to grow great & spacious, little inferiour to the former in glory, and no lesse corrupted with vices, hauing forgot the former miserie which it sustained by the hands of the Romans; and so continued from the yeare before Christ 44, vntill the yeare after Christ 41, at which time *Paul* came thither & preached the Gospell, by whose diuine doctrine and godly life and conuersation, they were conuerted from their euill courses, and liued more holily and honestly, as appeareth by the two Epistles of Saint *Paul* wrote from Philippos to the inhabitants of this towne.

But after, they falling from their faith and forsaking their ancient integritie, the Lord punished them with a second desolation; for at such time as *Amurath* Emperor of the Turkes grew to eminencie, and had conquered Thessalonica, Boætia, and Attica, he came into this Isthums, and made all Peloponessus tributary to him. Then after him *Mahomet* the second (although the inhabitants of Corinth had fortified their citie with three walls, and made it so strong that it was thought to be almost inuincible) besieged it and woon it, *An. Dom.* 1458. about six yeares after Constantinople was conquered by the Turkes. But now it is in the command of the Venetians, and that, and all the countrey is called by the name of Morea, as it appeareth in the Turkish Histo-rie, *lib.* 10.

The

The fourth peregrination of the Apoſtle **Paul.**

IN the yeare after the Natiuitie of Chriſt, 53, *Paul* went from Antiochia in Syria, and came to Galatia, and Laodicia in Phrygia, and thence wrote his Epiſtle to *Timothy*, as it appeareth by the ſubſcription of that Epiſtle, which was 380 miles.

From Laodicea hee went to Epheſus, which was 280 miles; and there appointed *Timothy* to be a Biſhop, and daily diſputed in the ſchoole of a certaine Tyrant, and did many miracles, as it appeareth, *Acts* 19.

From Epheſus he came to Troada, which was 200 miles, where when he could not find *Titus* he was troubled in ſpirit, 2 *Cor.* 2.

From Troada hee ſailed into Macedonia, and came to Philippos, which was 232 miles: from hence hee wrote his Epiſtles to the Corinthians, and ſent them to Corinth, which was 292 miles.

In the ſame yeare alſo, *Paul* paſſing through Græcia, (in euery place where he came, preaching and viſiting the churches, *Act.* 19.) at length came to Corinthus, which was 480 miles.

In the 57 yeare after the Natiuitie of Chriſt, when *Paul* had wintred among the Corinthians; in the Spring (that hee might auoyd the deceits of the Iewes who went about to take away his life, hee went thence and returned to Philippos, which was 292 miles, where he celebrated the feaſt of Penticoſt, *Acts* 2.

From thence he ſailed to Troada, which was 232 miles, where he raiſed *Eutichus* from death to life, *Acts* 20.

From Troada he went to Aſſa, which was thirtie and ſix miles, *Acts* 20.

From Aſſa he ſailed to Mileten, which was 760 miles, *Acts* 20.

From Mileten he went to Chius, which was 64 miles, *Acts* 20.

From Chius he ſailed to Samus, which was 60 miles, and continued in the Iſle of Trogylius which was cloſe by Samus, as *Pl.* ſaith, *lib.* 5. *cap.* 3. and *Strabo*, *cap.* 13.

From Trogylius hee ſailed by Epheſus, and came to Miletus, which was 160 miles. From thence hee ſent Meſſengers to the Miniſters of Epheſus, commanding them to haue a ſpeciall care to the flocke of Chriſt, which he had purchaſed with his pretious bloud; and added that he was ſo much the more importunate in that behalfe becauſe they ſhould neuer ſee him againe: Wherefore they embraced *Paul* with great lamentations and ſorrow, *Acts* 2.

From Myletus he & his companions went with a direct courſe to the Iſland of Cous, which was 200 miles, *Acts* 21.

From thence the next day they went to Rhodes, which was 84 miles.

From Rhodes they went to Patara, which was 100 miles.

From Patara they ſayled to Tyrus, leauing Cyprus vpon the left hand, which was 360 miles, where hee found certaine Diſciples, and remained there ſeuen daies, *Acts* 21.

From Tyrus *Paul* and his companions ſailed to Ptolomais, which was 24 miles.

From thence they came to Cæſarea Strato, which was 44 miles; there they remained in the houſe of *Philip* the Euangeliſt, who was one of the ſeuen Deacons with *Stephen*, *Acts* 21.

From thence *Paul* went to Ieruſalem, which was 32 miles, and there about the feaſt of Penticoſt he was taken by the Iewes, impriſoned and ſcourged, *Acts* 21. At this time *Paul* was about 47 yeares of age. So all theſe Trauels were 3396 miles.

Of the townes and places to which he trauelled.

And firſt of Aſſus.

CONcerning Laodicea to which *Paul* trauelled you may reade before. I will therefore proceed to Aſſus, which was a towne within the juriſdiction of Troada, ſcituated cloſe by the Ægean ſea, 700 miles from Ieruſalem towards the North-Eaſt, as *Strabo* ſaith, (*Lib.* 13.) wonderfully fortified both by nature and art, ſo that it is a thing almoſt impoſſible to be conquered. There

is

is found close by it the stone called Sarchophagus, in which if any mans corps be buried, within the space of 40 daies it is vtterly consumed all but the teeth, as *Pliny* saith, *li.36.cap.17.* In this citie *Cleantes* the Stoicke was borne, as *Chrysippus* saith.

Of Mitylene.

THe Isle and towne of Mitylene is scituated in the Ægean sea, 624 miles from Ierusalem toward the Northwest. In times past called Lesbus, which obtained the whole jurisdiction & gouernment of Troada. It is in compasse 136 miles, and containeth in length from the North to the South 56 miles. In it is found much matter for the making and calking of ships: there was many goodly cities in it, as Mitylene and Pyrrha, which stood vpon the West part of it; also the Metropolitan called Lesbos, Eressus, the hauen of Antissa, and Mithymna. Of Lesbos in times past this whole Isle was called Lesbus, vntill the citie of Mitylene grew famous; being so called of *Mitylene* the daughter of *Macharus*, as *Diodorus* saith, *lib.4.* and after that cities name it was called Mitylene. There were many other goodly cities which stood in this Isle, but they were either consumed by earthquakes or drowned by the sea. The land thereof was very pleasant and fruitfull, bringing forth grapes, whereof there was a very excellent and cleere wine made, which they of Constantinople principally liked: there is also found great store of Cypresse, Pines, and plenty of figs come thence. Their horses are very strong, but of a low stature: it is very mountainy, and pestred with wild beasts.

There were many famous men that liued and were borne in this country; as *Pittachus* one of the seuen Wise-men of Græce, *Alieus* the Poet, and *Alcimenides* his brother, *Diophanes* the Orator, and *Theophanes* who wrote the acts of *Pompey* the Great, (as it appeareth in *Tullies* Oration for *Archia*) *Theophrastus* also that notable Philosopher, (who at first was called *Tyrtamanus*, then *Euphrastus*, that it, *a good Orator*) and lastly, *Theophrastus*, that is, *a diuine Orator*: this man was an excellent Perapatetick, and scholler to *Aristotle*, whom he succeeded in his schoole, and had two thousand schollers.

Vitruuius the Architect maketh mention of Mitylen in his first booke, saying that it was a very magnificent city, and rarely builded, but very badly scituated, for when the South winde did blow, the inhabitants grew sicke; when the West, they coughed, and when the North wind did blow they were made well. Notwithstanding the Apostle *Paul* and his companions came to this citie, as it appeareth, *Acts* 20. At this day it is vnder the iurisdiction of the Turkes, and is called by the name of Midilly.

Of Chius.

THis is an Isle scituated in the Ægean sea, distant from Ierusalem 600 miles towards the Northwest, being 112 miles in compasse; the principall citie thereof is called Chios, taking the name, as some say from the Masticke tree, which sweateth out a certaine gum, of the Syrians called Chian, and by vs Mastick: this Mastick is the best in those parts of the world. *Ephorus* calleth it by the antient name Ætalia; but *Cleobulus*, Chia; either because of the Nymph called Chion, or else because of the whitenesse of the soile: there are others that call it Patyusia; and there are some who deriue the name of Chius from the temple of *Apollo* that standeth in it, called Chion. There stands in it a faire and goodly mountaine called Pellenæum, from whence the inhabitants dig very excellent marble. Also in times past the best Malmsey came thence, but in these daies it is brought from Creet.

Of Samus.

THis is an Isle and Citie scituated in the Ægean Sea, vpon a high or loftie piece of ground, so that from thence the inhabitants may see into all the Countries neere adjoyning, lying vpon the coast of Ephesus and Ionia, 560 miles from Ierusalem toward the Northwest; it was in compasse 88 miles, very fertile and pleasant, much exceeding Chius, although it brought forth no Wine. In times past it was called Artemisia, Parthenea, and Stephane; taking those names from a crowne or wreath of sweet smelling floures, of which there were great plenty in this Isle: the Poëts feigne that *Iuno* was both borne and brought vp in it; and *Varro* saith, That there was a faire and stately Temple dedicated

vnto

vnto her, where ſolemne ſeruice and the rites of Marriage were yearely celebrated. *Pythagoras* the Philoſopher was borne here; and one of the Sybels (which prophecied of the comming of Chriſt) liued here. S. *Paul* alſo came to this Iſle, and conuerted many, as appeareth, *Acts* 20.

There is another Iſle called Samus, ſcituated vpon the coaſt of Epirus, not far from the gulph of Ambracius, called alſo Cephalenia, not far from the promontorie of Actium, where *Auguſtus* ouercame *Antonius*; in honour of which victory he built vp a citie and called it Nicapolis, &c.

Of Trogyllium.

THis is a promontorie and town not far from Epheſus, ſcituared in Aſia *minor*, at the foot of the Mountaine Mycales, foure miles and ſomewhat more from Samus, where *Paul* ſtaied, *Act.* 20. It is diſtant from Ieruſalem 460 miles toward the Northweſt. There are which ſay, that S. *Paul* ſtaied at a certaine Iſle joining cloſe to this promontory, called after that, by the name of Trogylium, See *Strabo, lib.* 14.

Of Myletus.

THis was a famous city, ſcituated vpon the borders of Ionia and Cæſaria, cloſe by the ſhore of the Ægean ſea, 104 miles from Ieruſalem towards the Northweſt. The Poëts fein, that *Miletus*, who was the firſt builder of this citie, was the ſon of *Apollo*, and called it after his owne name Myletus: but *Strabo, lib.* 12. thinketh that it was rather built by *Sarpedon* the ſonne of *Iupiter*, and brother to *Radamanthus* and *Minos*, and by him was called Myletus, from another Citie of the ſame name, which ſtood in Crete. The wooll that commeth from this towne is wonderfull ſoft, and ſingular good for many purpoſes; but it was principally vſed to make cloth of, which they died into an excellent purple and tranſported into many places. There were many famous men that either liued or were borne in this towne; as *Thales Mileſius* one of the ſeuen Wiſe-men of Græce, *Anaximander*, who was his ſcholler, *Anaximenes* and *Hecataus* the Hiſtorian; alſo *Eſchenes* the Orator, (not he that contended with *Demoſthenes* who taking

too much libertie against *Pompey* was banished) *Timotheus* the musician, and *Pittacus* the Philosopher, besides many others.

But of all these, *Thales Milesius* was held in greatest estimation, because he was thought to be the first that taught natural Philosophie and the Mathematicks amongst the Grecians. He was the first also that foretold of the Eclipse of the Sun, about such time as the battell was fought betweene *Cyaxares* father of *Astyages* King of the Medes, and *Hallyattes* father of *Crœsus* K. of the Lidians, which was about the 44 Olimpiad. There came vnto him a certaine man, who asked him what was the hardest thing in the world; he answered, *seipsum nosce, to know himselfe*. Another came to him, and askt him how he might do to liue justly; he answered, *Si quæ in alijs reprehendimus, ipse non faciamus, That we doe not those things which we reprehend in others*. He died about the 58 Olympiad. Meletus at this day is called Melasa.

Of Cous.

THis is one of the Cyclad Islands, lying in the Ægean sea, bordring vpon Caria; being so called from the Vaults and caues that are in it, and distant from Ierusalem 524 miles. It hath a city called after the same name, wherein there was a stately Temple built in honour of *Iuno*; & another standing in the suburbs therof dedicated to *Æsculapius*: this was a very sumptuous temple, and made very rich, because of the many presents and gifts that were sent and dedicated to it. When the Romanes had obtained the command of this Isle, *Octavius* the father of *Augustus Cæsar*, tooke out of this temple a naked *Venus*, which was a goodly image, and carried it with him to Rome in honour of his progenitors, who deriued their progenie from her.

It is in compasse 56 miles, being so pleasantly scituated that it was a sea marke to Mariners, very fruitfull, and bringing forth abundance of wine & silke, by reason of a certain fish that is found there, from which they got great plenty. See *Plin. lib.* 11. *cap.* 22.

There were many that liued onely by weauing of silke, and aboue the rest there was one *Pamphila* the daughter of *Plates*, that was most excellent in that Art.

There

There were many famous men that were either born or liued in that country, as *Hipocrates* that excellent Phyſitian, *Apelles* that notable painter, *Simus* the Phyſician, *Philetas* the poët and orator, *Niciathe* prince and tyrant of Cous, *Ariſton* the Peripatetick, and *Theomneſtus* that notable politician. At this day this Iſle is within the Turkiſh Empire, and by them called Stacu: alſo the principall citie thereof is called by the ſame name, and wholly inhabited by the Turks, two towns only being inhabited by the Grecians: but there are many that dwell in ſtrong caſtles compaſſed with round and ſtately towers. This countrey is very fertile, abounding with cattell, and the mountaines thereof are little inferior to thoſe of Creet.

Of Rhodes.

THe city and Iſle of Rhodes (which is ſo called from the ſweet ſmell or roſes) is ſcituated in the Mediterranean ſea, a little from Aſia the leſſe, vpon the South; being diſtant from Ieruſalem 140 miles toward the Northweſt, as *Strab.* ſaith, *l.* 14. It is in compaſſe 112 miles. It was at firſt called Ophy, then Statilia, & after Telchin, of the inhabitants thereof, who were called Telchines, a people which, as ſome ſay, were witches; others ſay, curious Artificers, and were the firſt that found out the making of braſſe and yron. At laſt it tooke the name of Rhodes from the principal city that ſtood in it: for there were three cities in it, *viz.* Lyndus, Camirus, and Ialyſſus. In Lyndus, *Cleobulus* one of the ſeuen Wiſemen of Græce, and *Chares* that famous Statuarie, who made the Coloſſus which ſtood in this Iſle, were borne. Ialyſſus of a Roſe that was found in it, was called Rhodes, being ſcituated vpon an exceeding high promontorie, lying toward the Eaſt part of that Iſle. This exceeded the other two cities both for ports, waies, walls, and other ornaments, and the inhabitants were gouerned with ſuch excellent lawes, and ſo skilfull in nauigation, that it might compare with the ſtrongeſt citie of the world, and for a long time had the command of the ſea round about, and vtterly aboliſhed all Pirats and robbers from thoſe parts.

Diodo.

Diodorus Sicul. li. 6. saith, that it was called Rhodes of *Rhodia* a faire and beautifull maid, who was dearely beloued of *Apollo*, and therefore this Iland was dedicated to the Sunne; for as *Solinus* saith, though the heauens be neuer so cloudy yet the Sun shineth in Rhodes. *Pindarus* the Poet (because of the fertility of the soile, and the exceeding opulencie of the inhabitants) saith, that it rained gold in that country. In former times it flourished with learning and good arts, insomuch that the Romans for the most part sent their children to be brought vp at Rhodes. This Isle is very fruitfull, and bringeth forth many things necessarie for the maintenance of life, but aboue all, a certaine red wine which the Romans did greatly delight in, and valued at a high price. In this city liued that notable Painter called *Protogines*, which *Apelles* conquered in that science, as *Pliny* saith, *lib.* 35. *ca.* 10.

Demetrius King of Asia erected a notable Colossus or Statue of the Sun in this Isle, which that notable caruer *Chares* made, being outwardly all of pure brasse, but within nothing but stones; it was seuentie cubits high, and so artificially made, that it was accounted for one of the wonders of the world. Afterward it was carried into Ægypt by the Ægyptians who woon the towne. This Isle is famous to this day: in times past it was accounted one of the keys of Christendome, but at this day subject vnto the Turk: of which you may reade more in the Turkish History.

Of Patara.

PAtara was a Citie of Licia, so called of *Patarus* the builder thereof; who was the sonne of *Apollones*, or *Lacones*, as *Strabo* and *Seruius* saith: it was scituated vpon the South side of Asia the lesse, close by the shore of the Mediterranean sea, 408 miles from Ierusalem towards the Northwest. *Ptolomæus Philadelphus* K. of Ægypt inlarged this city, and called it after his sisters name, *Arsinoës Lysiaca*, to put a difference betweene it and other Cities called after that name; for there was an Arsinoe in Ægypt, and another neere Cyrene, where *Apollo* in certaine Moneths of the winter season (by the help of the Diuel) gaue answer to them that sought

ſought after him. S.*Paul* was in this towne, *Acts* 11. There was alſo another towne of this name in Achaia, where S.*Andrew* was crucified.

*The Trauels of S.*Paul *when he was taken captiue and carried Priſoner to Rome.*

IN the 57 yeare after the natiuitie of Chriſt, *Paul* being then 47 yeares of age, by the command of *Claudius Lyſias* was taken and ſcourged by the Iewes, and brought thence to Antipatris by night (becauſe there were forty Iewes which had ſworne his death) which was 12 miles, *Acts* 22,23,24.

From Antipatris hee was brought to Cæſarea Strato, which was 28 miles, where he was brought before *Fælix* (who was Preſident for the Romans in thoſe parts) and was captiue there for the ſpace of two daies, *Acts* 24,25,26.

In the 59 yere after the natiuitie of Chriſt, *Paul* being then 49 yeares of age or thereabouts, was ſent by *Portius Feſtus* Preſident of the Iewes, to Rome: ſo *Paul* ſailed from Cæſarea Strato, to Sidon, which was 84 miles, *Acts* 27.

From thence *Paul* ſailed cloſe by Cyprus, becauſe the winde was contrarie, and came to the ſea ouer againſt Cilicia (which was very troubleſome) and ſo paſſing by Pamphilia they came to Myra, which was 480 miles.

Looſing from Myra they ſailed to Gnidum, which was 248 miles, *Acts* 27.

From Gnidum they ſailed towards the South, and came to Crete, and ſo paſſed by the townes of Salmo, Laſæa, and Aſſus, and ſo came to Phœnicia, which was 180 miles.

From Phœnicia they came to the Iſland of Claudia, which was 108 miles.

From the Iſland of Claudia they came to Melite, which now is called Malta; in which place they ſuffered ſhipwracke, and *Paul* ſhooke off the Viper off his hand into the fire, and did many

nie other miracles, which was 720 miles.

From Malta they sailed in a ship of Alexandria, to Syracusus, in Sicilia, which was 180 miles: *Paul* at this time was 50 yeares of age, *Acts* 28.

From Syracusa they sailed to Regium, which was 52 miles.

From thence they went to Puteola, which was 164 miles.

From Puteola they went to Apiforum, which was 12 miles: there certaine Christians of Rome came to meet them, aboue 22 miles, and receiued *Paul* with great friendship.

From Apiforum they led him to Tribatera, which is six miles, and there he met more Christians.

From Tribatera he went to Rome, being 16 miles, wherehee remained two yeares prisoner, and there wrote his Epistles to the Galathians, Ephesians, Philippians, Colossians, *Philemon*, and the Hebrews: so all these Trauels were 2300 miles.

And in the whole, from his first beginning, vntill his being prisoner in Rome were, 10270 miles.

But being deliuertd out of prison, the last ten yeres of his age he did not only preach the Gospell in Asia and Creta, where he appointed his disciple *Timothy* to be a Bishop, and in Macedonia, (where being in Neapolis he wrote an Epistle to *Titus*, and sent it to him aboue 300 miles to the Isle of Creta) but also he preacht the Gospell, and spred the word of God abroad in the countrie of Spaine, *Rom.* 15. which is distant from Ierusalem 2800 miles: and being the second time imprisoned in Rome, he wrote his second Epist. to *Timothy*, & sent it aboue 996 miles to Ephesus: not long after, he was beheaded in Rome, in the place called *Via Ostensi*.

Of the townes and places to which he trauelled.

Of Antipatris.

THe towne of Antipatris is distant from Ierusalem twelue miles towards the Northwest. In times past it was called Caphar Zalama, that is, *a Village of peace*. There *Iudas Machabeus* ouercame *Nicanor*, 1 *Mac.* 7. Afterward *Herod* that liued in the time of our Sauiour Christ, built this towne much fairer,

and

and called it after the name of his father, *Antipatris*. It ſtood in a very pleaſant and fruitfull ſoile, hauing many faire trees and freſh waters about it, *Ioſ. lib.* 16. *ca.* 7. S. *Paul* was by night brought priſoner into this towne, *Acts* 23.

Of Myra.

THis was a great town, as *Strabo, li.* 14. ſaith, and ſtood in Aſia *minor*, in the prouince of Licia, vpon the coaſt of the Mediterranean ſea, 380 miles from Ieruſalem Northweſtward. S. *Paul* was in this towne.

Of Gnidus.

THis towne lieth in Aſia *minor*, vpon the Mediterranean ſea, in the Penniſida called Doris, which by a narrow point joineth vnto the Prouince of Caria, and is diſtant from Ieruſalem 492 miles. In this town the goddeſſe *Venus* had a great temple, wherin her image was placed, made by that cunning workman *Praxiteles*, of Marble ſtone; and for that cauſe *Horace* calleth *Venus* Queene of Gnido, *Lib.* 1. *carm. Od.* 30. *O* Venus *Regina Gnÿdi Paphiq*;, that is, *O* Venus *Queene of Gnidus and Paphos, &c.*

There came many learned men out of this towne, as *Eudoxus*, *Agatarchides*, *Paripateticus*, *Theopompus*, and others.

This towne is yet ſtanding, and (as it is thought) it tooke the name of the fiſh Gnidus, which is taken there in the ſea; which fiſh is of ſo ſtrange a nature, that if you take it in your hand it ſtingeth like a nettle. At this day this towne hath another name, and is called Cabo Chrio, as *Conradus Geſnerus* in his *Onomaſtico* writeth.

Of Creta.

THe Iſland of Creta tooke the name (as *Strabo* ſaith) from the people called Curetes that dwelt in this Iſland: thoſe people vſed to cut all the haire off from the foreparts of their heads, and therefore they would not endure to ſuffer any man to weare his haire being in the warres; for which cauſe in the Grecian tongue they were called *Couretes*, and in time this name by corruption of ſpeech was changed, and they called Cretans. This Iſland ſtandeth in the Mediterranean ſea, between Græcia and Africa, 600 miles

miles from Ieruſalem toward the Weſt. It is a great Iſland, being 200 miles long, 48 miles broad, and in compaſſe 588 miles: it is very fruitfull of Cypreſſe trees, Malmſey, Sugar, and other ſpices: the Malmſey taketh the name from the towne of Maluesia, in Peloponeſſus, ſtanding vpon the point of Malta, right ouer against Creta or Candia; and at this day the like wine is made in Creta, and called by the ſame name, from whence it is commonly brought vnto vs, though in times paſt it came out of this Iſland of Chius.

Among all the hills that are found in the Iſland of Creta, the hill Ida is moſt ſpoken of, becauſe of the height: about it ſtandeth diuers townes and villages: it hath many hills and woods; for the Iſland is very full of ſweet Cypreſſe trees, inſomuch that there are woods full of them. *Pliny* writes, that vpon a time there was ſuch an Earthquake in this Iſland, that one of the hills remoued, out of which there came a man being forty cubits high. In this Iſland there are no venomous beaſts, but in times paſt it was inhabited by cruell people, of whom S. *Paul* complaineth in his firſt Epiſtle to *Titus*, *cap.* 1. where he rehearſeth the ſaying of *Epimenides*, which was after this manner, *The people of Creta are alwaies liers, euill beaſts, and ſlow-bellies.* And to conclude, they reſemble ſome of the Friers among the Papiſts; for as they are idle people and ſhaue their heads, ſo were the men of Creta. *Titus* (*Pauls* diſciple) was a Biſhop in this Iſland, and S. *Paul* wrote an Epiſtle to them, and to Nicapolis, and ſent it them aboue 320 miles. This Iſland in times paſt was very rich & populous, for in it there was 100 townes; the chiefe of which were Gnoſſos, Cortyna, and Zydon, but Gnoſſos was the moſt principall and antienteſt, wherin King *Minos* kept his court: in it the notable Geographer *Strabo* was borne.

This town of Gnoſſos in times paſt was called Ceratur, of the riuer Cerata which paſſeth by it; but now it and all the Iſland is called Candia. The Venetians euery three yeares appointed a new Duke to gouerne it. In this Iſland ſtood the townes of Salmona and Laſſica, (by *Pliny* called Laſas) and in the middle between thoſe two townes was the hauen of Gutfurt, whereof Saint *Luke* maketh mention in the *Acts of the Apoſtles*, *cap.* 27. ſaying,

That

That *Paul* counſailed the Saylers that were in the ſhip to anchor there, and ſtay the Winter ſeaſon in that Iſland: but the Captain of the ſhip gaue more credit to the Maſter of the ſhip, than to *Pauls* words, wherby in the end they were in danger of their liues. The townes of Salmona and Laſſica, with the hauen of Gutfurt, lay Southward in this Iſland, vpon the coaſt of the Mediterranean ſea: ſomewhat diſtant from them ſtood the towne of Aſſon, by *Pliny* called Aſum, where they hoiſed out their boate and ſayled Northward; and becauſe they had a faire South-winde, they thought to ſaile to Phœnicia, a hauen in Creta, but the winde comming about to the Eaſt, draue them backe againe into the ſea, by which meanes they were in danger of their liues.

This Iſland was brought vnder the ſubjection of the Romans *66* yeares before the birth of Chriſt, and ſo for a long time continued, vntill the Saracens entred therein, and tooke it from the Romans, 800 yeares after the birth of Chriſt. After that, in the yeare of our Lord *979*, the Emperour of Conſtantinople draue the Saracens out of the Iſland, and kept it; but in the end the Venetians brought it vnder their ſubjection and ſeigniorie, in the yeare of our Lord 1202, and at this day it is called Candia.

Of Clauda.

CLauda is an Iſle not farre from Creet, lying towards the Southweſt in the Mediterranean ſea, 288 miles from Ieruſalem towards the Weſt: at this day it is called *Porto Gabaſo*; here the Saylers, the Apoſtle *Paul* and the reſt of the company, haled ouer-bord their Cock-boat and tyed it to their ſhip, and fell to tawing leſt they ſhould haue been ſunke into Syrtis, a dangerous gulph vpon thoſe ſeas. *Acts* 27.

Of Syrtis.

THis is a gulph of the ſea lying vpon the ſhore of Africa, in which the water is both troubleſome and the ſhore dangerous, becauſe of Quick ſands; and in this there are two places moſt remarkeable, called by the name of Syrtis, from drawing and attracting ſhips vnto them, by which they were greatly endangered: the one was called the greater, the other the leſſe; the

greater

greater lay 1000 miles from Ieruſalem towards the Weſt, but the other lay vnder the Iſle of Mylete towards the South, being diſtant from Ieruſalem 1320 miles towards the Weſt: in this place it was where *Paul* and his companians were in ſuch danger, mentioned, *Acts* 17.

Of Mylete.

THis Iſland was ſo called from the great aboundance of hony that was found in it; but at this day it is called Malta, ſcituated in the Mediterranean ſea, 1340 miles from Ieruſalem towards the Weſt. It is very pleaſant and fruitfull; bringing forth great plenty of Wheat, Rye, Flax, Comin, Cotton, Figs, Wine, Roſes, Violets, Tyme, Lauender, and many other ſweet and delightfull herbes from whence Bees did gather great plentie of honey. The Sunne is very hot in this Iſland, inſomuch that by the extreame feruor thereof, the inhabitants loſe their naturall complexion, and looke of a tawnie colour. In Summer euenings there falleth great plenty of dewes, whereby the earth is refreſhed, and the herbes increaſed. There is neither ſnow nor froſt ſeene in it, for the Northerne windes (which with vs are the authors of cold and froſts) with them procure raine, which greatly refreſheth and increaſeth the fruits of the earth; ſo that the paſtures and medowes become very pleaſant and full of graſſe: and although it be but 28 miles long, and 60 miles about, notwithſtanding it is very populous; for in the eight pariſhes that ſtand in this Iſle, there is numbred aboue twentie thouſand men. The inhabitants are very honeſt, religious and godly; and the women faire, chaſte, and modeſt, for they neuer come abroad but with their faces couered. The children that are borne in this country feare not any ſnakes, neither are hurt be any thing that is venomous, inſomuch that they will take Scorpions and eat them without danger, although in all other parts of the world thoſe kinde of creatures are moſt pernitious. In this Iſle alſo there are bred a kinde of Dogs that are but ſmall, yet very white and ſhagged, and ſo louing that the inhabitants of all the neighbouring countries will buy them, though they be at deare rates.

The chiefe citie thereof (called Malta) is ſo ſtrongly fortified both

both by art and nature, that it is almoſt impoſſible to be conquered, vnleſſe it be either by treaſon or famin. The tower or Caſtle thereof is fortified with the knights of S. *Iohns* Order, who haue mightily expreſſed their valour and reſolution in defending this town from the Turks. About a mile from this, the ruins of a goodly faire city are to bee ſeene. And vpon the Eaſt promontorie, a little from the city of Malta, there yet remain the decaies (which are worthy to looke vpon) of a goodly temple dedicated to *Iuno*. It ſeems by what remaineth, that this church hath bin a fair and goodly thing in times paſt.

There is alſo here and there in the earth found certaine braſſe monies, hauing vpon the one ſide a ſuperſcription written in Greeke letters, and vpon the other the image of *Iuno*. There ſtood vpon the South ſide of Malta a Temple dedicated to *Hercules*, the ruins of which are yet extant; and in it are found monuments worthy of admiration. At ſuch time as the Captaine of *Maſſaniſſa* King of the Numidians had conquered this Iſland, amongſt other pretious things that he found in theſe Temples, he tooke thence a great deale of goodly Ivorie: but that religious King did faithfully reſtore all thoſe things backe again, and dedicated them to the ſeuerall Temples. Thus we may perceiue that the inhabitants of this Iſle of Malta were wholly giuen to idolatry and ſuperſtition, vntil ſuch time as *Paul* by the inconſtancy and vehemeneie of the winde was driuen vpon it, and conuerted them from that peruerſe and prophane worſhip to the Chriſtian Religion, at ſuch time as he ſuffered ſhipwracke, and Wintered amongſt them, *Acts* 27. The inhabitants ſhew vpon the North part of this Iſle, the place where the ſhip was caſt away wherein the Apoſtle *Paul* was; in which place they haue built vp a Chappel, and dedicated it to Saint *Paul*. They ſhew alſo a Caue, in which they ſay he liued; and they verily beleeue that he expelled all venome and poyſon out of that Iſland at ſuch time as he was there.

It was firſt ſubiect vnto the Africans, as may appeare by certaine Marble Pillars which are heere and there found, in which there are ingrauen certain Characters of the Carthaginians, not much vnlike to Hebrew letters. And although the Inhabitants

are Christians, yet their speech is much like the Saracens, which differeth little or nothing from the antient Punick. At such time as *Dido* built Carthage (which is thought to be 890 years before Christ) *Battus* was King of this Isle, and held a confederacy with *Dido*: for when *Hyarbas* King of the Gelutians made warre vpon *Dido*, because he could not obtain her in matrimony, she receiued ayd from this *Battus*; and when for the loue of *Æneas* she had killed her self, *Hyarbas* hauing conquered Carthage, banished her sister *Anne*, who was entertained by this *Battus*. But *Hyarbas* taking that vnkindly, made war vpon *Battus*, and conquered the Island of Malta: so it continued in the jurisdiction of the Carthaginians a long time after, vntill the Carthaginians were conquered by the Romans; and then one *Titus Sempronius* (about such time as *Hannibal* brought his army before Trebia) woon it, 217 yeares before Christ. And after it continued vnder the jurisdiction of the Romans 130 yeares, and then it was conquered by the Saracens; but they held it not long, for *Roger Norman* King of Sicilia got it out of their power, *An. D.* 1090. And so it continued in the hands of the Sicilians til *An. Dom.* 1520. And then *Charles* the fift being Emperor, gaue it to the Knights of saint *Iohn*, vpon condition that they should oppose the Turkes gallies, and defend that part of Christendome. So the Knights of S. *Iohn* together with their gouernor sailed to Malta, & so fortified it, that it is impossible to be taken vnlesse by famine or treason. There were many famous Bishops that liued in this place, and very deuout Christians. In the time of the Emperor *Theodosius* there was a Councel held, at which were present 240 Bishops. At this day this Bishopricke is subiect to the Archbishop of Palermo; and the chiefe gouernement of the Isle is in the power of the Knights of S. *Iohn*, &c.

Of Syracusa.

THis was a City of the Isle of Sicilia, built by one *Archia* of Corinth, standing close by the sea shore on the North side of the Isle, 2756 miles from Ierusalem towards the West. It was a faire and goodly city, in antient time called Tetrapolis, because it was diuided into three parts; one of which parts stood in the

Isle

Isle of Ortygia, separated from the continent with a little streit sea, and with that famous fountain Arthusia. The other part was called Acradine, and the third Tycha; to which in after-times there was built vp a fourth, and called by the name of Neapolis. All this city was compassed in with three walls, so strong and so admirably fortified both by Nature and Art, that it opposed the Carthaginians in equall war. It was called Syracusa, from drawing or sucking; and in processe of time obtained the whole jurisdiction and gouernment of that Isle; which was so well peopled in the time of *Dionysius* the Tyrant, that he was able to make and maintaine an Army of one hundred thousand foot, and twelue thousand Horse. There were two hauens in that part which was called Ortygia, so maruellously fortified with such huge Rockes and other munition, that they were wonderfull to looke vpon. There also stood a Castle or Tower called by the name of Mercia, which was so strong, that when all the rest of the Town was conquered, yet that maintained Warre for a long time. In this Hold the Kings and Tyrants of this Countrey vsually kept their Treasures and other things that were materiall. There were many worthy and famous Princes ruled in it; but aboue them all, *Dionysius* the elder exceeded the rest. Who when hee saw what aboundance of Vessels of gold and siluer *Dionysius* the younger had heaped together, cried out and said, *In te Regius affectus non est, qui ex tanta poculorum vi amicum neminem conciliasti:* That is, Verily the minde of a King is not in thee, that out of so many Cups couldest not procure one Friend. For after hee was banished, and constrained to keepe a Schoole. Both these *Dionysians* were learned men and great Philosophers. It is thought that this Island was sometime a part of Italy, and ioyning to the field of *Brutius*; but in time through the violence of the sea separat from the continent. From whence it was called Sicilita, and also Trinacris, because there were three mountaines standing vpon three promontories in three seueral places of it, giuing the proportion of a triangle; for there was an angle toward the South, called Pachinus, another towards the Southwest called Lilybæus, and another called Pelorus, which lay distant neer about two miles from Italy. In times past it was vnder the command of the Romanes;

but now the Spaniards haue chiefe gouernment of it. There are many things remaining to this day worthy obſeruation, but chiefly the mountain Ætna, which ſtill caſteth out fire & ſmoke, &c.

Of Rhegium.

THis was a town of Italy belonging to the family of the *Brutians*; at firſt built by the Calcedonians and Meſſenians, vpon the vtmoſt bounds of Italy toward the Sicilian ſea, beeing diſtant from that Iſle 60 furlongs, and called by the name of Rhegium, as ſome thinke, from *Rumpo*, to breake; for that neere about the place where that town ſtood, the ſea being very tempeſtuous, broke the Iſle of Sicilia from the continent. Others think it was called Rhegium, becauſe it was ſo ſtrong and beautifull a Citie that it might well haue bin the ſeat of a Prince. Cloſe by this city in the Sicilian ſea there ſtands a rock ſomewhat aboue the water, repreſenting in figure the proportion of a man, and round about it are to be ſeen other little rocks like barking dogs. In this place the water is ſo extreme violent, and runnes with ſo ſtrong a current, that it is very dangerous for mariners (eſpecially ſuch as are ignorant) to ſaile that way. Wherefore the Poets made this verſe, to ſignifie a man that ſtood in a dangerous and doubtfull eſtate:

Decidit in Scyllam cupiens vitare Charibdim.

Seeking to ſhun Charibdis curled waues,
He thruſts himſelfe into ſtern Scylla's jawes.

But that mariners might auoid theſe dangerous places, vpon the North angle of Sicilia in the promontorie of Petorus there is erected a lofty tower, ſtanding as a ſea mark, that ſo they by that direction might eſcape theſe dangerous places. Not far from Scillari is to be ſeen another town, of that rock called Scyllacus, but of the inhabitants it is commonly called Scyglius or Scyglio; and Rhegium alſo at this day is called Rezo and Reggio, of *Antimneſtus* captain of Chalcedon: and as *Strab. li. 6.* ſaith, is ſcituated in Calabria, 1332 miles from Ieruſalem Weſtward.

Of

Of Puteoli.

THis city is in Campania, a countrey of Italy not farre from Naples, ſcituated on the ſea ſhore, 1388 miles from Ieruſalem Weſtward; taking that name from fountains or Wels of hot water, being built by the Salamians, as *Euſebius* ſaith, about ſuch time as the *Tarquins* were baniſhed Rome, 507 yeares before the natiuitie of Chriſt. It was antiently called Dicæarchia, becauſe of their ſingular juſtice & noble gouernment. But when the Romans made war againſt *Hannibal*, they fortified this town to withſtand his forces, and then called it Puteoli, which name it retained a long time after. At this day it is called Puzzoli.

At this city the Apoſtle *Paul* & his companions ariued when they ſailed into Rome, *Acts* 27. Between Puteoli and Baia there lieth the lake of Lucrinus, into which by the command of *Auguſtus Cæſar*, a Dolphin was thrown. Now there was a young Youth called *Simon*, the ſon of a poore man dwelling in Baia, who vſually played among other youths vpon the banks of this lake; and ſeeing the Dolphin (it being a ſtrange fiſh in thoſe parts, and verie amiable to looke vpon) did take great delight in it, and oft times fed it with bread and other things as he could get: inſomuch as the Dolphin when it heard the boyes voice vpon the banks of the riuer, would reſort to him & receiue at his hand his accuſtomed food. Thus it continued ſo long, that the Dolphin would ſuffer the boy to handle him, take him by the gils, play with him, yea and ſomtimes to get vpon his backe, then ſwim with him a great way into the lake, and bring him back again, and ſuffer him to go ſafe vpon the ſhore. After this manner hee continued for many yeares together, and in the end the youth died. Yet the Dolphin reſorted to his vſuall place, expecting his accuſtomed food from the hands of this boy; but miſſing him, he left the ſhore, languiſht away and died. Concerning the nature of this fiſh you may read more at large in *Pliny, lib. 9. cap. 8.*

Of Coloſſa.

THis City is ſcituated in Phrygia a countrey in Aſia minor, neere the riuers of Lycus and Meander, 520 miles from Ieruſalem Northweſtward, not farre from Laodicea, ſo called from the mighty ſtatues and Coloſſo's that were ſet vp in it. Theſe cities, Coloſſa, Laodicea, and Hierapolis (where the Apoſtle *Philip* was put to death in the tenth yeare of *Nero*) a little before *Pauls* martyrdome were ſunke by an earthquake, which without doubt was a great judgement of God vpon them, becauſe they refuſed the grace and comfort of the doctrine of the Goſpel offered vnto them by the Apoſtles. The Epiſtle of *Paul* dedicated to the Coloſſians was ſent by the hand of *Oneſymus* from Rome vnto theſe towns, being 1080 miles. For although the Rhodians were called Coloſſians, becauſe of that famous Coloſſus that ſtood there: yet this city wherein *Archippus* and *Philemon* dwelt (to whom *Paul* directed that Epiſtle) ſtood in Phrygia a country of Aſia minor, and not in Rhodes.

Of Nicopolis.

NIcopolis is a city of Macedonia, ſcituated cloſe by the riuer Neſſus, not far from Philippus vpon the borders of Thrace, 920 miles from Ieruſalem Northweſtward. From hence the Apoſtle *Paul* wrot his Epiſtle to *Titus*, and ſent it to Creet, 600 miles. There are many other cities of this name: one ſtanding in Epyre, built by *Auguſtus*; another betweene Cilicia and Syria, built by *Alexander* in glory of his victorie againſt *Darius*. A fourth in Bythinia; a fift in the holy land, formerly called Emaus.

Of Rome.

THis city, if wee rightly conſider the deriuation of the name in Hebrew, was not built without the ſingular prouidence of God; being deriued of *Rom, i.* Hee hath exalted or made high. But the Grecians deriue it from *Romen, i.* ſtrength & power. Now although the prouidence of God extendeth to euery Creature, may to the very haires of a mans head; yet where hee determines

to

to expresse his singular power, there hee worketh beyond the expectation of man. And who knowes not that the beginning of this City was meane, raised from a confused company, destitute both of ciuilitie, communitie, and lawes; yet hath it bin, and for the most part is the glory of the world, and the great commander of the Princes of the earth.

It was so called at first by *Romulus* (as *Liuy, lib.* 1. saith) who first built it, seuen hundred fifty and one yeares before the Natiuitie of Christ; being scituated vpon seuen hils, that is, Capitolinus, Aventinus, Palatinus, Cælius, Exquilinus, Viminalis, and Quirinalis. But after, when the City was compassed about with walls, the hill Ianiculus was inclosed within it. The Vallies that lay between these hils were so raised vp with arches, vaults, and artificial mounts, that in processe of time they became levell with the top of some of those hills. It was beautified with faire and sumptuous buildings; so that as it was the head of the world for command and power, in like like manner it exceeded all the rest of the world for glory and riches, but principally for stately buildings. There were many goodly Temples, dedicated to *Iupiter, Apollo, Æsculapius, Hercules, Diana, Iuno, Minerua, Lucia, Concordia, Fides, Pietas, Pax, Victoria, Isis*, besides many other dedicated to other gods. But aboue all, that was the most sumptuous that was called *Pantheon deorum*; at this day called the Church of Alhallowes.

Moreouer, here was to be seen the princely Edifices of Kings, Emperors, Consuls, Senators, Patricians, and other Romans who were mighty in wealth and substance, built all of polished Marble, beautified with gold and siluer; beside palaces, bulwarks, theatres, triumphant arches, statues, and such like, al which were glorious, and greatly adorned the city. But aboue al these, the house of *Nero* was most worthy of obseruation, which to see to was built all of burnisht gold very curiously wrought. Here also stood the monuments of the two *Cæsars, Iulius* and *Augustus*; also their statues, the one made of pure brasse, the other of white marble. Besides, there were many fruitfull orchards, water-courses, & wholsome baths, brought thither by *Antonius, Nero, Diocletian*, and *Constantine* the Great.

Also

Also the Emperor *Constantine* erected many goodly churches for the vse of the Christians, & indowed them with great means; and amongst the rest that which was dedicated to Saint *Iohn* of Latteran, a faire and goodly Church, and for riches and curious workemanship might compare with the statelieſt Temples that euer had beene in the world, most of the ornaments and images beeing made of Gold and Siluer: hee also erected the Vattican, which was dedicated to Saint *Peter*; and another holy house dedicated to Saint *Paul*; in either of which he placed their seueral sepulchres and monuments, bestowing extraordinary cost to beautifie them. So many were the gifts and gratuites of this Emperour, that they can scarce bee numbred: so that although the Emperour *Trajan*, and *Boniface* the fourth, Pope of Rome, bestowed great cost to beautifie and adorne the city; yet were they nothing comparable to that which this Emperor did. These things then beeing presented to your viewe, you might iustly say, that Rome in her prosperitie and eminencie was the glory of the world: but as all estates are fickle and vncertain, still subiect to varietie and change, so was this: first enuied of the world, because of the extreame oppression of her gouernours; and after made desolate by violence and force, all her former glorie beeing eclipsed, and the greatest part of these goodly buildings layed leuell with the ground. Thus haue I shewed you what Rome was when it was in her prosperitie: It resteth now to shew what Rome is.

Rome at this day differeth as much from the antient Rome, as the substance from the shadow. For although the Pope hath beautified and adorned the West part of it with many faire and goodly buildings, and called it by the name of new Rome. Yet is it nothing comparable to the antient city, as it was when *Augustus* and *Constantine* the Great were Emperours thereof, neither doth it stand in the antient place: for the first Citie stood vpon the East side of Tyber, this vpon the West. The chiefe part of the other stood vpon the mountaines Capitolinus and Palatinus, vpon which were the stately buildings of Senatours, Kings, and Emperors, but now they lie desolate and waste. The Capitol also, and the Temple of *Iupiter Feretrius* (goodly Buildings) bea-

beaten to the ground; onely ſome ruins, to ſhew that ſuch things there hath beene. And what now reſteth, that are worthie note, are in the commaund and power of the Pope: which are not many; the moſt that can be named, are the Vattican, the tower of S. *Angelo*, the Popes Pallace, his banquetting houſe, and the gardens and walkes about it; which are ſo well ſcituated, that they are a grace to all Rome, the reſt are but ordinarie and common buildings. Thus may you ſee that there is nothing in this world but hath a period, to which if with much labour it attaineth, then it commonly declineth, ſeldome continueth: for who knowes not with what labour, what perills by ſea, what dangers by land, through how many forreine warres and Domeſticke ſeditions, Rome was raiſed to her greatneſſe? And how ſuddenly was all this loſt? What the vertue and wiſedome of graue and reſolute Conſuls, Captaines, and Commaunders had with great hazard heaped vp; thruſting their Capitol and other Treaſuries ful, *with* the triumphant ſpoiles of forreine nations, was left to be conſumed either by ſeditious ſouldiers or prodigall Emperours, and the State left as a prey to thoſe that were mightieſt: ſo that they were accounted moſt honourable, that with moſt injurie could get to themſelues either countenance to ouerſway authoritie, or opulency, to purchaſe eminency; inſomuch that there hath been no action ſo euill, nor any attempt ſo pernicious in former times, but may be matcht in the declining of the Romane ſtate. Where more murthers? where more corruption? where more oppreſſion than is mentioned in Hiſtories to bee practiſed amongſt the Romans? the liues of men, the ſtate of Prouinces, and the crowns of Kings ſold for money. But now her time is finiſhed, and her ruins are left for ſucceeding ages to admire; that ſo in beholding, they might learne to know the difference betweene vertue and vice; and from thence conclude, That there is nothing permanent; and that thoſe things wherein men moſt glorie, doe oftentimes ſooneſt decay. For if this citie which commanded the nations & Princes of the earth (whoſe Colonies, Armies, Legions, confederacies, and treaſures, were ſo mightie, and extended ſo farre, that there was almoſt no countrey vnconquered, or nation

that did not feare to heare the inhabitants therof named) is made desolate and laid leuell with the ground: what then may be said of pettie Cities, Townes, Lordships, Manors, and Houses? shall not they likewise be subiect to the like calamities, & wasted and destroyed through the continuance of time? Verily yea: *Wherefore let not the king glorie in his power, nor the strong man in his strength, nor the rich man in his riches: but let him that glorieth glorie in the Lord.*

***

FINIS.

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FINIS.



Plantæ variorum in insula Neowæ ingrediæ
Lichium maritimum prope Aston Upthorp
Erica marina gr. — ambo circa Abermenay
Juncus mar. lacinialus tuba ferrea
Graphalium mar. Lond. et in Terrya Norman
Glaux maritima C. B. Landdwyn
Anthyllis maritima trifolia C.B. Landdwyn
Capill. veneris species nondum descripta, Holyhead
Soldonella marina gr. Tinllwyd near et alibi
Thlaspi Hederaceum prope Lanpadrick.
Sali geniculatum marsha mallwydd
Sali ingrata species. Holyhead
Filix maritima Lanpadrick et alibi
Asplenium Ceterach Belgium Tinllwyd near
Trifolium scabrum et prope Quirt
Juncus maritimus Abermenay ferry side
polygonum maritim. between Abermenay ferry
& Llanddwyn
Anagallis aquat. rotundifolia gr. mallwydd
marsh. Lanpadrick
Myosotis palustris ad Aberffraw.
Asparagus maritimus inter Lanvayhangel et Llanfaelog
Juncus Lanpadrick

Scrophularia Cornuta by Bodyscubbe ni
Cornarvon shew
Typha ꝑ Clusii. Maj. et min. Ugn Pandy Wodyeked
Juncus floridus J. B.
in the folium Aquat. Pennatum Spicatum C. B. ni
river beyond Ockyeked.
Herba Paris